
Bee Wise as Serpents
but Inocent as Doues.
Ætat 42
LXXX.
SERMONS
PREACHED BY THAT LEAR.
NED AND REVEREND DIVINE
IOHN DONNE D.R IN DIVINITIE
LATE DEANE OF Y.E CATHEDRALL
CHVRCH OF S.T PAVLES
LONDON
M. Merian Jun.


Bee Wise as Serpents
but Inocent as Doues.
Ætat 42
LXXX.
SERMONS
PREACHED BY THAT LEAR.
NED AND REVEREND DIVINE
IOHN DONNE D.R IN DIVINITIE
LATE DEANE OF Y.E CATHEDRALL
CHVRCH OF S.T PAVLES
LONDON
M. Merian Jun.

# LXXX SERMONS

PREACHED

BY THAT LEARNED AND REVEREND DIVINE,

# IOHN DONNE,

Dr IN DIVINITY.

Late Deane of the Cathedrall

Church of S. PAULS *London.*



*LONDON,*

Printed for RICHARD ROYSTON, in Ivie-lane, and RICHARD MARRIOT in S. *Dunſtans* Church-yard in Fleetſtreet.

*M DC XL.*

# TO HIS MOST SACRED MAIESTIE, CHARLES, BY THE GRACE OF GOD, KING OF GREAT BRITAINE, FRANCE AND IRELAND, Defender of the Faith, &c.

Most dread and gracious Soveraigne,

IN this rumor of VVarre I am bold to present to your sacred Majestie the fruits of Peace, first planted by the hand of your most Royal Father, then ripened by the same gracious influence, and since no lesse cherisht and protected by your Majesties especiall favour vouchsafed to the Author in so many indulgent testimonies of your good acceptance of his service: VVhich grace from your Majestie, as he was known to acknowledge with much comfort whilst he lived, so will it give now some excuse to the presumption of this Dedication, since those friends of his, who think any thing of his worthy to out-live him, could not preserve their piety to him, without taking leave to inscribe the same with your Majesties sacred Name, that so they may at once give so faire a hope of a long continuance both to these VVorks of his, and to his gratitude, of which they humbly desire this Book may last to be some Monument.

*I shall not presume in this place to say much of these Sermons; only this, They who have been conversant in the Works of the holiest men of all times, cannot but acknowledge in these the same spirit with which they writ; reasonable Demonstrations every where in the subjects comprehensible by reason: as for those things which cannot be comprehended by our reason alone, they are no where made easier to faith then here; and for the other part of our nature, which consists in our Passions, and in our Affections, they are here raised, and laid, and governed, and disposed, in a manner, according to the Will of the Author. The Doctrine it selfe which is taught here, is Primitively Christian; The Fathers are every where here consulted, with reverence, but Apostolicall Writings onely appealed to as the last Rule of Faith. Lastly, such is the conjuncture here of zeal and discretion, that whilst it is the main scope of the Author in these Discourses, that* Glory be given to God, *this is accompanied every where with a scrupulous care and endeavour, that* Peace be likewise setled amongst men.

*The leave and encouragement I have had for the publishing these Sermons from the Person most intrusted by your Majestie in the government of the Church, and most highly dignified in it, I think I ought in this place to mention for his honour, that they who receive any benefit from hence, may know in part to whom to acknowledge it; and that this, what ever it is, is owing to him to whom they stand otherwise so deeply engaged for his providence and care (next under your Majestie) over the Truth, and Peace, and Dignity of the Church of England, for which he will not want lasting acknowledgments amongst Wise and Good Men.*

*And now having with all humblenesse commended these Sermons to your sacred Majestie, from the memory of the Author, your Servant, from the nature and piety of the Work it self, and lastly, from the encouragement I have had to give it this light, did I not feare to adde to my presumption, I should in this place take leave to expresse the propriety betwixt your Majesties royall Vertues, and the tribute of such an Offering and acknowledgement as this; A Work of Devotion to the most exemplarily pious Prince; a Work of moderated, and discreet zeale, to the Person of the most governed affections, in the midst of the greatest power; a Work of deep-sighted knowledge,*

*ledge, to the moſt diſcerning ſpirit; a VVork of a ſtrict doctrine, to the moſt ſevere impoſer upon himſelfe; and a VVork of a charitable doctrine, to the moſt indulgent Maſter of others: But I dare not enter into this Argument, theſe excellencies requiring rather tacite veneration, then admitting any poſsible equall expreſsion; and therefore with my prayer for your Majeſties long and happy raigne over us, I humbly aske pardon for this preſumption of*

Your Majeſties

moſt humble and

moſt dutifull

Subject,

Jo: Donne.

# THE LIFE AND DEATH OF Dr DONNE, LATE DEANE OF St Pauls LONDON.

IF that great Maſter of Language and Art, Sir *Henry Wootton*, Provoſt of Eaton Colledge, (lately deceaſed) had lived to ſee the publication of theſe Sermons, he had preſented the world with the Authors life exactly written. It was a Work worthy his undertaking, and he fit to undertake it; betwixt whom and our Author, there was ſuch a friendſhip contracted in their youths, that nothing but death could force the ſeparation. And though their bodies were divided, that learned Knights love followed his friends fame beyond the forgetfull grave, which he teſtified by intreating me (whom he acquainted with his deſigne) to inquire of certaine particulars that concerned it: Not doubting but my knowledge of the Author, and love to his memory, would make my diligence uſefull. I did prepare them in a readineſs to be augmented, and rectified by his powerfull pen; but then death prevented his intentions.

When I heard that ſad newes, and likewiſe that theſe Sermons were to be publiſht without the Authors life, (which I thought was rare) indignation or griefe (I know not whether) tranſported me ſo far, that I re-viewed my forſaken Collections, and reſolved the world ſhould ſee the beſt picture of the Author that my artleſſe Penſil (guided by the hand of Truth) could preſent to it.

If I be demanded, as once *Pompeys* poore Bondman was, (whileſt he was alone on the Sea ſhore gathering the pieces of an old Boat to burne the body of his dead Maſter) What art thou that preparеſt the funeralls of *Pompey* the great? Who I am that ſo officiouſly ſet the Authors memorie on fire? I hope the queſtion hath in it more of wonder then diſdaine. *Plutarch.*

Wonder indeed the Reader may, that I (who profeſſe my ſelfe artleſſe) ſhould preſume with my faint light to ſhew forth his life, whoſe very name makes it illuſtrious; but be this to the diſadvantage of the perſon repreſented, certaine I am, it is much to the advantage of the beholder; who ſhall ſee the Authors picture in a naturall dreſſe, which ought to beget faith in what is ſpoken, for he that wants skill to deceive, may ſafely be truſted.

And though it may be my fortune to fall under ſome cenſures for this undertaking, yet I am pleaſed in a beliefe I have, that if the Authors glorious

ſpirit

ſpirit (which is now in heaven) can have the leaſure to look downe, and ſee his meaneſt friend in the midſt of his officious duty, he will not diſdaine my well meaning ſacrifice to his memory. For whilſt his converſation made me (and many others) happy below, I know his humility and gentleneſs was eminent: And I have heard Divines ſay, thoſe vertues that are but ſparks on earth, become great and glorious flames in heaven.

He was borne in LONDON, of good and vertuous Parents; And though his own learning and other multiplied merits, may juſtly ſeeme ſufficient to dignifie both himſelfe and poſteritie; yet Reader be pleaſed to know, that his Father was maſculinely and lineally deſcended from a very ancient Family in Wales, where many of his name now live, that have and deſerve great reputation in that Countrey.

By his Mother he was deſcended from the Family of the famous Sir *Thomas More*, ſometimes Lord Chancellor of England; and alſo from that worthy and laborious Judge *Raſtall*, who left behind him the vaſt Statutes of the Lawes of this Kingdome, moſt exactly abridged.

He had his firſt breeding in his Fathers houſe, where a private Tutor had the care of him, till he was nine yeares of age; he was then ſent to the Univerſitie of Oxford, having at that time a command of the French and Latine Tongues, when others can ſcarce ſpeak their owne.

There he remained in Hart Hall, (having for the advancement of his ſtudies, Tutors in ſeverall Sciences to inſtruct him) till time made him capable, and his learning expreſt in many publique Exerciſes, declared him fit to receive his firſt Degree in the Schooles, which he forbore by adviſe from his friends, who being of the Romiſh perſwaſion, were conſcionably averſe to ſome parts of the Oath, alwayes tendred and taken at thoſe times.

About the fourteenth yeare of his age, he was tranſplanted from Oxford to Cambridge, where (that he might receive nouriſhment from both ſoiles) he ſtaid till his ſeventeenth yeare. All which time he was a moſt laborious Student, often changing his ſtudies, but endeavouring to take no Degree for the reaſons formerly mentioned.

About his ſeventeenth yeare he was removed to London, and entred into Lincolnes Inne, with an intent to ſtudy the Law, where he gave great teſtimonies of wit, learning, and improvement in that profeſsion, which never ſerved him for any uſe, but onely for ornament.

His Father died before his admiſsion into that Society, and (being a Merchant) left him his Portion in money (which was 3000.li.) His Mother, and thoſe to whoſe care he was committed, were watchful to improve his knowledge, and to that end appointed him there alſo Tutors in ſeverall Sciences, as the Mathematicks and others, to attend and inſtruct him. But with theſe Arts they were adviſed to inſtill certaine particular principles of the Romiſh Church, of which thoſe Tutors (though ſecretly) profeſt themſelves to be members.

They had almoſt obliged him to their faith, having for their advantage, beſides their opportunity, the example of his moſt deare and pious Parents, which was a powerfull perſwaſion, and did work upon him, as he profeſ-

ſeth

seth in his PREFACE to his *Pseudo-Martyr.*

He was now entred into the nineteenth yeare of his age, and being unresolved in his Religion, (though his youth and strength promised him a long life) yet he thought it necessary to rectifie all scruples which concerned that: And therefore waving the Law, and betrothing himselfe to no art or profession, that might justly denominate him, he began to survey the body of Divinity, controverted between the Reformed and Roman Church. And *as Gods blessed Spirit did then awaken him to the search, and in that industry did never forsake him,* (they be his owne words) *So he calls the same Spirit to witness to his Protestation, that in that search and disquisition he proceeded with humility and diffidence in himselfe, by the safest way of frequent Prayers, and indifferent affection to both parties.* And indeed, Truth had too much light about her, to be hid from so sharp an Inquirer, and he had too much ingenuity, not to acknowledge he had seen her. Preface to *Pseudo-Martyr.*

Being to undertake this search, he beleeved the learned Cardinal *Bellarmine* to be the best defender of the Roman cause: and therefore undertook the examination of his reasons. The cause was waighty, and wilfull delaies had been inexcusable towards God and his own conscience; he therfore proceeded with all moderate haste; And before he entred into the twentieth yeare of his age, did shew the Deane of Glocester all the Cardinalls Works marked with many waighty Observations under his own hand, which Works were bequeathed by him at his death as a Legacy to a most deare friend.

About the twentieth yeare of his age, he resolved to travell; And the Earle of Essex going to Cales, and after the Iland voyages, he took the advantage of those opportunities, waited upon his Lordship, and saw the expeditions of those happy and unhappy imployments.

But he returned not into England, till he had staid a convenient time, first in *Italy*, and then in *Spaine*, where he made many usefull Observations of those Countries, their Lawes, and Government, and returned into England perfect in their Languages.

Not long after his returne, that exemplary pattern of gravity and wisdome, the Lord *Elsmore*, Lord Keeper of the great Seale, and after Chancellor of England, taking notice of his Learning, Languages, and other abilities, and much affecting both his person and condition, received him to be his chiefe Secretarie, supposing it might be an Introduction to some more waighty imployment in the State, for which his Lordship often protested he thought him very fit.

Nor did his Lordship account him so much to be his servant, as to forget hee had beene his friend; and to testifie it, hee used him alwayes with much curtesie, appointing him a place at his owne Table, unto which he esteemed his company and discourse a great ornament.

He continued that employment with much love and approbation, being daily usefull (and not mercenary) to his friends, for the space of five yeares: In which time, he (I dare not say unfortunately) fell into such a liking, as (with her approbation) increased into a love with a young Gentlewoman, who lived in that Family, Neece to the Lady *Elsmore*, Daughter to Sir *George More*, Chancellor of the Garter, and Lieutenant of the Tower.

Sir

Sir *George* had ſome intimation of their increaſing love; and the better to prevent it, did remove his Daughter to his owne houſe, but too late, by reaſon of ſome faithfull promiſes interchangeably paſt, and inviolably to be kept between them.

Their love (a paſsion, which of all other Mankind is leaſt able to command, and wherein moſt errors are committed) was in them ſo powerfull, that they reſolved, and did marry without the approbation of thoſe friends that might juſtly claime an intereſt in the adviſing and diſpoſing of them.

Being married, the newes was (in favour to M. *Donne*, and with his allowance) by the Right Honourable *Henry* then Earle of Northumberland, ſecretly and certainly intimated to Sir *George More*, to whom it was ſo immeaſurably unwelcome, that (as though his paſsion of anger and inconſideration ſhould exceed theirs of love and error) he ingaged his ſiſter the Lady *Elſmere* to joyn with him to procure her Lord to diſcharge M. *Donne* the place he held under his Lordſhip. And although Sir *George* were remembred that Errors might be over-puniſht, and therefore was deſired to forbeare, till ſecond conſiderations had cleered ſome ſcruples, yet he was reſtleſſe untill his ſuit was granted, and the puniſhment executed; The Lord Chancellor then (at M. *Donnes* diſmiſsion) proteſting, he thought him a Secretary fitter for a King then a Subject.

But this phyſick of M. *Donnes* diſmiſsion was not ſtrong enough to purge out all Sir *George* his choler, who was not ſatisfied, till M. *Donne*, and his Compupill in Cambridge that married him, M. *Samuel Brooke*, (who was after D. in D. and Maſter of Trinity Colledge in that Univerſity) and his brother M. *Chriſtopher Brook* of Lincolns Inne, (who gave M. *Donne* his Wife, and witneſſed the Mariage) were all committed to ſeverall Priſons.

M. *Donne* was firſt inlarged, who neither gave reſt to his body, his braine, nor any friend, in whom he might hope to have any intereſt, untill he had procured the inlargement of his two impriſoned friends.

He was now at liberty, but his dayes were ſtill cloudie, and being paſt this trouble, others did ſtill multiply, for his Wife (to her extreame ſorrow) was
Geneſ. 29. detained from him. And though with *Iacob*, he endured not a hard ſervice for her, yet he loſt a good one, and was forced to get poſſeſsion of her by a long ſuit in Law, which proved very chargeable, and more troubleſome.

It was not long, but that Time and M. *Donnes* behaviour (which when it would intice, had a ſtrange kind of irreſiſtible art) had ſo diſpaſsioned his Father in Law, That as the world had approved his Daughters choice, ſo he alſo could not chooſe but ſee a more then ordinary merit in his new Sonne, which melted him into ſo much remorſe, that he ſecretly laboured his ſons reſtauration into his place, uſing his owne, and his ſiſters power, but with no ſucceſſe; The Lord Chancellor replying, That although he was unfainedly ſorry for what he had done, yet it ſtood not with his credit to diſcharge and re-admit ſervants, at the requeſt of paſsionate Petitioners.

Within a ſhort time, Sir *George* appeared to be ſo far reconciled, as to wiſh their happineſſe, (or ſay ſo) And being asked for his paternal bleſsing, did not deny it; but refuſed to contribute any meanes that might conduce to their livelyhood.

M.

M. *Donnes* Portion was the greateſt part ſpent in many and chargeable travels, the reſt diſburſt in ſome few Books, and deare bought experience; he out of all imployment, that might yeeld a ſupport for himſelfe and Wife, who had been curiouſly and plentifully educated; his nature generous, and he accuſtomed to confer, not to receive curteſies. Theſe and other conſiderations, but chiefly that his deare Wife was to bear a part in his ſufferings, ſurrounded him with many and ſad thoughts, and ſome apparent apprehenſions of want.

But his ſorrow was leſſened, and his wants prevented by the ſeaſonable curteſies of their noble Kinſman Sir *Francis Wally* of *Pirford*, who intreated them to a co-habitation with him; where they remained with very much freedome to themſelves, and equall content to him for many yeares. And as their charge increaſed, (ſhe had yearly a child) ſo did his love and bounty.

With him they continued till his death: a little before which time Sir *Francis* was ſo happy as to make a perfect reconciliation betwixt that good man Sir *George More* and his forſaken ſonne and daughter, Sir *George* then giving Bond to pay M. *Donne* 800 l. at a certain day as a Portion with his wife, and to pay him for their maintenance 20 l. quarterly, (as the Intereſt of it) untill the ſaid Portion were paid.

Moſt of thoſe yeares that he lived with Sir *Francis*, he ſtudied the Civil and Canon Lawes: In which he acquired ſuch a perfection as was judged to hold ſome proportion with many, who had made that ſtudy the imployment of their whole life.

Sir *Francis* being dead, and that happy family diſſolved, M. *Donne* tooke a houſe at Micham (neere unto Croydon in Surrey) where his wife and family remained conſtantly: and for himſelfe (having occaſions to be often in London) he tooke lodgings neere unto White-hall, where he was frequently viſited by men of greateſt learning and judgement in this Kingdome; his company being loved, and much deſired by many of the Nobility of this Nation, who uſed him in their counſels of greateſt conſiderations.

Nor did our owne Nobility onely favour him, but his acquaintance and friendſhip was uſually ſought for by moſt Ambaſſadors of forraigne Nations, and by many other ſtrangers, whoſe learning or employment occaſioned their ſtay in this Kingdome.

He was much importuned by friends to make his reſidence in London, which he could not doe, having ſetled his dear wife and children at Micham, whither he often retired himſelfe, and then ſtudied inceſſantly ſome Points of Controverſie. But at laſt the perſwaſion of friends was ſo powerfull, as to cauſe the removall of himſelfe and family to London; where that honourable Gentleman Sir *Robert Drury* aſsigned him a very convenient houſe rent-free, next his own in Drury-lane, and was alſo a daily cheriſher of his ſtudies, and ſuch a friend as ſympathiz'd with him and his, in their joy and ſorrow.

Divers of the Nobility were watchfull and ſolicitous to the King for ſome preferment for him. His Majeſty had formerly both knowne, and much valued him, and had given him ſome hopes of a State employment, being much pleaſed that M. *Donne* attended him, eſpecially at his meales, where there was



uſually

uſually many deep diſcourſes of Learning, and often friendly diſputes of Religion betwixt the King and thoſe Divines whoſe places required their attendance on his Majeſtie: Particularly, the Right Reverend Biſhop *Montague*, then Deane of the Chappel, (who was the publiſher of the eloquent and learned Works of his Majeſtie) and the moſt learned Doctor *Andrewes*, then his Majeſties Almoner, and at his death Biſhop of Wincheſter.

About this time grew many diſputes in England, that concerned the Oath of Supremacy and Allegeance, in which the King had appeared and ingaged himſelfe by his publique writings now extant. And his Majeſtie occaſionally talking with M. *Donne* concerning many of thoſe Arguments urged by the Romaniſts, apprehended ſuch a validity and cleereneſſe in his anſwers, that he commanded him to ſtate the Points, and bring his Reaſons to him in writing; to which he preſently applyed himſelfe, and within ſixe weeks brought them to his Majeſtie fairely written under his owne hand, as they be now printed in his *Pſeudo-Martyr*.

When the King had read and conſidered that Book, he perſwaded M. *Donne* to enter into the Miniſtery, to which he appeared (and was) un-inclinable, apprehending it (ſuch was his miſtaking modeſty) too weighty for his abilities. But from that time, though many friends mediated with his Majeſtie to prefer him to ſome civil employment, (to which his education had apted him) yet the King denied their requeſts, and (having a diſcerning ſpirit) replyed, *I know M. Donne is a learned man, an excellent Divine, and will prove a powerfull Preacher*. After that, as he profeſſeth *, the King deſcended almoſt to a ſolicitation of him to enter into ſacred Orders, which though he denied not, he deferred for the ſpace of three yeares: All which time he applyed himſelfe to an inceſſant ſtudy of Textuall Divinity, and attained a greater perfection in the learned Languages, Greek and Hebrew.

In his Devotions, Expoſt. 8.

Forwardneſſe and inconſideration could not in him (as in many others) argue an inſufficiencie; for he conſidered long, and had many ſtrifes within himſelfe concerning the ſtrictneſſe of life, and competencie of learning required in ſuch as enter into ſacred Orders: And doubtleſſe (conſidering his owne demerits) did with meek *Moſes* humbly aske God, *Who am I?* And if he had conſulted with fleſh and bloud, he had not put his hand to that holy plough: But God who is able to prevaile, wraſtled with him, as the Angel did with *Iacob*, and marked him for his owne, marked him with a bleſsing, a bleſsing of obedience to the motions of his bleſſed Spirit; And then as he had formerly asked God humbly with *Moſes, Who am I?* So now (being inſpired with the apprehenſion of Gods mercies) he did ask King *Davids* thankfull queſtion, *Lord who am I that thou art ſo mindfull of me?* So mindfull of me as to lead me for more then forty years through a wilderneſſe of the many temptations and various turnings of a dangerous life? So mindfull as to move the learneſt of Kings to deſcend to move me to ſerve at thine Altar? So merciful to me as to move my heart to embrace this holy motion? Thy motions I will embrace, take the cup of ſalvation, call upon thy Name, and preach thy Goſpell.

Gen. 32.

Such ſtrifes as theſe S. *Auguſtine* had when S. *Ambroſe* indeavoured his converſion

verſion to Chriſtianity, with which he confeſſeth he acquainted his deare friend *Alippius*. Our learned Author (a man fit to write after no meane Copy) did the like; and declaring his intentions to his deare friend D. *King* the then worthy Biſhop of London, (who was Chaplaine to the Lord Chancellor in the time of his being his Lordſhips Secretary) That Reverend Biſhop moſt gladly received the newes, and with all convenient ſpeed ordained him Deacon and Prieſt.

Now the Engliſh Church had gained a ſecond S. *Auguſtine*, for I think none was ſo like him before his converſion, none ſo like S. *Ambroſe* after it. And if his youth had the infirmities of the one Father, his age had the excellencies of the other, the learning and holineſſe of both.

Now all his ſtudies (which were occaſionally diffuſed) were concentred in Divinity; Now he had a new calling, new thoughts, new imployment for his wit and eloquence. Now all his earthly affections were changed into divine love, and all the faculties of his ſoule were ingaged in the converſion of others, in preaching glad tidings, remiſsion to repenting ſinners, and peace to each troubled ſoule: To this he applyed himſelfe with all care and diligence; and ſuch a change was wrought in him, that he was *gladder to be a doore-keeper in the houſe of God, then to enjoy any temporall employment.* Pſal. 84.

Preſently after he entred into his holy Profeſsion, the King made him his Chaplaine in Ordinary, and gave him other incouragements, promiſing to take a particular care of him.

And though his long familiarity with perſons of greateſt quality was ſuch as might have given ſome men boldneſſe enough to have preached to any eminent Auditory; yet his modeſty was ſuch, that he could not be perſwaded to it, but went uſually to preach in ſome private Churches, in Villages neere London, till his Majeſtie appointed him a day to preach to him. And though his Majeſtie and others expected much from him, yet he was ſo happy (which few are) as to ſatisfie and exceed their expectations: preaching the Word ſo, as ſhewed he was poſſeſt with thoſe joyes that he laboured to diſtill into others: A Preacher in earneſt, weeping ſometimes for his Auditory, ſometimes with them, alwayes preaching to himſelfe, like an Angel from a cloud, though in none: carrying ſome (as S. *Paul* was) to heaven, in holy raptures; enticing others, by a ſacred art and courtſhip, to amend their lives; and all this with a moſt particular grace, and un-imitable faſhion of ſpeaking.

That Summer, the ſame month in which he was ordained Prieſt, (and made the Kings Chaplaine) his Majeſtie (going his Progreſſe) was intreated to receive an entertainment in the Univerſity of Cambridge, and M. *Donne* attending his Majeſtie there, his Majeſtie was pleaſed to recommend him to be made Doctor in Divinity, Doctor *Harſnet* (after Archbiſhop of York) being then their Vice-Chancellour, who knowing him to be the Author of the *Pſeudo-Martyr*, did propoſe it to the Univerſity, and they preſently granted it, expreſsing a gladneſſe they had an occaſion to entitle and write him Theirs.

His abilities and induſtry in his profeſsion were ſo eminent, and he ſo much loved by many perſons of quality, that within one yeare after his entrance

into Sacred Orders, he had fourteen Advowſons of ſeverall Benefices ſent unto him; but they (being in the Countrey) could not draw him from his long loved friends and London, to which he had a naturall inclination, having received his birth and breeding in it: deſiring rather ſome preferment that might fixe him to an employment in that place.

Immediately after his returne from Cambridge, his wife died, leaving him a man of an unſetled eſtate: And (having buried five) the carefull father of ſeven children then living, to whom he made a voluntary promiſe (being then but forty two years of age) never to bring them under the ſubjection of a Step-mother: which promiſe he moſt faithfully kept, burying with his teares all his ſublunary joyes in his moſt deare and deſerving Wives grave, living a moſt retired and ſolitary life.

In this retiredneſſe, he was importuned by the grave Benchers of Lincolns Inne, (once the friends of his youth) to accept of their Lecture, which (by reaſon of M. *Gatakers* removall) was then void; of which he accepted, being glad to renew his intermitted friendſhip with them, whom he ſo much loved, and where he had been a *Saul*, (not ſo far as to perſecute Chriſtianity, yet in his irregular youth to neglect the practiſe of it) to become a *Paul*, and preach ſalvation to his brethren.

Nor did he preach onely, but as S. *Paul* adviſed his *Corinthians* to be followers of him as he was of Chriſt; ſo he alſo was an ocular direction to them by a holy and harmleſſe converſation.

Their love to him was expreſt many wayes; for (beſides the faire lodgings that were provided and furniſht for him) other curteſies were daily accumulated, ſo many, and ſo freely, as though they meant their gratitude (if poſsible) ſhould exceed, or at leaſt equall his merit. In this love-ſtrife of deſert and liberality, they continued for the ſpace of three yeares; he conſtantly and faithfully preaching, they liberally requiting him. About which time the Emperour of *Germany* died, and the Palſgrave was elected and crowned King of Bohemia, the unhappy beginning of much trouble in thoſe Kingdomes.

King *Iames*, whoſe Motto, *Beati Pacifici*, did truly characterize his diſpoſition, endeavoured to compoſe the differences of that diſcompoſed State, and to that end ſent the Earle of Carlile, (then Vicount Doncaſter) his Ambaſſadour to thoſe unſetled Princes, and (by a ſpeciall command from his Majeſtie) D. *Donne* was appointed to attend the Embaſſage of the ſaid Earle to the Prince of the Union: For which the Earle (that had long knowne and loved him) was moſt glad: So were many of the Doctors friends, who feared his ſtudies, and ſadneſſe for his wives death, would as *Iacob* ſayes, *make his*
Gen. 47. *dayes few*, and (reſpecting his bodily health) *evill too*.

At his going, he left his friends of Lincolnes Inne, and they him with many reluctations; For though he could not ſay, as S. *Paul* to his Epheſians, *Behold, you to whom I have preacht the kingdome of God, ſhall henceforth ſee my face no more*; yet he (being in a Conſumption) queſtioned it, and they feared it, conſidering his troubled minde, which, with the helpe of his un-intermitted ſtudies, haſtned the decayes of his weake body; But God turned it to the beſt, for this imployment did not onely divert him from thoſe ſerious ſtudies and

ſad

ſad thoughts, but gave him a new and true occaſion of joy, to be an eye-witneſſe of the health of his honoured Miſtris, the Queene of Bohemia, in a forraigne Land, (who having formerly knowne him a Courtier) was moſt glad to ſee him in a Canonicall habit, and more glad to be an eare-witneſſe of his moſt excellent and powerfull preaching.

Within fourteen moneths he returned to his friends of Lincolnes Inne, with his ſorrowes much moderated, and his health improved.

About a yeare after his returne from Germany, Dr Donne was made Biſhop of Exeter, and by his removall, the Deanry of S. *Pauls* being vacant, the King appointed Doctor *Donne* to waite on him at dinner the next day; And his Majeſty (being ſet downe) before he eat any meat, ſaid (after his pleaſant manner) *Doctor Donne, I have invited you to dinner, and though you ſit not downe with me, yet I will carve to you of a diſh that I know you love; You love London well, I doe therefore make you Deane of Pauls: take your meate home to your ſtudy, ſay grace, and much good may it doe you.*

Immediately after he came to his Deanry, he imployed workmen to repaire the Chappel belonging to his houſe; *Suffering* (as holy *David* once vowed) *his eyes and temples to take no reſt, untill he had firſt beautified the houſe of God.* Pſal. 132.

The next quarter following, when his Father in Law Sir *George More*, who now admired and dearly loved him, came to pay him the conditioned ſum of twenty pound, he denied to receive it, And ſaid to his Father, (as good *Iacob* ſaid when he heard *Joſeph* his ſonne lived) *It is enough*, you have been kinde to me, and carefull of mine, I am, I thanke my God, provided for, and will receive this money no longer; And not long after freely gave up his bond of eight hundred pound. Gen. 45.

Preſently after he was ſetled in his Deanry, the Vicarage of S. Dunſtans in London fell to him by the death of Doctor *White*, The advowſon being formerly given to him by the right Honorable *Richard* Earle of Dorſet a little before his death, And confirmed to him by his Brother the right Honorable *Edward* Earle of Dorſet that now lives.

By theſe and another Eccleſiaſticall Endowment (which fell to him about the ſame time) he was inabled to be charitable to the poore, and to make ſuch proviſion for his Children, that at his death they were not left ſcandalous to his profeſſion and quality.

The next Parliament following he was choſen Prolocutor to the Convocation, and about that time, by the appointment of his Majeſty, (his gracious Maſter) did preach many occaſionall Sermons: All which he performed not onely with the approbation, but to the admiration of the repreſentative body of the Clergy of this Kingdome.

He was once (and but once) clouded with the Kings diſpleaſure; It was about this time, occaſioned by ſome malicious whiſperer, which aſſured the King Doctor *Donne* had preacht a Sermon that implied a diſlike of his government, particularly of his late Directions that the Evening Lectures on Sundaies, ſhould be turned into Catechizing, expounding the Commandements, Beliefe, and Lords Prayer. His Majeſty was the more inclinable to beleeve this, for that about the ſame time a perſon of the Nobility of great note

in the Kingdome, and favour with the King (whom his Majesty knew Doctor *Donne* loved very much) was discarded the Court, and presently after committed to prison, which begot many rumors in the multitude.

The King suffered not the Sunne to set, till he had searcht out the truth of this report, but sent presently for Doctor *Donne*, and required his answer to the accusation: which was so satisfactory, That the King said he was glad he rested not under that suspition. Doctor *Donne* protested his answer was faithfull and free from all Collusion. And therefore begged of his Majesty, that he might not rise (being then kneeling) before he had (as in like cases he alwayes had from God) some assurance that he stood cleere and faire in his Majesties opinion. The King with his own hand, did, or offered to raise him from his knees, and protested he was truly satisfied, that he was an honest man, and loved him. Presently his Majesty called some Lords of his Councell into his Chamber, and said with much earnestnesse, *My Doctor is an honest man*; And my Lords, I was never more joyed in any thing that I have done, then in making him a Divine.

He was made Deane in the fiftieth yeare of his age; And in the fifty fourth yeare, a dangerous sickneſſe seised him, which turned to a spotted Feaver, and ended in a Cough, that inclined him to a Consumption. But God (as *Iob* thankfully acknowledgeth) preserved his spirit, keeping his intellectualls as cleere and perfect, as when that sickneſſe first seised his body. And as his health increased, so did his thankfulneſſe, testified in his booke of Devotions, A book that may not unfitly be called, *A composition of holy Extasies*, occasioned, and appliable to the Emergencies of that sickneſſe, which booke (being Meditations in his sickneſſe) he writ on his sicke bed; herein imitating the holy Patriarchs, who were wont in that place to build their Altars where they had received their blessing.

Gen. 12. 7. 8.
Gen. 28. 18.

This sickneſſe brought him to the gates of death, and he saw the grave so ready to devoure him, that he calls his recovery supernaturall. But God restored his health, and continued it untill the fifty-ninth yeare of his life. And then in August 1630. being with his daughter Mistris *Harvy* at Abrey-Hatch in Essex, he fell into a Feaver, which with the helpe of his constant infirmity, *vapours from the spleene*, hastened him into so visible a Consumption, that his beholders might say (as S. *Paul* of himselfe) *he dyes daily*, And he might say with *Iob*, *My welfare passeth away as a cloud*; *The dayes of affliction have taken hold of me. And weary nights are appointed for me.*

Job 30. 15.
Job. 7. 3.

This sickneſſe continued long, not onely weakning, but wearing him so much, that my desire is, he may now take some rest: And that thou judge it no impertinent digression (before I speake of his death) to looke backe with me upon some observations of his life, which (while a gentle slumber seises him) may (I hope fitly) exercise thy Consideration.

His marriage was the remarkable error of his life, which (though he had a wit apt enough, and very able to maintaine paradoxes; And though his wives competent yeares, and other reasons might be justly urged to moderate a severe censure, yet) he never seemed to justifie, and doubtlesse had repented it, if God had not blest them with a mutuall, and so cordiall an affection,

as

as in the midſt of their ſufferings made their bread of ſorrow taſte more pleaſantly then the banquet of fooles.

The recreations of his youth were Poetry, in which he was ſo happy, as if nature with all her varieties had been made to exerciſe his great wit, and high fancy. And in thoſe pieces which were careleſly ſcattered in his younger daies (moſt of them being written before the twentieth yeare of his age) it may appeare by his choice Metaphors, that all the Arts joyned to aſsiſt him with their utmoſt skill.

It is a truth, that in his penitentiall yeares, viewing ſome of thoſe pieces looſely ſcattered in his youth, he wiſht they had been abortive, or ſo ſhort-liv'd, that he had witneſſed their funeralls: But though he was no friend to them, he was not ſo falne out with heavenly Poetry, as to forſake it, no not in his declining age, witneſſed then by many divine Sonnets, and other high, holy, and harmonious compoſures; yea even on his former ſick bed, he wrote this heavenly Hymne, expreſſing the great joy he then had in the aſſurance of Gods mercy to him.

A Hymne to God the Father.

*WIlt thou forgive that ſin where I begun,*
*Which was my ſin, though it were done before?*
*Wilt thou forgive that ſin through which I run,*
*And doe run ſtill, though ſtill I doe deplore?*
*When thou haſt done, thou haſt not done,*
*For I have more.*

*Wilt thou forgive that ſin which I have won*
*Others to ſin, and made my ſin their doore?*
*Wilt thou forgive that ſin which I did ſhun*
*A yeare or two, but wallowed in, a ſcore?*
*When thou haſt done, thou haſt not done,*
*For I have more.*

*I have a ſin of feare, that when I have ſpun*
*My laſt thred, I ſhall periſh on the ſhore;*
*But ſweare by thy ſelfe, that at my death thy Sonne*
*Shall ſhine as he ſhines now, and heretofore;*
*And, having done that, thou haſt done,*
*I feare no more.*

And on this (which was his Death-bed) writ another Hymne which bears this Title,

*A Hymne to God my God in my ſickneſſe.*

If theſe fall under the cenſure of a ſoule whoſe too much mixture with earth makes it unfit to judge of theſe high illuminations, let him know, that many devout and learned men have thought the ſoule of holy

holy *Prudentius* was moſt refined, when not many dayes before his death, he charged it to preſent his God each morning with a new and ſpirituall Song; juſtified by the examples of King *David*, and the good King *Hezekias*, who upon the renovation of his yeares, payed his gratefull vowes to God, in a royall hymne, which he concludes in theſe words, *The Lord was ready to ſave, therefore we will ſing my ſongs to the ſtringed inſtruments, all the dayes of our life, in the Temple of my God.* Eſay 38.

The later part of his life was a continued ſtudie, Saturdaies onely excepted, which he uſually ſpent in viſiting friends, and reſting himſelfe under the weary burthen of his weeks Meditations; And he gave himſelfe this reſt, that thereby he might be refreſht and inabled to doe the work of the day following, not negligently, but with courage and cheerfulneſſe.

Nor was his age onely ſo induſtrious, but in his moſt unſetled youth he was (being in health) never knowne to be in bed after foure of the clock in the morning, nor uſually out of his chamber till ten; and imployed that time conſtantly (if not more) in his Studie. Which, if it ſeeme ſtrange, may gain beliefe by the viſible fruits of his labours: ſome of which remaine to teſtifie what is here written: for he left the reſultance of 1400. Authors, moſt of them analyzed with his owne hand; He left ſixſcore Sermons alſo, all writ with his owne hand; A large and laborious Treatiſe concerning Self-murther, called *Biathanatoſe*, wherein all the Lawes violated by that act, are diligently ſurvayed, and judiciouſly cenſured; A Treatiſe written in his youth, which alone might declare him then, not onely perfect in the Civil and Canon Law, but in many other ſuch ſtudies and arguments as enter not into the conſideration of many profeſt Scholars, that labour to be thought learned Clerks, and to know all things.

Nor were theſe onely found in his Studie, but all buſineſſes that paſt of any publique conſequence in this or any of our neighbour Kingdoms, he abbreviated either in Latine, or in the Language of the Nation, and kept them by him for a memoriall. So he did the Copies of divers Letters and Caſes of Conſcience that had concerned his friends, (with his ſolutions) and divers other buſineſſes of importance, all particularly and methodically digeſted by himſelfe.

He did prepare to leave the world before life left him, making his Will when no facultie of his ſoule was dampt or defective by ſickneſſe, or he ſurprized by ſudden apprehenſion of death; But with mature deliberation, expreſſing himſelfe an impartiall Father, by making his Childrens Portions equall; a conſtant lover of his friends, by particular Legacies, diſcreetly choſen, and fitly bequeathed them; And full of charity to the poore, and many others, who by his long continued bounty might entitle themſelves *His almes-people*. For all theſe he made proviſion, ſo largely, as having ſix children, might to ſome appeare more then proportionable to his eſtate. The Reader may think the particulars tedious, but I hope not impertinent, that I preſent him with the beginning and concluſion of his laſt Will.

In

*IN the name of the blessed and glorious Trinitie, Amen. I Iohn Donne, by the mercy of Christ Iesus, and the calling of the Church of England, Priest, being at this time in good and perfect understanding, (praised be God therefore) doe hereby make my last Will and Testament in manner and forme following.*

*First, I give my gracious God an intire sacrifice of body and soule, with my most humble thanks for that assurance which his blessed Spirit imprints in me now of the salvation of the one, and of the resurrection of the other; And for that constant and cheerfull resolution which the same Spirit established in me, to live and die in the Religion now professed in the Church of England: In expectation of that Resurrection I desire my body may be buried (in the most private manner that may be) in that place of S.*Pauls *Church London, that the now Residentiaries have at my request assigned for that purpose, &c.*

*And this my last Will and Testament made in the feare of God, (whose merit I humbly beg, and constantly rely upon in Iesus Christ) and in perfect love and charity with all the world, whose pardon I aske from the lowest of my servants to the highest of my Superiours. Written all with mine owne hand, and my name subscribed to every Page, being five in number.*

Nor was his charity expreſt onely at his death, but in his life, by a cheerfull and frequent viſitation of friends, whoſe minds were dejected, or fortunes neceſsitous. And he redeemed many out of Priſon that lay for ſmall debts, or for their fees; He was a continuall giver to poore Scholars, both of this, and forraigne Nations; (beſides what he gave with his owne hand) he uſually ſent a ſervant to all the Priſons in London, to diſtribute his charity, at all feſtivall times in the yeare. He gave 100.l. at one time to a Gentleman that he had formerly knowne live plentifully, and was then decayed in his eſtate. He was a happy Reconciler of of differences in many Families of his friends and kindred, who had ſuch faith in his judgement and impartiality, that he ſcarce ever adviſed them to any thing in vaine. He was (even to her death) a moſt dutifull ſon to his Mother, carefull to provide for her ſupportation, of which ſhe had been deſtitute, but that God raiſed him up to prevent her neceſsities; who having ſuckt in the Religion of the Romane Church with her mothers milk, (or preſently after it) ſpent her eſtate in forraigne Countries, to enjoy a liberty in it, and died in his houſe but three moneths before him.

And to the end it may appeare how juſt a Steward he was of his Lord and Maſters Revenue, I have thought fit to let the Reader know, that after his entrance into his Deanry, as he numbred his yeares, and (at the foot of a private account, to which God and Angels onely were witneſſes with him) computed firſt his Revenue, then his expences, then what was given to the poore and pious uſes, laſtly, what reſted for him and for his, he bleſt each yeares poore remainder with a thankfull Prayer; which for that they diſcover a more then common devotion, the Reader ſhall partake ſome of them in his owne words.

1624. 1625. So all is that remains of theſe two years

*Deo Opt. Max. benigno Largitori, à me, & ab iis quibus hæc à me reſervantur, gloria, & gratia in æternum. Amen.*

1626.

1626. So that this yeare God hath blessed
me and mine with

*Multiplicatæ sunt super nos misericordiæ tuæ Domine.*

*Da Domine, ut quæ ex immensa bonitate tua nobis elargiri dignatus sis, in quorumcunque manus devenerint, in tuam semper cedant gloriam. Amen.*

1628. *In fine horum sex annorum manet*

1629.

*Quid habeo, quod non accepi à Domino? Largiatur etiam, ut quæ largitus est, sint iterum fiant bono eorum usu, ut quemadmodum, nec officiis hujus mundi, nec loci, in quo me posuit, dignitati, nec servis, nec egenis, in toto hujus anni curriculo, mihi conscius sum, me defuisse, ita ut liberi, quibus quæ supersunt, supersunt, grato animo ea accipiant, & beneficium Authorem recognoscant. Amen.*

But I returne from my digression.

We left the Author sick in Essex, where he was forced to spend most of that Winter, by reason of his disability to remove from thence. And having never during almost twenty yeares, omitted his personall attendance on his Majestie, in his monthly service. Nor being ever left out of the number of Lent Preachers. And in January following, there being a generall report that he was dead, that report occasioned this Letter to a familiar friend.

SIR,

*THis advantage you and my other friends have by my frequent feavers, that I am so much the oftner at the gates of heaven; And this advantage by the solitude and close imprisonment that they reduce me to after, that I am so much the oftner at my Prayers, in which I shall never leave out your happinesse; And I doubt not but amongst his other blessings, God will adde some one to you for my Prayers.*

*A man would be almost content to die, (if there were no other benefit in death) to heare of so much sorrow, and so much good testimony from good men, as I (God be blessed for it) did upon the report of my death: Yet I perceive it went not through all; For one writ to me, that some (and he said of my friends) conceived I was not so ill as I pretended, but withdrew my selfe to live at ease, discharged of preaching. It is an unfriendly, and (God knowes) an ungrounded interpretation; for I have alwayes been sorrier when I could not preach, then any could be they could not hear me. It hath been my desire (and God may be pleased to grant it) that I might die in the Pulpit; If not that, yet that I might take my death in the Pulpit, that is, die the sooner by occasion of those labours. Sir, I hope to see you presently after Candlemas, about which time will fall my Lent Sermon at Court, except my Lord Chamberlaine believe me to be dead, and leave me out: For as long as I live, and am not speechlesse, I would not willingly decline that service. I have better leasure to write, then you to reade, yet I would not willingly oppresse you with too much Letter: God blesse you and your son, as I wish*

January 7. 1630. Your poore friend and servant in Christ Jesus,

*John Donne.*

Before that month ended, he was appointed to preach upon his old constant day, the first Friday in Lent, he had notice of it; and having in his sicknesse

neſſe prepared for the employment as he had long thirſted for it. So reſolving his weakneſſe ſhould not hinder his journey, he came to London ſome few dayes before his day appointed. Being come, many of his friends (who with ſorrow ſaw his ſickneſſe had left him onely ſo much fleſh as did cover his bones) doubted his ſtrength to performe that taske: And therefore perſwaded him from undertaking it, aſſuring him however, it was like to ſhorten his dayes: But he paſsionately denyed their requeſts, ſaying, He would not doubt, that God who in many weakneſſes had aſsiſted him with an unexpected ſtrength, would now withdraw it in his laſt employment, profeſsing a holy ambition to performe that ſacred Work. And when (to the amazement of ſome beholders) he appeared in the Pulpit, many thought he preſented himſelfe, not to preach mortification by a living voice, but mortality by a decayed body, and dying face. And doubtleſſe many did ſecretly ask that que-
"ſtion in *Ezekiel, Doe theſe bones live?* Or can that ſoule organiſe that tongue to Ezek. 37.3.
"ſpeak ſo long time as the ſand in that glaſſe will move towards its center,
"and meaſure out an houre of this dying mans unſpent life? Doubtleſſe it cannot. Yet after ſome faint pauſes in his zealous Prayer, his ſtrong deſires inabled his weak body to diſcharge his memory of his pre-conceived Meditations which were of dying; The Text being, *To God the Lord belong the iſſues from death.* Many that ſaw his teares, and heard his hollow voice, profeſsing they thought the Text Prophetically choſen, and that D. *Donne* had preacht his owne Funerall Sermon.

Being full of joy that God had inabled him to performe this deſired duty, he haſtned to his houſe, out of which he never moved, untill like S. *Stephen,* Acts 8.
*He was carried by devout men to his grave*: And the next day after his Sermon, his ſpirits being much ſpent, and he indiſpoſed to diſcourſe, a friend asked him, Why are you ſad? To whom he replyed after this manner, "I am not ſad;
"I am in a ſerious contemplation of the mercies of my God to me; And now
"I plainly ſee, it was his hand that prevented me from all temporall employ-
"ment. And I ſee it was his will that I ſhould never ſettle nor thrive untill I
"entred into the Miniſtery, in which I have now lived almoſt twenty yeares,
"(I hope to his glory) and by which (I moſt humbly thank him) I have been
"enabled to requite moſt of thoſe friends that ſhewed me kindneſſe when
"my fortunes were low. And (as it hath occaſioned the expreſſion of my
"gratitude) I thank God, moſt of them have ſtood in need of my requitall. I
"have been uſefull and comfortable to my good Father in Law Sir *George*
"*More,* whoſe patience God hath been pleaſed to exerciſe by many temporall
"croſſes. I have maintained my owne Mother, whom it hath pleaſed God
"after a plentifull fortune in her former times, to bring to a great decay in her
"very old age. I have quieted the conſciences of many that groaned under the
"burthen of a wounded ſpirit, whoſe Prayers I hope are availeable for me.
"I cannot plead innocencie of life, (eſpecially of my youth) but I am to be
"judged by a mercifull God, who hath given me (even at this time) ſome
"teſtimonies by his holy Spirit, that I am of the number of his Elect. I am ful
"of joy, and ſhall die in peace.

Upon Munday following, he took his laſt leave of his beloved Studie, and being

being hourely ſenſible of his decay, retired himſelfe into his bed-chamber: and that week ſent (at ſeverall times) for many of his moſt conſiderable friends, of whom he tooke a ſolemne and deliberate Farewell, commending to their conſiderations ſome ſentences particularly uſefull for the regulation of their lives, and diſmiſt them (as * *Iacob* did his ſons) with a ſpirituall benediction. The Sunday following, he appointed his ſervants, that if there were any worldly buſineſſe undone, that concerned them or himſelfe, it ſhould be prepared againſt Saturday next; for after that day he would not mixe his thoughts with any thing that concerned the world. Nor ever did.

* Gen. 49.

Now he had nothing to doe but die; To doe which, he ſtood in need of no more time, for he had long ſtudied it, and to ſuch a perfection, that in a former ſickneſſe he called God to witneſſe, he was that minute prepared to deliver his ſoule into his hands, if that minute God would accept of his diſſolution. In that ſickneſſe he begged of his God, (the God of conſtancy) to be preſerved in that eſtate for ever. And his patient expectation to have his immortall ſoule diſrobed from her garment of mortality, makes me confident he now had a modeſt aſſurance, that his prayers were then heard, and his petition granted. He lay fifteene dayes earneſtly expecting his houtely change; And in the laſt houre of his laſt day, (as his body melted away, and vapoured into ſpirit) his ſoule having (I verily beleeve) ſome revelation of the Beatifical Viſion, he ſaid, *I were miſerable, if I might not die*: And after thoſe words, cloſed many periods of his faint breath with theſe words, *Thy kingdome come, Thy will be done*. His ſpeech which had long been his faithfull ſervant, remained with him till his laſt minute; and then forſook him, not to ſerve another maſter, but died before him, for that it was uſeleſſe to him, who now converſed with God on earth, (as Angels are ſaid to doe in heaven) onely by thoughts and looks. Being ſpeechleſſe, he did (as S. *Stephen*) *look ſtedfaſtly towards heaven*, till he ſaw the Sonne of God ſtanding at the right hand of his Father; And being ſatisfied with this bleſſed ſight, (as his ſoule aſcended, and his laſt breath departed from him) he cloſed his owne eyes, and then diſpoſed his hands and body into ſuch a poſture, as required no alteration by thoſe that came to ſhroud him.

Devot. Prayer 23.

Thus *variable*, thus *vertuous* was the *life*, thus *memorable*, thus *exemplary* was the *death* of this moſt excellent man.

He was buried in S. *Pauls* Church, in that place which he had appointed for that uſe, ſome yeares before his death, and by which he paſſed daily to his devotions. But not buried privately, though he deſired it; For (beſides an unnumbred number of others) many perſons of Nobility and eminency, who did love and honour him in his life, did ſhew it at his Funerall, by a voluntary and very ſad attendance of his body to the grave.

To which (after his buriall) ſome mournfull friends repaired: And as *Alexander* the Great did to the grave of the famous *Achilles*, ſo they ſtrewed his with curious and coſtly flowers. Which courſe they (who were never yet knowne) continued each morning and evening for divers dayes, not ceaſing till the ſtones that were taken up in that Church to give his body admiſsion into the cold earth, (now his bed of reſt) were againe by the Maſons art levelled

Plutarch.

led and firmed, as they had been formerly, and his place of buriall undiſtinguiſhable to common view.

Nor was this (though not uſuall) all the honour done to his reverend aſhes, for by ſome good body, (who, tis like thought his memory ought to be perpetuated) there was 100. marks ſent to his two faithfull friends * and Executors, (the perſon that ſent it, not yet known, they look not for a reward on earth) towards the making of a Monument for him, which I think is as lively a repreſentation, as in dead marble, can be made of him.

* D. *Henry King.* D. *Mountfort.*

*HE was of ſtature moderately tall; of a ſtraight and equally proportioned body, to which all his words and actions gave an inexpreſſible addition of comelineſſe.*

*His aſpect was cheerfull, and ſuch as gave a ſilent teſtimony of a cleere knowing ſoule, and of a conſcience at peace with it ſelfe.*

*His melting eye ſhewed he had a ſoft heart, full of noble pity, of too brave a ſpirit to offer injuries, and too much a Chriſtian, not to pardon them in others.*

*His fancie was un-imitable high, equalled by his great wit, both being made uſefull by a commanding judgement.*

*His mind was liberall, and unbearied in the ſearch of knowledge, with which his vigorous ſoule is now ſatisfied, and employed in a continuall praiſe of that God that firſt breathed it into his active body, which once was a Temple of the holy Ghoſt, and is now become a ſmall quantity of Chriſtian duſt. But I ſhall ſee it re-inanimated.*

IZ: WA:

# IOHANNES DONNE

SAC: THEOL: PROFESSOR,

POST VARIA STUDIA,
QVIBUS AB ANNIS TENERRIMIS
FIDELITER, NEC INFELICITER,
INCUBUIT,

INSTINCTU ET IMPULSU *SPIR: Sti:*
MONITU ET HORTATU

## REGIS IACOBI,

ORDINES SACROS AMPLEXUS
A°: SUI JESU 1614 ET SUÆ ÆTATIS 42.

DECANATU HUJUS ECCLESIÆ INDUTUS
XXVII. *NOVEMBRIS* 1621.

EXUTUS MORTE ULTIMO DIE
*MARTII* 1631.

Hic licet in Occiduo Cinere
Aſpicit Eum
Cujus Nomen eſt *ORIENS.*

# A Table directing to the ſeverall Texts of SCRIPTURE, handled by the Author in this BOOK.


SERM. I.

COLOS. 1. 19, 20. *For it pleaſed* the Father, *that in him ſhould all fulneſſe dwell; And having made peace through the bloud of his Croſſe, by Him, to reconcile all things to himſelfe, by Him, whether they be things in earth, or things in heaven.* page 1

SERM. II.

ESAIAH 7. 14. *Therefore the Lord ſhall give you a ſigne; Behold, a Virgin ſhall conceive, and beare a Son, and ſhall call his name Immanuel.* pa. 11

SERM. III.

GALAT. 4. 4, & 5. *But when the fulneſſe of time was come, God ſent forth his Sonne, made of a woman, made under the Law, to redeeme them that were under the Law, that we might receive the adoption of Sons.* pa. 20

SERM. IV.

LUKE 2. 29. & 30. *Lord now letteſt thou thy ſervant depart in peace, according to thy word: For mine eyes have ſeene thy ſalvation.* pa. 29

SERM. V.

EXOD. 4. 13. *O my Lord, ſend I pray thee, by the hand of him whom thou wilt ſend.* pa. 39

SERM. VI.

*Lord, who hath beleeved our report?* pa. 52

SERM. VII.

JOHN 10. 10. *I am come that they might have life, and that they might have it more abundantly.* pa. 62

SERM. VIII.

MAT. 5. 16. *Let your light ſo ſhine before men, that they may ſee your good works, and glorifie your Father which is in heaven.* pa. 77

SERM. IX.

ROM. 13. 7. *Render therefore to all men their dues.* pa. 86

SERM. X.

ROM. 12. 20. *Therefore if thine enemie hunger feed him, if he thirſt give him drink; for in ſo doing thou ſhalt heap coals of fire on his head.* pa. 96

SERM. XI.

MAT. 9. 2. *And Ieſus ſeeing their faith, ſaid unto the ſick of the palſie, My ſon, be of good chear, thy ſins be forgiven thee.* pa. 102

SERM. XII.

MAT. 5. 2. *Bleſſed are the pure in heart, for they ſhall ſee God.* pa. 112

SERM. XIII.

JOB 16. ver. 17, 18, 19. *Not for any injuſtice in my hands: Alſo my prayer is pure. O earth, cover thou not my bloud; and let my cry have no place. Alſo now behold, my Witneſſe is in heaven, and my Record is on high.* pa. 127

SERM. XIV.

AMOS 5. 18. *Woe unto you, that deſire the day of the Lord: what have ye to doe with it? the day of the Lord is darkneſſe, and not light.* pa. 136

SERM. XV.

1 COR 15. 26. *The laſt Enemie that ſhall be deſtroyed, is Death.* pa. 144

SERM. XVI.

JOHN 11. 35. *Ieſus wept.* pa. 153

SERM. XVII.

MAT. 19. 17. *And he ſaid unto him, Why calleſt thou me Good? There is none Good but One; that is, God.* pa. 163

SERM. XVIII.

ACTS 2. 36. *Therefore let all the houſe of Iſrael know aſſuredly, That God hath made that ſame Ieſus, whom ye have crucified, both Lord and Chriſt.* 175

SERM. XIX.

APOC. 20. 6. *Bleſſed and holy is he that hath part in the firſt Reſurrection.* 183

SERM. XX.

JOHN 5. 28, 29. *Marvell not at this; for the houre is comming, in the which, all that are in the graves, ſhall heare his voice; And ſhall come forth, they that have done good, unto the Reſurrection of life; And they that have done evill, unto the Reſurrection of damnation.* 192

SERM. XXI.

1 COR. 15. 29. *Elſe what ſhall they do that are baptized for dead? If the dead riſe not at all, why are they then baptized for dead?* pa. 120

SERM. XXII.

HEB. 11. 35. *Women received their dead raiſed to life againe: And others were tortured, not accepting a deliverance, that they might obtaine a better Reſurrection.* pa. 213

SERM. XXIII.

1 COR. 13. 12. *For now we ſee through a glaſſe darkly, But then face to face; Now I know in part, But then I ſhall know, even as alſo I am knowne.* pa. 224

SERM. XXIV.

JOB 4. 18. *Behold, he put no truſt in his Servants, and his Angels he charged with folly.* pa. 233

SERM. XXV.

MAT. 28. 6. *He is not here, for he is riſen, as he ſaid; Come, See the place where the Lord lay.* pa. 242

SERM. XXVI.

1 THES. 4. 17. *Then we which are alive, and remaine, ſhall be caught up together with them in the clouds, to meet the Lord in the ayre; and ſo ſhall we be ever with the Lord.* pa. 254

SERM. XXVII.

PSAL. 89. 47. *What man is he that liveth, and ſhall not ſee death?* pa. 267

SERM. XXVIII. & XXIX.

JOHN 14. 26. *But the Comforter, which is the holy Ghoſt, whom the Father will ſend in my Name, He ſhall teach you all things, and bring all things to your remembrance, whatſoever I have ſaid unto you.* pa. 277. & 286

SERM. XXX.

JOHN 14. 20. *At that day ſhall ye know, That I am in my Father, and you in me, and I in you.* pa. 294

SERM. XXXI.

GEN. 1. 2. *And the Spirit of God moved upon the face of the waters.* pa. 303

SERM. XXXII.

1 COR. 12. 3. *Alſo no man can ſay, that Ieſus is the Lord, but by the holy Ghoſt.* p. 312

SERM. XXXIII.

ACTS 10. 44. *While Peter yet ſpake theſe words, the holy Ghoſt fell on all them, which heard the Word.* pa. 321

SERM. XXXIV.

ROM. 8. 16. *The Spirit it ſelfe beareth witneſſe with our ſpirit, that we are the children of God.* pa. 332

SERM. XXXV.

MAT. 12. 31. *Wherefore I ſay unto you, All manner of ſin and blaſphemy ſhall be forgiven unto men; But the Blaſphemy againſt the holy Ghoſt ſhall not be forgiven unto men.* pa. 341

SERM. XXXVI. & XXXVII.

JOHN 16. 8, 9, 10, 11. *And when he is come, he will reprove the world of ſin, and of righteouſneſſe, and of judgement.*

*Of ſin, becauſe ye beleeve not on me.*

*Of righteouſneſſe, becauſe I goe to my Father, and ye ſee me no more.*

*Of judgement, becauſe the Prince of this world is judged.* pa. 351. & 361

SERM. XXXVIII.

2 COR. 1. 3. *Bleſſed be God, even the Father of our Lord Ieſus Chriſt, the Father of mercies, and the God of all comfort.* pa. 375

SERM. XXXIX.

1 PET. 1. 17. *And if ye call on the Father, who without reſpect of perſons judgeth according to every mans works, paſſe the time of your ſojourning here in feare.* pa. 384


SERM.

SERM. XL.

1 COR. 16. 22. *If any man love not the Lord Iesus Christ, let him be Anathema, Maranatha.* pa. 393

SERM. XLI.

PSAL. 2. 12. *Kisse the Son, lest he be angry.* pa. 403

SERM. XLII.

GEN. 18. 25. *Shall not the Iudge of all the Earth do right?* pa. 412

SERM. XLIII.

MAT. 3. 17. *And lo, A voyce came from heaven, saying, This is my beloved Sonne, in whom I am well pleased.* pa. 423

SERM. XLIV.

REV. 4. 8. *And the foure Beasts had each of them six wings about him, and they were full of eyes within; And they rest not day and night, saying, Holy, Holy, Holy, Lord God Almighty, which was, and is, and is to come.* pa. 432

SERM. XLV.

APOC. 7. 2, 3. *And I saw another Angel ascending from the East, which had the seale of the living God, and he cryed with a loud voyce to the foure Angels, to whom power was given to hurt the Earth, and the Sea, saying, Hurt yee not the Earth, neither the Sea, neither the Trees, till we have sealed the servants of our God in their foreheads.* pa. 445

SERM. XLVI.

ACTS 9. 4. *And he fell to the earth, and heard a voyce, saying, Saul, Saul, why persecutest thou me?* pa. 459

SERM. XLVII.

ACTS 20. 25. *And now, Behold, I know, that all yee among whom I have gone preaching the kingdome of God, shall see my face no more.* pa. 468

SERM. XLVIII.

ACTS 28. 6. *They changed their minds, and said, That he was a God.* pa. 476

SERM. XLIX.

ACTS 23. 6, 7. *But when Paul perceived that one part were Sadduces, and the other Pharisees, he cryed out in the Councel, Men and Brethren, I am a Pharisee, and the son of a Pharisee; Of the hope and resurrection of the dead I am called in question.*
*And when he had so said, there arose a dissention between the Pharisees and the Sadduces, and the multitude was divided.* pa. 487

SERM. L.

PSAL. 6. 1. *O Lord, Rebuke me not in thine anger, neither chasten me in thy hot displeasure.* pa. 499

SERM. LI.

PSAL. 6. 2, 3. *Have mercy upon me, O Lord, for I am weake; O Lord, heale me, for my bones are vexed: My soule is also sore vexed; But thou, O Lord, how long?* pa. 209

SERM. LII. & LIII.

PSAL. 6. 4, 5. *Returne, O Lord; Deliver my soule; O Lord save me, for thy mercies sake.*
*For in death there is no remembrance of thee; and in the grave, who shall give thee thanks?* pa. 522. & pa. 530

SERM. LIV.

PSAL. 6. 6, 7. *I am weary with my groaning; All the night make I my bed to swim, I water my couch with my teares.*
*Mine eye is consumed because of griefe; It waxeth old, because of all mine enemies.* pa. 535

SERM. LV.

PSAL. 6. 8, 9, 10. *Depart from me, all yee workers of iniquitie; for the Lord hath heard the voyce of my weeping.*
*The Lord hath heard my supplication; the Lord will receive my prayer.*
*Let all mine enemies be ashamed and sore vexed: let them returne and be ashamed suddenly.* pa. 548

SERM. LVI.

PSAL. 32. 1, 2. *Blessed is he whose transgression is forgiven, whose sin is covered; Blessed is the man, unto whom the Lord imputeth not iniquitie, and in whose spirit there is no guile.* pa. 560

SERM. LVII.

PSAL. 32. 3, 4. *When I kept silence, my bones waxed old, through my roaring all the day long.*
*For day and night thy hand was heavy upon me; my moysture is turned into the drought of Summer. Selah.* pa. 571

SERM. LVIII.

PSAL. 32. 5. *I acknowledged my sinne unto thee, and mine iniquitie have I not hid. I said, I will confesse my transgressions unto the Lord, and thou forgavest the iniquitie of my sin.* pa. 582


SERM.

SERM. LIX.

PSAL. 32.6. *For this shall every one that is godly pray unto thee, in a time when thou mayest be found; surely in the floods of great waters they shall not come nigh unto him.* pa.592

SERM. LX.

PSAL. 32. 7. *Thou art my hiding place; Thou shalt preserve me from trouble; Thou shalt compasse me about with songs of deliverance.* pa.601

SERM. LXI.

PSAL. 32. 8. *I will instruct thee, and teach thee in the way which thou shalt goe, I will guide thee with mine eye.* pa.609

SERM. LXII.

PSAL. 32. 9. *Be not as the Horse, or the Mule, which have no understanding; whose mouth must be held in with bit and bridle, lest they come neere unto thee.* p.619

SERM. LXIII.

PSAL. 32. 10, 11. *Many sorrows shall be to the wicked; But he that trusteth in the Lord, Mercy shall compasse him about.*
*Be glad in the Lord, and rejoyce ye righteous; And shout for joy all ye that are upright in heart.* pa.629

SERM. LXIV.

PSAL. 51. 7. *Purge me with Hyssope, and I shall be cleane; wash me, and I shall be whiter then snow.* pa.639

SERM. LXV.

PSAL. 62. 9. *Surely men of low degree are vanitie, and men of high degree are a lie; To be laid in the balance, they are altogether lighter then vanity.* pa.643

SERM. LXVI.

PSAL. 63. 7. *Because thou hast been my help, Therefore in the shadow of thy wings will I rejoyce.* pa.663

SERM. LXVII.

PSAL. 64. 10. *And all the upright in heart shall glory.* pa.673

SERM. LXVIII.

PSAL. 65. 5. *By terrible things in righteousnesse wilt thou answer us, O God of our salvation; who art the confidence of all the ends of the earth, and of them that are a far off upon the Sea.* pa.683

SERM. LXIX.

PSAL. 66. 3. *Say unto God, How terrible art thou in thy works! Through the greatnesse of thy Power shall thine Enemies submit themselves unto thee.* pa. 695

SERM. LXX.

PROV. 25. 16. *Hast thou found Honey? eat so much as is sufficient for thee, lest thou be filled therewith, and vomit it.* 709

SERM. LXXI. & LXXII.

MAT. 4. 18, 19, 20. *And Iesus walking by the Sea of Galile, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the Sea, (for they were fishers.)*
*And he saith unto them, Follow me, and I will make you fishers of men.*
*And they straightway left their nets and followed him.* pa.717.&726

SERM. LXXIII.

JOHN 14. 2. *In my Fathers house are many Mansions; If it were not so, I would have told you.* pa.737

SERM. LXXIV.

PSAL. 144. 15. *Blessed are the people that be so; Yea blessed are the people, whose God is the Lord.* pa.749

SERM. LXXV.

ESAY 32. 8. *But the liberall deviseth liberall things, and by liberall things he shall stand.* pa.758

SERM. LXXVI.

MARK 16. 16. *He that beleeveth not, shall be damned.* pa.766

SERM. LXXVII. & LXXVIII.

1 COR. 15. 29. *Else, what shall they doe which*

*which are baptized for the dead? if the dead riſe not at all, why are they then baptized for the dead?* pa.777.& 790

SERM. LXXIX.

PSAL. 90. 14. *O ſatisfie us early with thy mercy, that we may rejoyce and be glad all our dayes.* pa.803

SERM. LXXX.

JOHN II. 21. *Lord, if thou hadſt been here, my brother had not dyed.* pa.816

NOVEMB. 29.

1639.

Imprimatur,

THO: BROUN.

# SERMONS

Preached upon

# Chriſtmas-day.

SERMON

Preached upon

Christmas-day

# SERMON I.

# PREACHED AT St. PAVLS, *upon* Christmas *day*. 1622.

Coloss. 1. 19,20.

*For, it pleased* the Father, *that in him should all fulnesse dwell; And, having made peace through the bloud of his Crosse, by Him, to reconcile all things to himselfe, by Him, whether they be things in Earth, or things in Heaven.*

THE whole journey of a Christian is in these words; and therefore we were better set out early, then ride too fast; better enter presently into the parts, then be forced to passe thorow them too hastily. First then wee consider the Collation and Reference of the Text, and then the Illation, and Inference thereof. For, the Text looks back to all that was said from the twelfth verse. For, the first word of the text, [*For*] which is a particle of connexion, as well as of argumentation, is a seale of all that was said from that place. And then, the Text looks forward to the 23 *ver.* where all these blessings are sealed to us, with that Condition, *If ye continue setled in the Gospell.* This is the Collation, the Reference of the text; for the Illation, and Inference, the first clause thereof, [*For, it pleased the Father, that in him should all fulnesse dwell*] presents a double Instruction; First, that we are not bound to accept matters of Religion, meerely without all reason, and probable inducements; And secondly, with what modesty we are to proceed, and in what bounds we are to limit that inquisition, that search of Reason in matters of that nature. When the Apostle presents to us here, the great mystery of our reconciliation to God, he, in whose power it was not to infuse faith into every reader of his Epistle, proceeds by reason. He tels us, *That the Father hath translated us into the Kingdome of his deare Son, the Son of his love.* V. 13. That were well, if we were sure of it; If our consciences did not accuse us, and suggest to us our owne unworthinesse, and thereby an impossibility of being so translated. Why no, sayes the Apostle, there is no such impossibility now, For, *Now we have Redemption, and forgivenesse of sinnes.* V. 14. Who should procure us that? *If a man sin against God, who shall plead for him?* 1 Sam. 2. 25. What man is able to mediate, and stand in the gap between God and man? You say true, sayes the Apostle, no man is able to doe it; and therefore, *He that is the Image of the invisible God, he by whom all things were created, and by whom all things consist, he hath done it.* V. 15. Hath God reconciled me to God; And reconciled me by way of satisfaction? (for, that I know his justice requires) What could God pay for me? What could God suffer? God himselfe could not; and therefore God hath taken a body that could. *And as he is the Head of that body*, he is passible, so he may suffer; And, as he is the first born of the dead, he did suffer; so that he was V. 18.

defective in nothing; not in Power, as God, not in passibility, as man; for, *Complacuit*; *It pleased the Father, that in him, All fulnesse* (a full capacity to all purposes) *should dwell*. Thus farre we are to trace the reason of our redemption, intimated in that first word, *For*. And then, we are to limit and determine our reason in the next, *Quia complacuit*, because it was his will, his pleasure to proceed so, and no otherwise. Christ himselfe goes no farther then so, in a case of much strangenesse, Mat. 11. 25. *That God had hid his mysteries from the wise, and revealed them unto babes*; This was a strange course, but *Ita est, quia*, Even so, Father, for so it seemed good in thy sight. I would faine be able to prove to my selfe that my redemption is accomplished; and therefore I search the Scriptures; and I grow sure that Christ hath redeemed the world; and I search the Scriptures again, to finde what marks are upon them, that are of the participation of that Redemption, and I grow to a religious, and modest assurance, that those marks are upon me. I finde reasons to prove to me, that God does love my soule; but why God should love men better then his own Son, or why God should love me better then other men, I must end in the reason of the text, *Quia complacuit*, and in the reason of Christ himself, *Ita est, quia*, It is so, O Father, because thy good pleasure was it should be so.

*Divisio.* To passe then from the Collation and Reference, by which, the text hath his Cohærence with the precedent, and subsequent passages, and the Illation and Inference, by which you have seene the generall doctrine, That reason is not to be excluded in religion, but yet to be tenderly and modestly pressed, we have here the Person that redeemed us, and his Qualification for that great office, (*That all fulnesse should dwell in him.*) And then we have the Pacification, and the Meanes thereof, (*Peace was made through the bloud of his Crosse*) And then, the Effect, the application of all this, to them, for whom it was wrought, (*That all things in earth and heaven, might be reconciled to God by him.*) In the qualification of the person, we finde *plenitudinem*, fulnesse, and *omnem plenitudinem*, all fulnesse; and *omnem plenitudinem inhabitantem*, all fulnesse dwelling, permanent. And yet, even this dwelling fulnesse, even in this person Christ Jesus, by no title of merit in himselfe, but onely *quia complacuit*, because it pleased the Father it should be so. In the pacification, (which is our second part) (*Peace was made, by the bloud of his Crosse*) we shall see first, *quod bellum*, what the warre was, and then *qua pax*, what the peace is, and lastly *quis modus*, how this peace was made, which was strange; *per sanguinem*, by bloud; to save bloud, and yet by bloud. And *per sanguinem ejus*, by his bloud, his, who was victoriously to triumph in this peace; and *per sanguinem Crucis ejus*, by the bloud of his Crosse, that is his death; the bloud of his Circumcision, the bloud of his Agony, the bloud of his scourging was not enough; It must be, and so it was the bloud of his Crosse; And these peeces constitute our second part, the Pacification: And then in the third, the Application, (*That all things might be reconciled to God,*) we shall see first, what this Reconciliation is, and then how it extends to all things on earth, (which we might thinke were not capable of it,) and all things in heaven, (which we might think stood in no need of it.) And in these three parts, The person and his qualification, The thing it selfe, The Pacification, The effect of this, The Reconciliation, the Application, wee shall determine all.

1. Part. *Plenitudo.* First, In the person that redeemes us we finde fulnesse. And there had need be so; for, he found our measure full of sin towards God, and Gods measure full of anger towards us; for our parts, as when a River swels, at first it will finde out all the channels, or lower parts of the bank, and enter there, but after a while it covers, and overflowes the whole field, and all is water without distinction; so, though we be naturally channels of concupiscencies, (for there sin begins, and as water runs naturally in the veines and bowels of the earth, so run concupiscencies naturally in our bowels) yet, Gen. 6. 5. *when every imagination of the thoughts of our heart, is onely evill continually*; Then, (as it did there) it induces a flood, a deluge, our concupiscence swells above all channels, and actually overflowes all; It hath found an issue at the eare, we delight in the defamation of others; and an issue at the eye, Psal. 50. 18. *If we see a thiefe, we run with him*; we concurre in the plots of supplanting and destroying other men; It hath found an issue in the tongue, Psal. 12. 4. *Our lips are our owne, who is Lord over us?* We speak freely; seditious speeches against superiours, obscene and scurrile speeches against one another, prophane and blasphemous speeches against God himselfe, are growne to be good jests, and marks of wit, and arguments of spirit. It findes an issue at our hands, they give way to oppression, by giving bribes; and an issue at our feet,

A feet, They are ſwift to ſhed bloud; and ſo by cuſtome, ſin overflowes all, *Omnia pontus*, all our wayes are ſea, all our works are ſin. This is our fulneſſe, originall ſin filled us, actuall ſin preſſes down the meaſure, and habituall ſins heap it up. And then Gods meaſure of anger was full too; from the beginning he was a jealous God, and that ſhould have made us carefull of our behaviour, that a jealous eye watched over us. But becauſe wee ſee in the world, that jealous perſons are oftneſt deceived, becauſe that diſtemper diſorders them, ſo as that they ſee nothing clearely, and it puts the greater deſire in the other, to deceive, becauſe it is ſome kinde of Victory, and Triumph to deceive a jealous, and watchfull perſon, therefore we have hoped to goe beyond God too, and his jealouſie. But he is jealous of his honour, jealous of his jealouſie, he will not have his jealouſie deſpiſed, nor forgotten, for therefore he viſits upon the children, to the third and fourth generation; when therefore the ſpirit of jealouſie was come upon him, and that he had Numb. 5. 14.

B prepared that water of bitterneſſe, which was to rot our bowels, that is, when God had bent all his bowes, drawne forth, and whetted all his ſwords, when he was juſtly provoked, to execute all the Judgements denounced in all the Prophets, upon all mankinde, when mans meaſure was full of ſin, and Gods meaſure full of wrath, then was *the fulneſſe of time*, and yet then *Complacuit*, It pleaſed the Father, that there ſhould be another fulneſſe to overflow all theſe, in Chriſt Jeſus.

But what fulneſſe is that? *Omnis plenitudo, all fulneſſe.* And this was onely in Chriſt. *Omnis plenitudo.*
*Elias* had a great portion of the ſpirit: but, but a portion. *Elizæus* ſees that that portion 2 Reg. 2. 9.
will not ſerve him, and therefore he asks a double portion of that ſpirit; but ſtill but portions. *Stephen* is full of faith; a bleſſed fulneſſe, where there is no corner for Infidelity, Acts 6. 5.
nor for doubt, for ſcruple, nor irreſolution. *Dorcas* is full of good works; a fulneſſe above Acts 9. 36.
faith; for there muſt be faith, before there can be good works; ſo that they are above

C faith, as the tree is above the roote, and as the fruit is above the tree. The Virgin *Mary* is full of Grace; and Grace is a fulneſſe above both; above faith and works too, for that is the meanes to preſerve both; That we fall not from our faith, and that dead flyes Eccleſ. 10. 1.
corrupt not our ointment, that worldly mixtures doe not vitiate our beſt works, and the memory of paſt ſins, dead ſins, doe not beget new ſins in us, is the operation of Grace. The ſeaven Deacons were full of the Holy Ghoſt, and of Wiſedome; full of Religion Acts 6. 3.
towards God, and full of ſuch wiſedome as might advance it towards men; full of zeale, and full of knowledge; full of truth, and full of diſcretion too. And theſe were *plenitudines*, fulneſſes, but they were not *all*, *Omnis plenitudo, all fulneſſe.* I ſhall bee as full as St. *Paul*, in heaven; I ſhall have as full a veſſell, but not ſo full a Cellar; I ſhall be as full, but I ſhall not have ſo much to fill. Chriſt onely hath an infinite content, and capacity, an infinite roome and receipt, and then an infinite fulneſſe; *omnem capacitatem*, and *omnem*

D *plenitudinem*; He would receive as much as could be infuſed, and there was as much infuſed, as he could receive.

But what ſhall we ſay? *Deus adimplendus*; was Chriſt God before, and are theſe acceſſory, ſupplementary, additionall fulneſſes to be put to him? A fulneſſe to be added to God? To make him a competent perſon to redeeme man, ſomething was to be added to Chriſt, though he were God; wherein we ſee to our inexpreſſible confuſion of face, and conſternation of ſpirit, the incomprehenſibleneſſe of mans ſin, that even to God himſelfe, there was required ſomething elſe then God, before we could be redeemed; there was a fulneſſe to be added to God, for this work, to make it *omnem plenitudinem*, for Chriſt was God before; there was that fulneſſe; but God was not Chriſt before; there lacked that fulneſſe. Not diſputing therefore, what other wayes God might have taken for our redemption, but giving him all poſſible thanks for that way which his goodneſſe hath cho-

E ſen, by the way of ſatisfying his juſtice, (for, howſoever I would be glad to be diſcharged of my debts any way, yet certainly, I ſhould think my ſelfe more beholden to that man, who would be content to pay my debt for me, then to him that ſhould entreat my creditor to forgive me my debt) for this work, to make Chriſt able to pay this debt, there was ſomething to be added to him. Firſt, he muſt pay it in ſuch money as was lent; in the nature and fleſh of man; for man had ſinned, and man muſt pay. And then it was lent in ſuch money as was coyned even with the Image of God; man was made according to his Image: That Image being defaced, in a new Mint, in the wombe of the Bleſſed Virgin, there was new money coyned; The Image of the inviſible God, the ſecond perſon in the Trinity, was imprinted into the humane nature. And then, that there might bee

*omnis plenitudo*, all fulneſſe, as God, for the paiment of this debt, ſent downe the Bullion, and the ſtamp, that is, God to be conceived in man, and as he provided the Mint, the womb of the Bleſſed Virgin, ſo hath he provided an Exchequer, where this mony is iſſued; that is his Church, where his merits ſhould be applied to the diſcharge of particular
Coloſſ. 2. 9. conſciences. So that here is one fulneſſe, that in this perſon dwelleth all the fulneſſe of the Godhead bodily. Here is another fulneſſe, that this perſon fulfilled all righteouſneſſe,
Thren. 1. 12. and ſatisfied the Juſtice of God by his ſuffering; *non eſt dolor ſicut*, there was no ſorrow like
Eph. 1. 23. unto his ſorrow; It was ſo full that it exceeded all others. And then there is a third fulneſſe, the Church, (which is his body, the fulneſſe of him, that filleth all in all) perfit God, there is the fulneſſe of his dignity; perfit man, there is the fulneſſe of his paſſibility; and a perfit Church, there is the fulneſſe of the diſtribution of his mercies, and merits to us. And this is *omnis plenitudo*, all fulneſſe; which yet is farther extended in the next word, *Inhabitavit*, *It pleaſed the Father, that all fulneſſe ſhould dwell in him.*

*Inhabitavit.* The Holy Ghoſt appeared in the Dove, but he did not dwell in it. The Holy Ghoſt
Remigius. hath dwelt in holy men, but not thus; So, as that ancient Biſhop expreſſes it, *Habitavit in Salomone per ſapientiam*, He dwelt in *Salomon*, in the ſpirit of wiſedome; in *Ioſeph*, in the ſpirit of chaſtity; in *Moſes*, in the ſpirit of meekneſſe; but *in Chriſto, in plenitudine*, in Chriſt, in all fulneſſe. Now this fulneſſe is not fully expreſſed in the Hypoſtaticall union of the two natures; God and Man in the perſon of Chriſt. For, (concerning the divine Nature) here was not a dram of glory in this union. This was a ſtrange fulneſſe, for it was a fulneſſe of emptineſſe; It was all Humiliation, all exinanition, all evacuation of himſelfe, by his obedience to the death of the Croſſe. But when it was done, *Ne evacuaretur*
1 Cor. 1. 17. *Crux Chriſti*, (as the Apoſtle ſpeaks in another caſe) leſt the Croſſe of Chriſt ſhould be
Eſay 1. ult. evacuated, and made of none effect, he came to make this fulneſſe perfit, by inſtituting and eſtabliſhing a Church; *The ſpirit of the Lord ſhall reſt upon him*, ſaies the Prophet, of Chriſt. There is a fulneſſe in generall, for his qualification; The Spirit of the Lord; but what kinde of ſpirit? It followes, the ſpirit of wiſedome and underſtanding, the Spirit of Counſell, and Power, the Spirit of knowledge and of the feare of the Lord; we ſee, the ſpirit that muſt reſt upon Chriſt, is the Spirit in thoſe beames, in thoſe functions, in thoſe operations, as conduce to government, that is, Wiſedome, and Counſell, and Power. So that this is Chriſts fulneſſe, that he is in a continuall adminiſtration of his Church; in
Joh. 1. 16. which he flowes over upon us his Miniſters; (for, *of his fulneſſe have all we received, and grace for grace*: that is, power by his grace, to derive grace upon the Congregation;) And ſo, of his fulneſſe, all the Congregation receives too; and receives in that full meaſure, *That they are filled with all the fulneſſe of God*; that is, all the fulneſſe that was in both his natures, united in one perſon, when the fulneſſe of the Deity dwelt in him bodily, all the merits of that perſon, are derived upon us, in his Word, Sacraments, in his Church; which Church being to continue to the end, it is moſt properly ſaid *habitavit*, in him, (in him, as head of the Church) all fulneſſe, all meanes of ſalvation, dwell, and are to be had permanently, conſtantly, infallibly.

*Complacuit.* Now how came Chriſt by all this fulneſſe, this ſuperlative fulneſſe in himſelfe, this derivative fulneſſe upon us? That his merits ſhould be able to build, and furniſh ſuch a houſe, to raiſe and rectifie ſuch a Church, acceptable to God, in which all fulneſſe ſhould dwell to the worlds end? It was onely becauſe *complacuit*, it pleaſed God (for this perſonall name of the Father (*It pleaſed the Father*) is but added ſuppletorily by our Tranſlators, and is not in the Originall) It pleaſed God to give him wherewithall, to enable him ſo farre, for, this *complacuit*, is, (as we ſay in the Schoole,) *vox beneplaciti*, it expreſſes onely the good will and love of God, without contemplation or foreſight of any good-
Catharin. neſſe in man; *nam hac poſita plenitudine exorta ſunt merita*: Firſt, we are to conſider this fulneſſe to have been in Chriſt, and then, from this fulneſſe aroſe his merits; we can conſider no merit in Chriſt himſelfe before, whereby he ſhould merit this fulneſſe; for, this fulneſſe was in him, before he merited any thing; and but for this fulneſſe, he had
Auguſt. not ſo merited. *Ille homo, ut in unitatem filii Dei aſſumeretur, unde meruit?* How did that man, (ſayes St. *Auguſtine* ſpeaking of Chriſt, as of the ſon of man) how did that man merit to be united in one perſon, with the eternall Son of God? *Quid egit ante? Quid credidit?* What had he done? nay, what had he beleeved? Had he eyther faith, or works, before that union of both natures? If then in Chriſt Jeſus himſelfe, there were no *præviſa merita*, That Gods fore-ſight, that he would uſe this fulneſſe well, did not work in God,

A God, as a cause to give him this fulnesse, but because hee had it of the free gift of God, therefore he did use it well, and meritoriously, shall any of us be so frivolous, in so important a matter, as to think that God gave us our measure of grace, or our measure of Sanctification, because he fore-saw that we would heap up that measure, and employ that talent profitably? What canst thou imagine, he could fore-see in thee? A propensnesse, a disposition to goodnesse, when his grace should come? Eyther there is no such propensnesse, no such disposition in thee, or, if there be, even that propensnesse and disposition to the good use of grace, is grace, it is an effect of former grace, and his grace wrought, before he saw any such propensnesse, any such disposition; Grace was first, and his grace is his, it is none of thine. To end this point, and this part, *non est discipulus supra magistrum*; The fulnesse of Christ himselfe was rooted in the *complacuit*, It pleased the Father; (nothing else wrought in the nature of a Cause) and therefore that measure
B of that fulnesse, which is derived upon us, from him, (our vocation, our justification, our sanctification) are much more so; we have them, *quia complacuit*, because it hath pleased him freely to give them; God himselfe could see nothing in us, till he of his owne goodnesse, put it into us. And so we have gone as farre, as our first part carries us, in those two branches, and the fruits which we have gathered from thence; First, those generall doctrines, that reason is not to be excluded in matters of religion; and then, that reason in all those cases, is to be limited, with the *quia complacuit*, meerly in the good pleasure of God. In which first part, you have also had, the qualification of the person, that came this day, to establish Redemption for us, that in Him there was fulnesse, (infinite capacity, and infinite infusion,) and all fulnesse, defective in nothing, (impassible and yet passible, perfit God, and perfit man) and this fulnesse dwelling in Him, in Him as he is Head of the Church, that is, visible, sensible meanes of salvation to every soule in his Church; And
C so we passe to our second part, from this Qualification of the person, (*It pleased the Father that in him all fulnesse should dwell*) to the Pacification it selfe, for which it pleased the Father to doe all this, *that Peace might be made through the bloud of his Crosse.*

2 Part. In this Part, St. *Chrysostome* hath made our steps, our branches. It is much, sayes he, that God would admit any peace; *magis, per sanguinem*, more, that for peace he should require effusion of bloud; *magis, quod per ejus*, more, that it must be His bloud, his that was injured, his that was to triumph; *Et adhuc magis, quod per sanguinem Crucis ejus*; That it must be by the bloud of his Crosse, his heart bloud, his death; and yet this was the case; *He made Peace through the bloud of his Crosse.* There was then a warre before, and a heavy warre; for, the Lord of hosts was our enemy; and what can all our musters come to, if *Bellum ante.*
the Lord of Hosts, of all Hosts have raised his forces against us? There was a heavy war denounced in the *Inimicitias ponam*, when God raised a warre betweene the Devill, and Gen. 3. 15.
D us. For, if we could consider God to stand neuter all in that warre, and meddle with neither side, yet we were in a desperate case, to be put to fight against Powers and Principalities, against the Devill. How much more, when God, the Lord of Hosts, is the Lord even of that Host too? when God presses the Devill, and makes the Devill his Soldier, to fight his battles, and directs his arrowes, and his bullets, and makes his approaches, and his attempts effectuall upon us. That which is fallen upon the Jews now, for their sinne
Basil. against Christ, that there is not in all the world, a Soldier of their race, not a Jew in the world that beares armes, is true of all mankinde for their sin against God; there is not a Soldier amongst them, able to hurt his spirituall enemy or defend himselfe. It is a strange warre, where there are not two sides; and yet that is our case; for, God uses the Devill against us, and the Devill uses us against one another; nay, he uses every one of us,
E against our selves; so that God, and the Devill, and we, are all in one Army, and all for our destruction; we have a warre, and yet there is but one Army, and we onely are the Countrey that is fed upon, and wasted; From God to the Devill we have not one friend, and yet, as though we lacked enemies, we fight with one another in inhumane Duels; *Vbi morimur homicidæ*, (as St. *Bernard* expresses it powerfully and elegantly) that in those Duels and Combats, he that is murdered dyes a murderer, because he would have beene one; *Occisor lethaliter peccat, occisus æternaliter perit*; He that comes alive out of the field comes a dead man, because he comes a deadly sinner, and he that remaines dead in the field, is gone into an everlasting death. So that by this inhumane effusion of one anothers bloud, we maintaine a warre against God himselfe, and we provoke him to that which he expresses in *Esay*, My sword shall be bathed in heaven; *Inebriabitur sanguine*, The Ad milites Templi Ser. 1. Esay 34. 5.
sword

ſword of the Lord ſhall be made drunk with bloud; Their land ſhall be ſoaked with bloud, and their duſt made fat with fatneſſe. The ſame quarrell, which God hath againſt particular men, and particular Nations, for particular ſinnes, God hath againſt all Mankinde, for *Adams* ſin. And there is the warre. But what is the peace, and how are we included in that? That is our ſecond and next diſquiſition, *That peace might be made.*

*Pax.* A man muſt not preſently think himſelfe included in this peace, becauſe he feeles no effects of this warre. If God draw none of his ſwords of warre, or famine, or peſtilence, upon thee, (no outward warre,) If God raiſe not a rebellion in thy ſelfe, nor fight againſt thee with thine owne affections, in colluctations betweene the fleſh, and the ſpirit; The warre may laſt, for all this. Gellius. *Induciarum tempore, bellum manet, licet pugna ceſſet*; Though there be no blow ſtriken, the warre remaines in the time of Truce. But thy caſe is not ſo good; here is no Truce, no ceſſation, but a continuall preparation to a fiercer warre. All this while that thou enjoyeſt this imaginary ſecurity, the Enemy digges inſenſibly under ground, all this while he undermines thee, and will blow thee up at laſt more irrecoverably, then if he had battered thee with outward calamities all that time. So any State may be abuſed with a falſe peace preſent, or with a fruitleſſe expectation of a future peace. But in this text, there is true peace, and peace already made; preſent peace, and ſafe peace. Bernard. *Pax non promiſſa, ſed miſſa*, (ſayes St. *Bernard*, in his muſicall and harmonious cadences,) not promiſed, but already ſent; *non dilata, ſed data*, not treated, but concluded; *Non prophetata, ſed præſentata*, not propheſied, but actually eſtabliſhed. There is the preſentneſſe thereof; And then, made by him, who lacked nothing for the making of a ſafe peace; For, after his Names of Counſellor, and of the Mighty God; he is called, for the conſummation of all, *princeps pacis*; A Counſellor, There is his wiſdome, A mighty God, There is his Power: and this Counſellor, This Mighty God, this wiſe, and this powerfull Prince, hath undertaken to make our peace; But how, that is next, *per ſanguinem*, *Peace being made by bloud.* Eſay 9.6.

*Per ſanguinem.* Is effuſion of bloud the way of peace? effuſion of bloud may make them from whom bloud is ſo abundantly drawne, glad of peace, becauſe they are thereby reduced to a weakneſſe. But in our warres, ſuch a weakneſſe puts us farther off from peace, and puts more fierceneſſe in the Enemy. But here, mercy and truth are met together; God would be true to his owne Juſtice, (bloud was forfeited, and he would have bloud) and God would be mercifull to us, he would make us the ſtronger by drawing bloud, and by drawing our beſt bloud, the bloud of Chriſt Jeſus. Gen. 34. *Simeon* and *Levi*, when they meditated their revenge for the rape committed upon their ſiſter, when they pretended peace, yet they required a little bloud: They would have the *Sichemites* circumciſed: but when they had opened a veyne, they made them bleed to death; when they were under the ſoreneſſe of Circumciſion, they ſlew them all. Gods juſtice required bloud, but that bloud is not ſpilt, but poured from that head to our hearts, into the veines, and wounds of our owne ſoules: There was bloud ſhed, but no bloud loſt. Before the Law was thorowly eſtabliſhed, when *Moſes* came downe from God, and deprehended the people, in that Idolatry to the Calfe, before he would preſent himſelfe as a Mediator betweene God and them, for that ſinne, he prepares a ſacrifice of bloud, in the execution of three thouſand of thoſe Idolaters, and after that he came to his vehement prayer, in their behalfe. Exod. 32 28. & 32. And in the ſtrength of the Law, all things were purged with bloud, and without bloud there is no remiſſion. Heb. 9 22. Whether we place the reaſon of this in Gods Juſtice, which required bloud, or whether we place it in the conveniency, that bloud being ordinarily received to be *ſedes animæ*, the ſeat and reſidence of the ſoule; The ſoule, for which, that expiation was to be, could not be better repreſented, nor purified, then in the ſtate, and ſeat of the ſoule, in bloud; or whether we ſhut up our ſelves in an humble ſobriety, to inquire into the reaſons of Gods actions, thus we ſee it was, no peace, no remiſſion, but in bloud. Nor is that ſo ſtrange, as that which followes in the next place, *per ſanguinem ejus*, *by his bloud.*

*Per ſanguinem ejus.* Before, under the Law, it was in *ſanguine hircorum, & vitulorum*; In the bloud of Goats, and Bullocks; here it is in *ſanguine ejus*, in his bloud. Not his, as he claims all the beaſts of the forreſt, all the cattle upon a thouſand hils, and all the fowles of the mountaines to be his; not his, as he ſayes of Gold and Silver, The Silver is mine, and the Gold is mine; not his, as he is Lord, and proprietary of all, by Creation; ſo all bloud is his; no nor his, as the bloud of all the Martyrs was his bloud, (which is a neare relation and conſanguinity) Pſal. 50. 10. Hag. 2. 8.

A sanguinity) but his ſo, as it was the precious bloud of his body, the ſeat of his ſoule, the matter of his ſpirits, the knot of his life, This bloud he ſhed for me; and I have bloud to ſhed for him too, though he call me not to the tryall, nor to the glory of Martyrdome. *Sanguis animæ meæ voluntas mea*, The bloud of my ſoule is my will; *Scindatur vena ferro compunctionis*, open a veine with that knife, remorce, compunction, *ut ſi non ſenſus, certe conſenſus peccati effluat*, That though thou canſt not bleed out all motions to ſinne, thou maiſt all conſent thereunto. *Noli eſſe nimium juſtus; noli ſapere plus quam oportet*; St. *Bernard* makes this uſe of thoſe Counſels, *Be not righteous overmuch, nor be not overwiſe, Cui putas venæ parcendum, ſi juſtitia & ſapientia egent minutione*, what veine maiſt thou ſpare, if thou muſt open thoſe two veines, righteouſneſſe, and wiſedome? If they may be ſuperfluouſly abundant, if thou muſt bleed out ſome of thy Righteouſneſſe, and ſome of thy wiſedome, *cui venæ parcendum*, at what veine muſt thou not bleed? Now in all ſacri-

B fices, where bloud was to be offerd, the fat was to be offerd to. If thou wilt ſacrifice the bloud of thy ſoule, (as St. *Bernard* cals the will) ſacrifice the fat too; If thou give over thy purpoſe of continuing in thy ſin, give over the memory of it, and give over all that thou poſſeſſeſt unjuſtly, and corruptly got by that ſinne; elſe thou keepeſt the fat from God, though thou give him the bloud. If God had given over at his ſecond daies work, we had had no ſunne, no ſeaſons; If at his fift, we had had no beeing; If at the ſixt, no Sabbath; but by proceeding to the ſeventh, we are all, and we have all. *Naaman*, who was out of the covenant, yet, by waſhing in Jordan ſeven times, was cured of his lepro-ſie; ſeaven times did it even in him, but leſſe did not. The Prieſt in the Law uſed a ſeven-fold ſprinkling of bloud upon the Altar; and we obſerve a ſeven-fold ſhedding of bloud in Chriſt; In his Circumciſion, and in his Agony, in his fulfilling of that Propheſie; *genas vellicantibus*, I gave my cheeks to them, that plucked off the haire, and in his ſcourging;

C in his crowning, and in his nayling, and laſtly, in the piercing of his ſide. Theſe ſeven channels hath the bloud of thy Saviour found. Poure out the bloud of thy ſoule, ſacri-fice thy ſtubborne and rebellious will ſeaven times too; ſeaven times, that is, every day; and ſeaven times every day; for ſo often a juſt man falleth; And then, how low muſt that man lie at laſt, if he fall ſo often, and never riſe upon any fall? and therefore raiſe thy ſelf as often, and as ſoone as thou falleſt. *Iericho* would not fall, but by being compaſſed ſea-ven dayes, and ſeaven times in one day. Compaſſe thy ſelfe, comprehend thy ſelfe, ſea-ven times, many times, and thou ſhalt have thy loſſe of bloud ſupplied with better bloud, with a true ſenſe of that peace, which he hath already made, and made by bloud, and by his owne bloud, and *by the bloud of his Croſſe*, which is the laſt branch of this ſecond part.

D Greater love hath no man, then to lay downe his life for his friend, yet he that ſaid ſo, did more then ſo, more then lay downe his life, (for he expoſed it to violences, and tor-ments) and all that for his enemies. But doth not the neceſſity diminiſh the love? where a teſtament is, there muſt alſo of neceſſity be the death of the teſtator: was there then a neceſſity in Chriſts dying? ſimply a neceſſity of coaction there was not; ſuch as is in the death of other men, naturall, or violent by the hand of Juſtice. There was nothing more arbitrary, more voluntary, more ſpontaneous then all that Chriſt did for man. And if you could conſider a time, before the contract between the Father, and him, had paſſed, for the redemption of man by his death, we might ſay, that then there was no neceſſity upon Chriſt, that he muſt dye; But becauſe that contract was from all eternity, ſuppo-ſing that contract, that this peace was to be made by his death, there entred the *oportuit*

E *pati*, That Chriſt ought to ſuffer all theſe things, and to enter into his glory. And ſo, as for his death, ſo for the manner of his death, (*by the Croſſe*) it was not of abſolute neceſ-ſity, and yet it was not by caſualty neither, not becauſe he was to ſuffer in that Nation, which did ordinarily puniſh ſuch Malefactors, (ſuch as he was accuſed to be) ſeditious perſons, with that manner of death, but all this proceeded *ex pacto*, thus the contract led it, to this he was obedient, obedient unto death, and unto the death of the Croſſe. By bloud, and not onely by comming into this world, and aſſuming our nature, (which hu-miliation was an act of infinite value) and not by the bloud of his Circumciſion or Ago-ny, but bloud to death, and by no gentler, nor nobler death, then the death of the Croſſe, was this peace to be made by him. Though then one drop of his bloud had beene enough to have redeemed infinite worlds, if it had beene ſo contracted, and ſo applyed, yet he gave us, a morning ſhowre of his bloud in his Circumciſion, and an evening ſhowre

at

Bern.

Eccleſ. 7. 16.

Toſtat. in Levit. fo. 45. D.

2 Reg. 5. 14.

Toſtat. in Levit. 4. q. 16.

Eſay 50. 6.

Prov. 24. 16.

Joſ. 6.

*Crux.*

Joh. 15. 13.

Heb. 9. 16.

Luc. 24. 26.

Phil. 2. 8.

at his paſſion, and a ſhowre after Sunſet, in the piercing of his ſide. And though any death had beene an incomprehenſible ranſome, for the Lord of life to have given, for the children of death, yet he refuſed not the death of the Croſſe; The Croſſe, to which a bitter curſe was nayled by *Moſes*, from the beginning, he that is hanged, is, (not onely accurſed of God, as our Tranſlation hath it,) but he is the curſe of God, (as it is in the Originall) not accurſed, but a curſe; not a ſimple curſe, but the curſe of God. And by the Croſſe, which beſides the Infamy, was ſo painfull a death, as that many men languiſhed many dayes upon it, before they dyed: And by his bloud of this torture, and this ſhame, this painfull, and this ignominious death, was this peace made. In our great work of crucifying our ſelves to the world too, it is not enough to bleed the drops of a Circumciſion, that is, to cut off ſome exceſſive, and notorious practice of ſin; nor to bleed the drops of an Agony, to enter into a conflict and colluctation of the fleſh and the ſpirit, whether we were not better truſt in Gods mercy, for our continuance in that ſin, then loſe all that pleaſure and profit, which that ſin brings us; nor enough to bleed the drops of ſcourging, to be laſhed with viperous, and venemous tongues by contumelies, and ſlanders; nor to bleed the drops of Thornes, to have Thornes and ſcruples enter into our conſciences, with ſpirituall afflictions; but we muſt be content to bleed the ſtreames of naylings to thoſe Croſſes, to continue in them all our lives, if God ſee that neceſſary for our confirmation; and, if men will pierce and wound us after our deaths in our good name, yea, if they will ſlander our Reſurrection, (as they did Chriſts) if they will ſay, that it is impoſſible God ſhould have mercy upon ſuch a man, impoſſible that a man of ſo bad life, and ſo ſad and comfortleſſe a death, ſhould have a joyfull Reſurrection, here is our comfort, as that piercing of Chriſts ſide was after the *Conſummatum eſt*, after his paſſion ended, and therefore put him to no paine, as that ſlander of his Reſurrection, was after that glorious triumph; He was riſen and had ſhewed himſelfe before, and therefore it diminiſhed not his power: ſo all theſe poſthume wounds, and ſlanders after my death, after my God and my Soule ſhall have paſſed that Dialogue, *Veni Domine Ieſu*, and *euge bone ſerve*, That I ſhall have ſaid upon my death-bed, Come Lord Jeſu, come quickly, and he ſhall have ſaid, Well done good and faithfull ſervant, enter into thy Maſters joy, when I ſhall have ſaid to him, *In manus tuas Domine*, Into thy hands O Lord I commend my ſpirit, And he to me, *Hodie mecum eris in paradiſo*, This day, this minute thou ſhalt be, now thou art with me in Paradiſe, when this ſhall be my ſtate, God ſhall heare their ſlanders and maledictions, and write them all downe, but not in my booke, but in theirs, and there they ſhall meet them at Judgement, amongſt their owne ſinnes, to their everlaſting confuſion, and finde me in poſſeſſion of that peace, made by bloud, made by his bloud, made by the bloud of his Croſſe, which were all the peeces laid out for this ſecond part, with which we have done; and paſſe from the qualification of the perſon, (*It pleaſed the Father that in him all fulneſſe ſhould dwell*) which was our firſt part, and the Pacification, and the way thereof, (*by the bloud of his Croſſe to make peace*) which was our ſecond, to the Reconciliation it ſelfe, and the Application thereof to all to whom that Reconciliation appertaines, *That all things, whether they be things in earth, or things in heaven, might be reconciled unto him.*

Deut. 21.23. — A — B — C — D

3. Part.

All this was done; He, in whom *it pleaſed the Father, that this fulneſſe ſhould dwell*, had made this peace by the bloud of his Croſſe, and yet, after all this, the Apoſtle comes upon that Ambaſſage, We pray ye, in Chriſts ſtead, that ye be reconciled to God; So that this Reconciliation in the Text, is a ſubſequent thing to this peace. The generall peace is made by Chriſts death, as a generall pardon is given at the Kings comming; The Application of this peace is in the Church, as the ſuing out of the pardon, is in the Office. *Ioab* made *Abſaloms* peace with his Father; *Bring the young man againe*, ſayes *David* to *Ioab*; but yet he was not reconciled to him, ſo as that he ſaw his face in two yeare. God hath ſounded a Retreat to the Battle, *As I live, ſaith the Lord, I would not the death of a ſinner*; He hath ſaid to the deſtroyer, It is enough, ſtay now thy hand; He is pacified in Chriſt; and he hath bound the enemy in chaines. Now let us labour for our Reconciliation; for all things are reconciled to him, in Chriſt, that is, offered a way of reconciliation. All things in heaven and earth, ſayes the Apoſtle. And that is ſo large, as that *Origen* needed not to have extended it to Hell too, and conceive out of this place, a poſſibility, that the Devils themſelves ſhall come to a Reconciliation with God. But to all in Heaven and Earth it appertaines. Conſider we how.

2 Cor. 5. 20.

2 Sam. 14. 22. 2. 28. 24. 16.

Origen.

E

First,

A First then, there is a reconciliation of them in heaven to God, and then of them on earth to God, and then of them in heaven, and them in earth, to one another, by the blood of his Crosse. If we consider them in heaven, to be those who are gone up to heaven from this world by death, they had the same reconciliation as we; either by reaching the hand of faith forward, to lay hold upon Christ before he came, (which was the case of all under the Law;) or by reaching back that hand, to lay hold upon all that hee had done and suffered, when he was come, (which is the case of those that are dead before us in the profession of the Gospell.) All that are in heaven, and were upon earth, are reconciled one way, by application of Christ in the Church; so that, though they be now in heaven, yet they had their reconciliation here upon earth. But if we consider those who are in heaven, and have been so from the first minute of their creation, Angels, why have they, or how have they any reconciliation? How needed they any, and
B then, how is this of Christ applyed unto them? They needed a confirmation; for the Angels were created in blessednesse, but not in perfect blessednesse; They might fall,
* they did fall. To those that fell, can appertaine no reconciliation; no more then to those that die in their sins; for *Quod homini mors, Angelis casus*; The fall of the Angels wrought upon them, as the death of a man does upon him; They are both equally incapable of change to better. But to those Angels that stood, their standing being of grace, and their confirmation being not one transient act in God done at once, but a continuall succession, and emanation of daily grace, belongs this reconciliation by Christ, because all matter of grace, and where any deficiency is to be supplyed, whether by way of reparation, as in man, or by way of confirmation, as in Angels, proceeds from the Crosse, from the Merits of Christ. They are so reconciled then, as that they are *extra lapsus periculum*, out of the danger of falling; but yet this stability, this infallibility is not yet in-
C delibly imprinted in their natures; yet the Angels might fall, if this reconciler did not sustain them; for, if those words *reperit in Angelis iniquitatem*, that God found folly, (weaknesse, infirmity) in his Angels, be to be understood of the good Angels, that stand confirmed, (as *procul dubio de diabolo intelligi non potest*, without all doubt they cannot be understood of the ill Angels) the best service of the best Angels, devested of that successive grace, that supports them, if God should exact a rigorous account of it, could not be acceptable in the sight of God; So the Angels have a pacification, and a reconciliation, lest they should fall.

Thus things in heaven are reconciled to God by Christ; and things on earth too. First the creature, as S. *Paul* speakes; that is, other creatures then men. For, at the generall resurrection, (which is rooted in the resurrection of Christ, and so hath relation to him) the creature shall be delivered from the bondage of corruption, into the glorious
D liberty of the children of God; for which, the whole creation groanes, and travailes in paine yet. This deliverance then from this bondage, the whole creature hath by Christ, and that is their reconciliation. And then are we reconciled by the blood of his Crosse, when having crucified our selves by a true repentance, we receive the seale of reconciliation, in his blood in the Sacrament. But the most proper, and most litterall sense of these words, is, that all things in heaven and earth, be reconciled to God, (that is, to his glory, to a fitter disposition to glorifie him) by being reconciled to another, in Christ; that in him, as head of the Church, they in heaven, and we upon earth, be united together as one body in the Communion of Saints. For, this text hath a conformity, and a harmony with that to the *Ephesians*, and in sense, as well as in words, is the same, *That God might gather together in one, all things in Christ, both which are in heaven, and which are on earth, even in him*; where the word which we translate (*to gather*) doth properly signifie *recapitulare*, to bring all things to their first head, to Gods first purpose; which was, that
E Angels, and men, united in Christ Jesus, might glorifie him eternally in the Kingdome of heaven. Then are things in heaven restored and reconciled, (sayes S. *Augustine*) *Cum quod ex Angelis lapsum est, ex hominibus redditur*, when good men have repaired the ruine of the bad Angels, and filled their places. And then are things on earth restored, and reconciled, *Cum prædestinati à corruptionis vetustate renovantur, when Gods elect children are delivered from the corruptions of this world, to which, even they are subject here. Cum humiliati homines redeunt, unde Apostatæ superbiendo ceciderunt*, when men by humility are exalted, to those places from which Angels fell by pride, then are all things in heaven and earth reconciled in Christ.

*In cœlis.* *Anima.* *Augustl.* Job 4. 18. Calvin. *In terra.* Rom. 8. 21. Ephes. 1. 10. Gregor.

The

Toſtat. in Levit. 16.

The blood of the ſacrifices was brought by the high prieſt, *in ſanctum ſanctorum*, into the place of greateſt holineſſe; but it was brought but once, *in feſto expiationis*, in the feaſt of expiation; but, in the other parts of the Temple, it was ſprinkled every day. The blood of the Croſſe of Chriſt Jeſus hath had his effect *in ſancto ſanctorum*, even in the higheſt heavens, in ſupplying their places that fell, in confirming them that ſtood, and in uniting us and them, in himſelfe, as Head of all. In the other parts of the Temple it is to be ſprinkled daily. Here, in the militant Church upon earth, there is ſtill a reconciliation to be made; not only toward one another, in the band of charity, but in our ſelves. In our ſelves we may finde things in heaven, and things on earth to reconcile. There is a heavenly zeale, but if it be not reconciled to diſcretion, there is a heavenly purity, but if it be not reconciled to the bearing of one anothers infirmities, there is a heavenly liberty, but if it be not reconciled to a care, for the prevention of ſcandall, All things in our heaven, and our earth are not reconciled in Chriſt. In a word, till the fleſh and the ſpirit be reconciled, this reconciliation is not accompliſhed. For, neither ſpirit, nor fleſh muſt be deſtroyed in us; a ſpirituall man is not all ſpirit, he is a man ſtill. But then is fleſh and ſpirit reconciled in Chriſt, when in all the faculties of the ſoule, and all the organs of the body we glorifie him in this world; for then, in the next world wee ſhall be glorified by him, and with him, in ſoule, and in body too, where we ſhall bee thoroughly reconciled to one another, no ſuits, no controverſies; and thoroughly to the Angels; when we ſhall not only be *ſicut Angeli*, as the Angels in ſome one property, but *æquales Angelis*, equall to the Angels in all, for, *Non erunt duæ ſocietates Angelorum & hominum*, Men and Angels ſhall not make two companies, *ſed omnium beatitudo erit, uni adhærere Deo*, this ſhall be the bleſſedneſſe of them both, to be united in one head, Chriſt Jeſus.

Mat. 22. 30. Luc. 20. 36. Auguſt.

And theſe reconcilings are reconcilings enow; for theſe are all that are in heaven and earth. If you will reconcile things in heaven, and earth, with things in hell, that is a reconciling out of this Text. If you will mingle the ſervice of God, and the ſervice of this world, there is no reconciling of God and Mammon in this Text. If you will mingle a true religion, and a falſe religion, there is no reconciling of God and Belial in this Text. For the adhering of perſons born within the Church of Rome, to the Church of Rome, our law ſayes nothing to them if they come; But for reconciling to the Church of Rome, by perſons born within the Allegeance of the King, or for perſwading of men to be ſo reconciled, our law hath called by an infamous and Capitall name of Treaſon, and yet every Tavern, and Ordinary is full of ſuch Traitors. Every place from jeſt to earneſt is filled with them; from the very ſtage to the death-bed; At a Comedy they will perſwade you, as you ſit, as you laugh, And in your ſickneſſe they will perſwade you, as you lye, as you dye. And not only in the bed of ſickneſſe, but in the bed of wantonneſſe they perſwade too; and there may be examples of women, that have thought it a fit way to gain a ſoul, by proſtituting themſelves, and by entertaining unlawfull love, with a purpoſe to convert a ſervant, which is ſomewhat a ſtrange Topique, to draw arguments of religion from. Let me ſee a Dominican and a Jeſuit reconciled, in doctrinall papiſtry, for freewill and predeſtination, Let me ſee a French papiſt and an Italian papiſt reconciled in State-papiſtry, for the Popes juriſdiction, Let me ſee the Jeſuits, and the ſecular prieſts reconciled in England, and when they are reconciled to one another, let them preſſe reconciliation to their Church. To end all, Thoſe men have their bodies from the earth, and they have their ſoules from heaven; and ſo all things in earth and heaven are reconciled: but they have their Doctrine from the Devill; and for things in hell, there is no peace made, and with things in hell, there is no reconciliation to be had by the blood of his Croſſe, except we will tread that blood under our feet, and make a mock of Chriſt Jeſus, and crucifie the Lord of Life againe.

SERM.

A

# SERMON II.

## *Preached at* Pauls, *upon Chriſtmas Day, in the Evening.* 1624.

ESAIAH 7. 14.

Part of the firſt Leſſon, that Evening.

B *Therefore the Lord ſhall give you a ſigne; Behold, a Virgin ſhall conceive, and beare a Son, and ſhall call his name Immanuel.*

SAint *Bernard* ſpent his conſideration upon three remarkable conjunctions, this Day. First, a Conjunction of God, and Man in one perſon, Chriſt Jeſus; Then a conjunction of the incompatible Titles, Maid and Mother, in one bleſſed woman, the bleſſed Virgin *Mary*: And thirdly a conjunction of Faith, and the Reaſon of man, that ſo beleeves, and comprehends thoſe two conjunctions. Let us accompany theſe three with another ſtrange conjunction, in the firſt word of this Text, *Propterea, Therefore*; for that joynes the anger of God, and his mercy together. God chides and rebukes the King *Achaz* by the Prophet, he is angry with him, and *Therefore*, ſayes the Text, becauſe he is angry he will give him a ſigne, a C ſeale of mercy, *Therefore the Lord ſhall give you a ſigne, Behold, a Virgin, &c.* This *Therefore*, ſhall therefore be a firſt part of this Exerciſe, That God takes any occaſion to ſhew mercy; And a ſecond ſhall be, The particular way of his mercy, declared here, *The Lord ſhall give you a ſigne*; And then a third and laſt, what this ſigne was, *Behold, a Virgin, &c.* *Diviſio.*

In theſe three parts, we ſhall walk by theſe ſteps; Having made our entrance into the firſt, with that generall conſideration, that Gods mercy is alwaies in ſeaſon, upon that ſtation, upon that height we ſhall look into the particular occaſions of Gods mercy here, what this King *Achaz* had done to alien God, and to avert his mercy, and in thoſe two branches we ſhall determine that part. In the ſecond, we ſhall alſo firſt make this generall entrance, That God perſiſts in his own waies, goes forward with his own purpoſes, And then what his way, and his purpoſe here was, he would give them a ſigne: D and farther we ſhall not extend that ſecond part. In the third we have more ſteps to make; Firſt, what this ſign is in generall, it is, that there is a Redeemer given. And then how, thus; Firſt, *Virgo concipiet, a Virgin ſhall conceive*, ſhe ſhall be a Virgin then; And *Virgo pariet, a Virgin ſhall bring forth*, ſhe ſhall be a Virgin then; And *Pariet filium, ſhe ſhall beare a Son*, and therefore he is of her ſubſtance, not only man, but man of her; And this Virgin ſhall call this Son *Immanuel, God with us*, that is, God and Man in one perſon. Though the Angel at the Conception tell *Ioſeph*, That he ſhall call his name Jeſus, and tell *Mary* her ſelfe, that ſhe ſhall call his name Jeſus, yet the bleſſed Virgin her ſelfe ſhall have a further reach, a clearer illuſtration, *She ſhall call his name Immanuel, God with us*: Others were called *Ieſus*, *Ioſuah* was ſo, divers others were ſo; but, in the Scriptures there was never any but Chriſt called *Immanuel*. Though *Ieſus* ſignifie a Saviour, *Ioſeph* was able to call this childe *Ieſus*, upon a more peculiar reaſon, and way of E ſalvation then others who had that name, becauſe they had ſaved the people from preſent calamities, and imminent dangers; for, the Angel told *Ioſeph*, that he ſhould therefore be called *Ieſus*, becauſe *he ſhould ſave the people from their ſins*; and ſo, no *Ioſuah*, no other *Ieſus* was a *Ieſus*. But the bleſſed Virgin ſaw more then this; not only that he ſhould be ſuch a *Ieſus* as ſhould ſave them from their ſins, but ſhe ſaw the manner how, that he ſhould be *Immanuel, God with us*, God and man in one perſon; That ſo, being Man, he might ſuffer, and being God, that ſhould give an infinite value to his ſufferings, according to the contract paſſed between the Father and him; and ſo he ſhould be *Ieſus*, a Saviour, a Saviour from ſin, and this by this way and meanes. And then that all this ſhould be eſtabliſhed, and declared by an infallible ſigne, with this *Ecce, Behold*; That whoſoever

Mat. 1. 21. Luc. 1. 31.

whosoever can call upon God by that name *Immanuel*, that is, confesse Christ to bee come in the flesh, that Man shall have an *Ecce*, a light, a sign, a token, an assurance that this *Immanuel*, this Jesus, this Saviour belongs unto him, and he shall be able to say, *Ecce, Behold, mine eyes have seen thy salvation.* A

1 Part. Psal. 101. 1. We begin with that which is elder then our beginning, and shall over-live our end, The mercy of God. *I will sing of thy mercy and judgement*, sayes *David*; when we fixe our selves upon the meditation and modulation of the mercy of God, even his judgements cannot put us out of tune, but we shall sing, and be chearefull, even in them. As God made grasse for beasts, before he made beasts, and beasts for man, before he made man: As in that first generation, the Creation, so in the regeneration, our re-creating, he begins with that which was necessary for that which followes, Mercy before Judgement. Nay, to say that mercy was first, is but to post-date mercy; to preferre mercy but so, is to diminish mercy; The names of first or last derogate from it, for first and last are but ragges of time, and his mercy hath no relation to time, no limitation in time, it is not first, nor last, but eternall, everlasting; Let the Devill make me so far desperate as to conceive a time whē there was no mercy, and he hath made me so far an Atheist, as to conceive a time when there was no God; if I despoile him of his mercy, any one minute, and say, now God hath no mercy, for that minute I discontinue his very Godhead, and his beeing. Later Grammarians have wrung the name of mercy out of misery; *Misericordia præsumit miseriam*, say these, there could be no subsequent mercy, if there were no precedent misery; But the true roote of the word mercy, through all the Prophets, is *Racham*, and *Racham* is *diligere*, to love; as long as there hath been love (and *God is love*) there hath been mercy: And mercy considered externally, and in the practise and in the effect, began not at the helping of man, when man was fallen and become miserable, but at the making of man, when man was nothing. So then, here we consider not mercy as it is radically in God, and an essentiall attribute of his, but productively in us, as it is an action, a working upon us, and that more especially, as God takes all occasions to exercise that action, and to shed that mercy upon us: for particular mercies are feathers of his wings, and that prayer, *Lord let thy mercy lighten upon us, as our trust is in thee*, is our birdlime; particular mercies are that cloud of Quailes which hovered over the host of Israel, and that prayer, *Lord let thy mercy lighten upon us*, is our net to catch, our Gomer to fill of those Quailes. The aire is not so full of Moats, of Atomes, as the Church is of Mercies; and as we can suck in no part of aire, but we take in those Moats, those Atomes; so here in the Congregation we cannot suck in a word from the preacher, we cannot speak, we cannot sigh a prayer to God, but that that whole breath and aire is made of mercy. But we call not upon you from this Text, to consider Gods ordinary mercy, that which he exhibites to all in the ministery of his Church; nor his miraculous mercy, his extraordinary deliverances of States and Churches; but we call upon particular Consciences, by occasion of this Text, to call to minde Gods occasionall mercies to them; such mercies as a regenerate man will call mercies, though a naturall man would call them accidents, or occurrences, or contingencies; A man wakes at midnight full of unclean thoughts, and he heares a passing Bell; this is an occasionall mercy, if he call that his own knell, and consider how unfit he was to be called out of the world then, how unready to receive that voice, *Foole, this night they shall fetch away thy soule.* The adulterer, whose eye waites for the twy-light, goes forth, and casts his eyes upon forbidden houses, and would enter, and sees a *Lord have mercy upon us* upon the doore; this is an occasionall mercy, if this bring him to know that they who lie sick of the plague with..., passe through a furnace, but by Gods grace, to heaven; and hee without, carries his own furnace to hell, his lustfull loines to everlasting perdition. What an occasionall mercy had *Balaam*, when his Asse Catechized him? What an occasionall mercy had one Theefe, when the other catechized him so, *Art not thou afraid being under the same condemnation?* What an occasionall mercy had all they that saw that, when the Devil himself fought for the name of Jesus, and wounded the sons of *Sceva* for exorcising in the name of Jesus, with that indignation, with that increpation, *Iesus we know, and Paul we know, but who are ye?* If I should declare what God hath done (done occasionally) for my soule, where he instructed me for feare of falling, where he raised me when I was fallen, perchance you would rather fixe your thoughts upon my illnesse, and wonder at that, then at Gods goodnesse, and glorifie him in that; rather wonder at my sins, then B C D E

Act. 19. 14.

A then at his mercies, rather consider how ill a man I was, then how good a God he is. If I should inquire upon what occasion God elected me, and writ my name in the book of Life, I should sooner be afraid that it were not so, then finde a reason why it should be so. God made Sun and Moon to distinguish seasons, and day, and night, and we cannot have the fruits of the earth but in their seasons: But God hath made no decree to distinguish the seasons of his mercies; In paradise, the fruits were ripe, the first minute, and in heaven it is alwaies Autumne, his mercies are ever in their maturity. We ask *panem quotidianum*, our daily bread, and God never sayes you should have come yesterday, he never sayes you must againe to morrow, but *to day if you will heare his voice*, to day he will heare you. If some King of the earth have so large an extent of Dominion, in North, and South, as that he hath Winter and Summer together in his Dominions, so large an extent East and West, as that he hath day and night together in his Dominions, B much more hath God mercy and judgement together: He brought light out of darkenesse, not out of a lesser light; he can bring thy Summer out of Winter, though thou have no Spring; though in the wayes of fortune, or understanding, or conscience, thou have been benighted till now, wintred and frozen, clouded and eclypsed, damped and benummed, smothered and stupified till now, now God comes to thee, not as in the dawning of the day, not as in the bud of the spring, but as the Sun at noon to illustrate all shadowes, as the sheaves in harvest, to fill all penuries, all occasions invite his mercies, and all times are his seasons.

If it were not thus in generall, it would never have been so in this particular, in our case, in the Text, in King *Achaz*; If God did not seeke occasion to doe good to all, he would never have found occasion to doe good to King *Achaz*. Subjects are to look upon the faults of Princes, with the spectacles of obedience, and reverence, to their place, and C persons; little and dark spectacles, and so their faults, and errors are to appeare little, and excusable to them; Gods perspective glasse, his spectacle is the whole world; he looks not upon the Sun, in his spheare onely, but as he works upon the whole earth: And he looks upon Kings, not onely what harme they doe at home, but what harme they occasion abroad; & through that spectacle, the faults of Princes, in Gods eye, are multiplyed, farre above those of private men. *Achaz* had such faults, and yet God sought occasion of Mercy. *Iotham*, his Father, is called *a good King*, and yet all Idolatry was not removed in his time, and he was a good King, for all that. *Achaz* is called *ill*, both becaus he himselfe sacrificed Idolatrously, (And the King was a commanding person) And becaus he made the Priest *Uriah* to doe so, (And the Priest was an exemplar person) And becaus he made his Son commit the abominations of the heathen; (And the actions of the Kings Son pierce far in leading others.) *Achaz* had these faults, and yet D God sought occasion of mercy. *If the evening skie be red, you promise your selves a faire day*, sayes Christ; you would not doe so if the evening were black and cloudy: when you *see the fields white with corne, you say harvest is ready*; you would not doe so if they were white with frost. *If ye consent, and obey, you shall eat the good things of the Land*, sayes God in the Prophet; shall ye doe so if you refuse, and rebell? *Achaz* did, and yet God sought occasion of mercy. There arise diseases for which there is no *probatum est*, in all the bookes of Physitians; There is scarce any sin of which we have not had experiments of Gods mercies; He concludes with no sin, excludes no occasion, precludes no person: And so we have done with our first part, Gods generall disposition, for the Rule, declared in *Achaz* case for the example.

Achaz case.

Mat. 16. 2.

Joh. 4. 35.

Esay 1. 19.

Our second part consists of a Rule, and an Example too: The Rule, That God goes forward in his own wayes, proceeds, as he begun, in mercy; The Example, what his E proceeding, what his subsequent mercy to *Achaz* was. One of the most convenient Hieroglyphicks of God, is a Circle; and a Circle is endlesse; whom God loves, hee loves to the end: and not onely to their own end, to their death, but to his end, and his end is, that he might love them still. His hailestones, and his thunder-bolts, and his showres of bloud (emblemes and instruments of his Judgements) fall downe in a direct line, and affect and strike some one person, or place: His Sun, and Moone, and Starres, (Emblemes and Instruments of his Blessings) move circularly, and communicate themselves to all. His Church is his chariot; in that, he moves more gloriously, then in the Sun; as much more, as his begotten Son exceeds his created Sun, and his Son of glory, and of his right hand, the Sun of the firmament; and this Church, his chariot, moves in that

2 Part.

Note this for

that communicable motion, circularly; It began in the East, it came to us, and is passing now, shining out now, in the farthest West. As the Sun does not set to any Nation, but withdraw it selfe, and returne againe; God, in the exercise of his mercy, does not set to thy soule, though he benight it with an affliction. Remember that our Saviour Christ himselfe, in many actions and passions of our humane nature, and infirmities, smothered that Divinity, and suffered it not to worke, but yet it was alwayes in him, and wrought most powerfully in the deepest danger; when he was absolutely dead, it raised him again: If Christ slumbred the God-head in himselfe, The mercy of God may be slumbred, it may be hidden from his servants, but it cannot be taken away, and in the greatest necessities, it shall break out. The Blessed Virgin was overshadowed, but it was with the Holy Ghost that overshadowed her: Thine understanding, thy conscience may be so too, and yet it may be the work of the Holy Ghost, who moves in thy darkenesse, and will bring light even out of that, knowledge out of thine ignorance, clearnesse out of thy scruples, and consolation out of thy Dejection of Spirit. *God is thy portion*, sayes *David*; *David* does not speak so narrowly, so penuriously, as to say, God hath given thee thy portion, and thou must look for no more; but, *God is thy portion*, and as long as he is God, he hath more to give, and as long as thou art his, thou hast more to receive. Thou canst not have so good a Title, to a subsequent blessing, as a former blessing; where thou art an ancient tenant, thou wilt look to be preferred before a stranger; and that is thy title to Gods future mercies, if thou have been formerly accustomed to them. The Sun is not weary with sixe thousand yeares shining; God cannot be weary of doing good; And therefore never say, God hath given me these and these temporall things, and I have scattered them wastfully, surely he will give me no more; These and these spirituall graces, and I have neglected them, abused them, surely he will give me no more; For, for things created, we have instruments to measure them; we know the compasse of a Meridian, and the depth of a Diameter of the Earth, and we know this, even of the uppermost spheare in the heavens: But when we come to the Throne of God himselfe, the Orbe of the Saints, and Angels that see his face, and the vertues, and powers that flow from thence, we have no balance to weigh them, no instruments to measure them, no hearts to conceive them: So, for temporall things, we know the most that man can have; for we know all the world; but for Gods mercy, and his spirituall graces, as that language in which God spake, the Hebrew, hath no superlative, so, that which he promises, in all that he hath spoken, his mercy hath no superlative; he shewes no mercy, which you can call his Greatest Mercy, his Mercy is never at the highest; whatsoever he hath done for thy soule, or for any other, in applying himselfe to it, he can exceed that. Onely he can raise a Tower, whose top shall reach to heaven: The Basis of the highest building is but the Earth; But though thou be but a Tabernacle of Earth, God shall raise thee peece by peece, into a spirituall building; And after one Story of Creation, and another of Vocation, and another of Sanctification, he shall bring thee up, to meet thy selfe, in the bosome of thy God, where thou wast at first, in an eternall election: God is a circle himselfe, and he will make thee one; Goe not thou about to square eyther circle, to bring that which is equall in it selfe, to Angles, and Corners, into dark and sad suspicions of God, or of thy selfe, that God can give, or that thou canst receive no more Mercy, then thou hast had already.

*Signum.* This then is the course of Gods mercy, He proceeds as he begun, which was the first branch of this second part; It is alwayes in motion, and alwayes moving towards *All*, alwaies perpendicular, right over every one of us, and alwayes circular, alwayes communicable to all; And then the particular beame of this Mercy, shed upon *Achaz* here in our Text, is, *Dabit signum, The Lord shall give you a signe.* It is a great Degree of Mercy, that he affords us signes. A naturall man is not made of Reason alone, but of Reason, and Sense: A Regenerate man is not made of Faith alone, but of Faith and Reason; and Signes, externall things, assist us all.

In the Creation, it was part of the office of the Sunne and Moone, to be significative; he created them for signes, as well as for seasons: hee directed the Jews to Christ, by signes, by sacrifices, and Sacraments, and ceremonies; and he entertaines us with Christ, by the same meanes to; we know where to finde Christ; In his House, in his Church; And we know at what signe he dwels; where the Word is rightly Preached, and the Sacraments duly administred. It is truly, and wisely said, *Sic habenda fides verbo Dei, ut*

Calvin.

*subsidia*

A *ſubſidia minimè contemnamus*; We muſt ſo farre ſatisfie our ſelves, with the word of God, as that we deſpiſe not thoſe other ſubſidiary helps, which God in his Church hath afforded us: which is true (as of Sacraments eſpecially) ſo of other Sacramentall, and Rituall, and Ceremoniall things, which aſſiſt the working of the Sacraments, though they infuſe no power into the Sacraments. For, therefore does the Prophet ſay, when *Achaz* refuſed a ſigne, *Is it a ſmall thing to weary* (or diſobey) *men, but that you will weary* (diſobey) *God himſelfe?* He diſobeyes God, in the way of contumacy, who refuſes his ſignes, his outward aſſiſtances, his ceremonies which are induced by his authority, derived from him, upon men, in his Church, and ſo made a part, or a help, of his ordinary ſervice, as Sacraments, and Sacramentall things are. V. 13.

B There are ſignes of another ſort, not fixed by Gods Ordinance, but ſignes which particular men, have ſometimes deſired at Gods hand, for a farther manifeſtation of Gods will, in which, it is not, otherwiſe, already fully manifeſted, and revealed. For, to ſeeke ſuch ſignes, in things which are ſufficiently declared by God, or to ſeeke them, with a reſolution, That I will leave a duty undone, except I receive a ſigne, this is to tempt God, and to ſeeke a way to excuſe my ſelfe, for not doing that, which I was bound to doe, by the ſtrength of an old commandement, and ought not to look for a new ſigne. But the greateſt fault in this kinde, is, that if God, of his abundant goodneſſe, doe give me a ſigne, for my clearer directions, and I reſiſt that ſigne, I diſpute againſt that ſigne, I turne it another way, upon nature, upon fortune, upon miſtaking, that ſo I may goe mine owne way, and not be bound, by beleeving that ſigne to be from God, to goe that way, to which God by that ſigne calls me. And this was *Achaz* caſe; God ſpoke unto him, and ſaid, *Aske a ſigne* (that he would deliver him, from the ehemy, that beſieged Jeruſalem) and he ſaid, *I will not aske a ſigne, nor tempt God*; For, though St. *Auguſtine*, and ſome with him, V. 11.

C aſcribe this refuſall of *Achaz*, to a religious modeſty, yet St. *Hierome*, and with him, the greateſt party, juſtly impute this, for a fault to *Achaz*: both becauſe the ſigne was offered him from God, and not ſought by himſelfe, (which is the caſe that is moſt ſubject to errour) And becauſe the Prophet, who underſtood Gods minde, and the Kings minde to, takes knowledge of it, as of a great fault, *In this, thou haſt contemned, and wearyed, not Man but God.* For, though there be but a few caſes, in which we may put God to give a ſigne, (for Chriſt calls the Phariſees *an evill, and an adulterous generation*, therefore, becauſe they *ſought a ſigne*) yet God gave *Moſes* a ſigne, of a Rod changed into a Serpent, and a ſigne of good fleſh changed into leprous, and leprous into good, unasked: And after, *Abraham* askes a ſigne, whereby ſhall I know, that I ſhall inherit the land? and God gave him a ſigne. So *Gideon*, in a modeſt timorouſneſſe askes a ſigne, and preſſes God to a ſecond ſigne: Firſt, he would have all the dew upon the fleece, and then, none Mat. 12. 39. Exod. 4. Gen. 15. 8. Jud. 6. 36.

D of the dew upon the fleece. God does give ſignes, and when he does ſo, he gives alſo irradiations, illuſtrations of the underſtanding, that they may be diſcerned to be his ſignes; and when they are ſo, it is but a pretended modeſty, to ſay, we will not tempt God to ask a ſign, we will not trouble God to tell us whether this be a ſign or no, but againſt all ſignifications from God, goe on, as though all were but naturall accidents.

God gives ſignes *rectè petentibus*, to them that aske them upon due grounds, (ſo to *Abraham*, ſo to *Gideon*) And it is too long for this time, to put caſes, when a man may or may not put God to a ſigne; He gives ſignes alſo *Non petentibus*, without being asked, to illuſtrate the caſe, and to confirme the perſon, and ſo he did to *Moſes*. Both theſe are high expreſſions of his mercy; for what binds God, to begin with man, and give him a ſigne before he aske; or to waite upon man, and give it him, when he askes? But the higheſt of all, is, to perſever in his mercy ſo far, as to give a ſigne, though upon the offer

E thereof, it be refuſed; And that is *Achaz* caſe: *Aske ye*, ſays God, And, *I will not*, ſays *Achaz*, and then, It is not *Quamvis*, for all that, though thou refuſe, but it is *Propterea*, *Therefore*, becauſe thou refuſeſt, *The Lord himſelfe ſhall give thee a ſigne.* His fault is carried thus high: Becauſe he had treaſure to pay an army, becauſe he had contracted with the Aſſyrians to aſſiſt him with men, therefore he refuſes the aſſiſtance offerd by the Prophet from God, and would faine goe his owne wayes, and yet would have a religious pretext, *He will not tempt God.* Nay his fault is carried thus much higher, That which we read, *Non tentabo, I will not tempt*, is in the Originall, *Naſas*; and *Naſas* is *non Extollam, non glorificabo*, I will not glorifie God ſo much, that is, I will not be beholden to God for this victory, I will not take him into the league for this action, I will do it of my ſelfe:

And yet, (and then, who ſhall doubt of the largeneſſe of Gods mercy?) God proceeds in his purpoſe: *Aske a ſigne*, will ye not? *Therefore the Lord ſhall give you a ſigne*: Becauſe you will doe nothing for your ſelfe, the Lord ſhall doe all; which is ſo tranſcendent a mercy, as that, howſoever God afforded it to *Achaz* here, we can promiſe it to no man hereafter. A

3. Part. We are come to our third part, which is more peculiar to this Day: It is, firſt, what the ſigne is in generall, And then, ſome more particular circumſtances, *Behold a Virgin ſhall conceive, &c.* In generall then, the ſigne that God gives *Achaz* and his company, is, That there ſhall bee a Meſſias, a Redeemer given. Now, how is this future thing, (There ſhall be a Meſſias) a ſigne of their preſent deliverance from that ſiege? Firſt, In the notion of the Prophet, it was not a future thing; for, as in Gods owne ſight, ſo in their

Eſay 3.6. ſight, to whom he opens himſelfe, future things are preſent. So this Prophet ſays, *Puer datus, filius natus, unto us a child is borne, unto us a Son is given*: He was not given, he was B not borne in ſix hundred yeares after that; but ſuch is the cleareneſſe of a Prophets ſight, ſuch is the infallibility of Gods declared purpoſe. So then, if the Prophet could have made the King beleeve, with ſuch an aſſuredneſſe, as if he had ſeene it done, that God would give a deliverance, to all mankinde, by a Meſſias, that had beene ſigne enough, evidence enough to have argued thereupon, That God who had done ſo much a greater worke, would alſo give him a deliverance from that enemy, that preſſed him then: If I can fixe my ſelfe, with the ſtrength of faith, upon that which God hath done for man; I cannot doubt of his mercy, in any diſtreſſe: If I lacke a ſigne, I ſeeke no other but this, That God was made man for me; which the Church and Church-writers, have well expreſſed by the word Incarnation, for that acknowledges, and denotes, that God was made my fleſh: It were not ſo ſtrange, that he who is ſpirit, ſhould be made my ſpirit, my ſoule, but he was made my fleſh: Therefore have the Fathers delighted themſelves, in the C variation of that word; ſo far, as that *Hilarie* cals it *Corporationem*, That God aſſumed my Body; And *Damaſcen* cals it *Inhumanationem*, That God became this man, ſoule and body; And *Irenæus* cals it *Adunationem*, and *Nyſen Contemperationem*, A mingling, ſays one, an uniting, ſaies the other, of two, of God and man, in one perſon. Shall I aske, what needs all this? what needed God to have put himſelfe to this? I may ſay with S. *Auguſtine*, *Alio modo poterat Deus nos liberare, ſed ſi aliter faceret, ſimiliter veſtræ ſtultitiæ diſpliceret*: What other way ſoever God had taken for our ſalvation, our curioſity would no more have beene ſatisfied in that way, than in this: But God having choſen the way of Redemption, which was the way of Juſtice, God could do no otherwiſe: *Si homo non viciſſet inimicum hominis, non juſtè victus eſſet inimicus*, ſaies *Irenæus*; As, if a man ſhould get a battaile by the power of the Devill, without fighting, this were not a juſt victory; ſo, if God, in mans behalfe, had conquered the devill, without man, without D dying, it had not beene a juſt conqueſt. I muſt not aske why God tooke this way, to Incarnate his Son; And ſhall I aske how this was done? I doe not aske how *Rheubarb*, or how *Aloes* came by this, or this vertue, to purge this, or this humour in my body: *In*

Auguſt. *talibus rebus, tota ratio facti, eſt potentia facientis*: Even in naturall things, all the reaſon of all that is done, is the power, and the will of him, who infuſed that vertue into that creature. And therefore much more, when we come to theſe ſupernaturall points, ſuch as this birth of Chriſt, we embrace S. *Baſils* modeſty, and abſtinence, *Nativitas iſta ſilentio honoretur*, This myſterie is not ſo well celebrated, with our words, and diſcourſe, as with a holy ſilence, and meditation: *Immo potius ne cogitationibus permittatur*, Nay, (ſaies that Father) there may be danger in giving our ſelves leave, to thinke or ſtudy too much of it. *Ne dixeris quando*, ſaies he, *præteri hanc interrogationem*: Aske not thy ſelfe overcurioufly, when this myſtery was accompliſhed; be not over-vehement, over-peremptory, (ſo far, E as to the perplexing of thine owne reaſon and underſtanding, or ſo far, as to the deſpiſing of the reaſons of other men) in calculating the time, the day or houre of this nativity: *Præteri hanc interrogationem*, paſſe over this queſtion, in good time, and with convenient ſatisfaction, *Quando*, when Chriſt was borne; But *noli inquirere Quomodo*, (ſaies S. *Baſil* ſtill) never come to that queſtion, how it was done, *cum ad hoc nihil ſit quod reſponderi poſſit*, for God hath given us no faculties to comprehend it, no way to anſwer it. That's

1 Ioh. 4.2. enough, which we have in S. *Iohn*, *Every ſpirit, that confeſſes, that Ieſus is come in the fleſh, is of God*: for, ſince it was a comming of Ieſus, Ieſus was before; ſo he was God; and ſince he came in the fleſh, hee is now made man; And, that God and Man, are ſo met, is a

ſigne

A signe to mee, that God, and I, shall never bee parted.

This is the signe in generall; That God hath had such a care of all men, is a signe to me, That he hath a care of me: But then there are signes of this signe; Divers; All these; *A Virgin shall conceive*, A Virgin shall *bring forth*, Bring forth a *Son*, *And* (whatsoever have been prophesied before) *she shall call his name Immanuel.* *Virgo.*

First, a Virgin shall be a mother, which is a very particular signe, and was seene but once. That which *Gellius*, and *Plinie* say, that a Virgin had a child, almost 200. yeares before Christ, that which *Genebrard* saies, that the like fell out in France, in his time, are not within our faith, and they are without our reason; our faith stoopes not downe to them, and our Reason reaches not up to them; of this Virgin in our text, If that be true, which *Aquinas* cites out of the Roman story, that in the times of *Constantine* and *Irene*, upon a dead body found in a sepulchre, there was found this inscription, in a plate of
B gold, *Christus nascetur ex Virgine, & ego credo in eum*, Christ shall be borne of a Virgin, and I beleeve in that Christ, with this addition, in that inscription, *O Sol, sub Irene, & Constantini temporibus, iterum me videbis*, Though I be now buried from the sight of the sun, yet in *Constantines* time, the sun shall see me againe; If this be true, yet our ground is not upon such testimonie; If God had not said it, I would never have beleeved it. And therefore I must have leave to doubt of that which some of the Roman Casuists have delivered, That a Virgin may continue a virgin upon earth, and receive the particular dignity of a Virgin in Heaven, and yet have a child, by the insinuation and practise of the Devill; so that there shall be a father, and a mother, and yet both they Virgins. That this Mother, in our text, was a Virgin, is a peculiar, a singular signe, given, as such, by God; never done but then; and it is a singular testimony, how acceptable to God, that state of virginity is; Hee does not dishonour physick, that magnifies health; nor does hee dishonour
C marriage, that praises Virginity; let them embrace that state, that can, and certainly, many more might doe it, then do, if they would try whether they could, or no; and if they would follow S. *Cyprians* way, *Virgo non tantum esse, sed & intelligi esse debet, & credi:* It is not enough for a virgin to bee a virgin in her owne knowledge, but she must governe her selfe so, as that others may see, that she is one, and see, that shee hath a desire, and a disposition, to continue so still; *Ita, ut nemo, cum virginem viderit, dubitet an sit virgo*, saies that Father, She must appeare in such garments, in such language, and in such motions, (for, as a wife may weare other clothes, so she may speake other words, then a virgin may do) as they that see her, may not question, nor dispute, whether she be a maid or no. The word in the Text, is derived *à latendo*, from retiring, from privateneese: And *Tertullian*, who makes the note, notes withall, that *Ipsa concupiscentia non latendi, non est pudica*, The very concupiscence of conversation, and visits, is not chaste: *Studium placendi, pub-*
D *licatione sui, periclitatur*, saies the same Author: Curious dressings are for publique eyes; and the Virgin that desires to publish her selfe, is weary of that state: It is usefully added by him, *Dum percutitur oculis alienis, frons duratur, & pudor teritur*, the eyes of others, that strike upon her, (if she be willing to stand out that battery) dry up that blood, that should blush, and weare out that chastity, which should be preserved. So precious is virginity in Gods eye, as that hee lookes upon that, with a more jealous eye, than upon other states.

This blessed Mother of God, in our text, was a Virgin: when? *Virgo concipiet*, saies our Text, *A Virgin shall conceive*, when she conceived, she was a Virgin. There are three Heresies; all noted by S. *Augustine* that impeach the virginity of this most blessed Woman: The Cerinthians said she conceived by ordinary generation; *Iovinian* said, she was delivered by ordinary meanes; And *Helvidius* said, she had children after: All against all
E the world besides themselves, and against one another. For the first, that is enough which S. *Basil* sayes, that if the word Virgin in our text signified no more but *adolescentulam*, a yong woman (as they pretend) it had been an impertinent, an absurd thing for the Prophet to have made that a sign, and a wonder, that a yong woman should have a childe. This is enough, but that is abundantly enough, that S. *Matthew*, who spoke with the same spirit that *Esay* did, sayes in a word, which can admit no mis-interpretation, That that was fulfilled which *Esay* had said, *A Virgin shall conceive*; S. *Matthews* word without question, is a Virgin, and not a yong woman, and S. *Matthew* took *Esaies* word to be so too; and S. *Matthew* (at least he that spake in S. *Matthew*) did not, could not mistake, and mistake himself, for it was one and the same Holy Ghost that spake both. *Concepit.* Mat. 1. 23.

Ps. 21. both. Christ sayes therefore of himself, *vermis sum*, I am a worm, but sayes S. *Ambrose*, *vermis de Manna*, a worm out of a pure substance, a holy Man, from a blessed Virgin; *Virgo concepit*, she was a Virgin then, then when she had conceived. A

*In partu.* She was so to, *In partu*, then when she was delivered; *Iovinian* denied that: A better then he (*Tertullian*) denied it: *Virgo quantum à viro, non quantum à partu*, sayes he, she was such a Virgin as knew no man, not such a Virgin as needed no midwife: *Virgo concepit*, sayes he, *in partu nupsit*, a Virgin in her conception, but a wife in the deliverance of her Son. Let that be wrapped up amongst *Tertullians* errors, he had many; The text cleares it, *A virgin shall conceive, a virgin shall beare a Son*: The Apostles Creed cleares it, sayes S. *August*: when it sayes, *Born of the Virgin Mary*; and S. *Ambrose* cleares it, when hee sayes, with such indignation, *De via iniquitatis produntur dicere, virgo cõcepit, sed non virgo generavit*, It is said, that there are some men so impious, as to deny that she remained a Virgin at the birth of her Son: S. *Ambrose* wondred there should be, scarce beleeved it to be any other then a rumour, or a slander, that there could be any so impious, as to deny B

Cramerus. that: And yet there have beene some so impious, as to charge *Calvin*, with that impiety, with denying her to be a Virgin then; It is true, he makes it not a matter of faith, to defend her perpetuall virginity; but that's not this case, of her Virginity in her Deliverance: And even of that, (of her perpetuall virginity) he saies thus, *Nemo unquam quæstionem movebit, nisi curiosus, nemo pertinaciter insistet, nisi contentiosus rixator*; He is over-curious, that will make any doubt of it; but no man will persist in the denyall of it, but a contentious wrangler; And in that very point, S. *Basil* saies fully as much, as *Calvin*. But, at his birth, and after his birth, there is evidence enough in this text, *A Virgin shall conceive, A Virgin shall bring forth, A Virgin shall call him Immanuel*, In all those future, and subsequent Acts, still it is the same person, and in the same condition.

*Filium.* *Pariet, & pariet filium, She shall bring forth a Son*; If a Son, then of the substance of his C
Mother; that the Anabaptists deny; But had it not beene so, Christ had not beene true Man, and then, man were yet unredeemed. He is her Son, but not her ward; his Father cannot dye: Her Son, but yet he asked her no leave, to stay at Jerusalem, nor to dispute with the Doctors, nor to goe about his Fathers worke: His setling of Religion, his governing the Church, his dispensing of his graces, is not by warrant from her: They that call upon the Bishop of Rome, in that voyce, *Impera Regibus*, command Kings and Emperors, admit of that voyce, *Impera filio*, to her, that she should command her Sonne. The naturall obedience of children to Parents, holds not in such civill things, as are publique; A woman may be a Queen-Dowager, and yet a subject; The blessed Virgin *Mary*

Luk. 1. 28. may be in a high ranke, and yet no Soveraigne; *Blessed art thou amongst women*, saies the Angell to her; Amongst women, above women; but not above any person of the Trinity, that she should command her Son. *Luther* was awake, and risen, but he was not ready; Hee had seene light, and looked toward it, but yet saw not so clearely by it, then, D
when he said, That the blessed Virgin was of a middle condition, betweene Christ, and man; that man hath his conception, and his quickning (by the infusion of the soule) in originall sin; that Christ had it in neither, no sin in his conception, none in his inanimation, in the infusion of his soule; But, saies *Luther*, howsoever it were at the conception, certainly at the inanimation, at the quickning, she was preserved from originall sin. Now, what needs this? may I not say, that I had rather be redeemed by Christ Jesus then bee innocent? rather be beholden to Christs death, for my salvation, then to *Adams* standing in his innocencie. *Epiphanius* said enough, *Par detrimentum afferunt religioni*, they hurt Religion as much, that ascribe too little, to the blessed Virgin, as they who ascribe too much; much is due to her, and this amongst the rest, That she had so cleare notions, above all others, what kind of person, her Son was, that as *Adam* gave names, according to E
natures, so the Prophet here leaves it to her, to name her Son, according to his office, *She shall call his name Immanuel.*

*Immanuel.* Wee told you at first, that both *Ioseph* and *Mary*, were told by the Angel, that his name was to be Jesus, and we told you also, that others, besides him, had beene called by that name of Jesus: but, as, though others were called Jesus, (for *Iosuah* is called so, *Heb.* 4. 8. *If Iesus had given them rest*; that is, If *Iosuah* had &c. And the son of *Iosedech* is called so, throughout the Prophet *Aggai*) yet there is observed a difference in the pointing, and sounding of those names, from this our Jesus: so though other women were called *Mary*, as well as the blessed Virgin, yet the Evangelists, evermore make a difference, betweene her

A her name, and the other *Maries*; for Her they call *Mariam*, and the reſt *Maria*. Now this Jeſus, in this perſon, is a reall, an actuall Saviour, he that hath already really, and actually accompliſhed our ſalvation; But the bleſſed Virgin had a clearer illuſtration, then all that; for ſhe onely knew, or ſhe knew beſt, the capacity, in which he could be a Saviour, that is, as he is *Immanuel*, *God with us*; for ſhe, and ſhe onely knew, that he was the Sonne of God, and not of naturall generation by man. How much is enwrapped in this name *Immanuel*, and how little time to unfold it? I am afraid none at all; A minute will ſerve to repeate that which S. *Bernard* ſaies, and a day, a life will not ſerve to comprehend it; (for to comprehend is not to know a thing, as far as I can know it, but to know it as far, as that thing can be knowne; and ſo onely God, can comprehend God.) *Immanuel eſt verbum infans*, ſaies the Father; He is the ancient of daies, and yet in minority; he is the Word it ſelfe, and yet ſpeechleſſe; he that is All, that all the Prophets ſpoke of, cannot
B ſpeake: He addes more, He is *Puer ſapiens*, but a child, and yet wiſer then the elders, wiſer in the Cradle, then they in the Chaire: Hee is more, *Deus lactens*, God, at whoſe breaſts all creatures ſuck, ſucking at his Mothers breaſt, and ſuch a Mother, as is a maid. *Immanuel* is God with us; it is not we with God: God ſeeks us, comes to us, before wee to him: And it is God with us, in that notion, in that termination, *El*, which is *Deus fortis*, *The powerfull God*; not onely in infirmity, as when hee died in our nature, but as he is *Deus fortis*, able and ready to aſſiſt, and deliver us, in all encumbrances; ſo he is with us; And with us, *uſque ad conſummationem*, till the end of the world, in his Word, and in the Sacraments: for, though I may not ſay, as ſome have ſaid, That by the word of Conſecration, in the adminiſtration of the Sacrament, Chriſt is ſo infallibly produced, as that, if Chriſt had never been incarnate before, yet, at the pronouncing of thoſe words of conſecration, he muſt neceſſarily be incarnate then, yet I may ſay, that God is as effectually
C preſent, with every worthy receiver, as that hee is not more effectually preſent with the Saints in Heaven. Cornelius.

And this is that, which is intimated in that word, which we ſepoſed at firſt, for the laſt of all, *Ecce*, *Behold*; *Behold, a Virgin ſhall conceive &c.* God does not furniſh a roome, and leave it darke; he ſets up lights in it; his firſt care was, that his benefits ſhould be ſeene; he made light firſt, and then creatures, to be ſeene by that light: He ſheds himſelfe from my mouth, upon the whole auditory here; he powres himſelfe from my hand, to all the Communicants at the table; I can ſay to you all here, *The grace of our Lord Ieſus Chriſt be with you, and remaine with you all*; I can ſay to them all there, *The Body of our Lord Ieſus Chriſt which was given for you, preſerve you to everlaſting life*: I can bring it ſo neare; but onely the worthy hearer, and the worthy receiver, can call this Lord, this Jeſus, this
D Chriſt, *Immanuel*, *God with us*; onely that Virgin ſoule, devirginated in the blood of *Adam*, but reſtored in the blood of the Lambe, hath this *Ecce*, this teſtimony, this aſſurance, that God is with him; they that have this *Ecce*, this teſtimony, in a rectified conſcience, are Godfathers to this child Jeſus, and may call him *Immanuel*, *God with us*; for, as no man can deceive God, ſo God can deceive no man; God cannot live in the darke himſelfe, neither can he leave thoſe, who are his, in the darke: If he be with thee, he will make thee ſee, that he is with thee; and never goe out of thy ſight, till he have brought thee, where thou canſt never goe out of his. *Ecce.*

A

# SERMON III.

## *Preached upon Chriſtmas day, at S.* Pauls. 1625.

GALAT. 4. 4. & 5.

*But when the fulneſſe of time was come, God ſent forth his Son, made of a woman, made under the Law, to redeem them that were under the Law, that we might receive the adoption of Sonnes.*

B

Eſay 53. 8. WEE are met here to celebrate the generation of Chriſt Jeſus; but *Generationem ejus quis enarrabit*, ſayes the Prophet, *who ſhall declare his generation*, his age? For, for his eſſentiall generation, by which he is the Son of God, the Angels, who are almoſt 6000. yeares elder then we, are no nearer to that generation of his, then if they had been made but yeſterday: Eternity hath no ſuch diſtinctions, no limits, no periods, no ſeaſons, no moneths, no yeares, no dayes; *Methuſalem*, who was ſo long lived, was no elder in reſpect of eternity, then *Davids* ſon by *Berſeba*, that dyed the firſt week. The firſt *Fiat* in the Creation of *Adam*, and the laſt note of the blowing of the Trumpets to judgement, (though there be between theſe (as it is ordinarily received) 2000. yeares of nature, between the Creation, and the giving of the Law by *Moſes*, and 2000. yeares of the Law between that, and the comming of Chriſt, and 2000. yeares of Grace and Goſpell between Chriſt firſt, and his ſecond comming) yet this Creation and this Judgement are not a minute aſunder in reſpect of eternity, which hath no minutes. Whence then ariſes all our vexation and labour, all our anxieties and anguiſhes, all our ſuits and pleadings, for long leaſes, for many lives, for many yeares purchaſe in this world, when, if we be in our way to the eternall King of the eternall kingdome, Chriſt Jeſus, all we are not yet, all the world ſhall never be a minute old; *Generationem ejus quis enarrabit*, what tongue can declare, what heart can conceive his generation which was ſo long before any heart or tongue was made? But we come not now to conſider that eternall generation, not Chriſt meerly as the Son of God, but the Son of *Mary* too: And that generation the Holy Ghoſt hath told us, was in *the fulneſſe of time*: *When the fulneſſe of time was come, God ſent forth, &c.*

C

D

*Diviſio.* In which words, we have theſe three conſiderations; Firſt, the time of Chriſts comming, and that was *the fulneſſe of time*; And then, the maner of his comming, which is expreſſed in two degrees of humiliation, one, that he was *made of a woman*, the other, that he was *made under the Law*; And then, the third part is the purpoſe of his comming, which alſo was twofold; for firſt, he came *to redeem them who were under the Law*, All; And ſecondly he came, that we (we the elect of God in him) might receive adoption; *When the fulneſſe of time was come, &c.*

*1 Part.* For the full conſideration of this *fulneſſe of time*, we ſhall firſt conſider this fulneſſe in reſpect of the Jews, and then in reſpect of all Nations, and laſtly in reſpect of our ſelves: The Jews might have ſeen *the fulneſſe of time*, the Gentiles did (in ſome meaſure) ſee it, and we muſt (if we will have any benefit by it) ſee it too. It is an obſervation of S. *Cyril*, That none of the Saints of God, nor ſuch as were noted to be exemplarily religious, and ſanctified men did ever celebrate with any feſtivall ſolemnity, their own birth-day.

E

Gen. 40. 22. *Pharaoh* celebrated his own Nativity, but who would make *Pharaoh* his example? and beſides, he polluted that feſtivall with the bloud of one of his ſervants. *Herod* celebrated his Nativity, but who would think it an honor to be like *Herod*? and beſides, he polluted that feſtivall with the blood of *John Baptiſt*. But the juſt contemplation of the miſeries and calamities of this life, into which our birth-day is the doore, and the entrance, is ſo far from giving any juſt occaſion of a feſtivall, as it hath often tranſported the beſt diſpoſed Saints and ſervants of God to a diſtemper, to a malediction, and curſing of their

Jer. 20. birth-day. *Curſed be the day wherein I was born, and let not that day wherein my mother bare*

*me*

A *me be bleſſed. Let the day periſh wherein I was born, let that day be darkneſſe, and let not God regard it from above.* How much miſery is preſaged to us, when we come ſo generally weeping into the world, that, perchance, in the whole body of hiſtory we reade but of one childe, *Zoroaſter*, that laughed at his birth: What miſerable revolutions and changes, what downfals, what break-necks, and precipitations may we juſtly think our ſelves ordained to, if we conſider, that in our comming into this world out of our mothers womb, we doe not make account that a childe comes right, except it come with the head forward, and thereby prefigure that headlong falling into calamities which it muſt ſuffer after? Though therefore the dayes of the Martyrs, which are for our example celebrated in the Chriſtian Church, be ordinarily called *natalitia Martyrum*, the birth-day of the Martyrs, yet that is not intended of their birth in this world, but of their birth in the next; when, by death their ſoules were new delivered of their priſons here, and they B newly born into the kingdome of heaven; that day, upon that reaſon, the day of their death was called their birth-day, and celebrated in the Church by that name. Onely to Chriſt Jeſus, *the fulneſſe of time* was at his birth; not becauſe he alſo had not a painfull life to paſſe through, but becauſe the work of our redemption was an intire work, and all that Chriſt ſaid, or did, or ſuffered, concurred to our ſalvation, as well his mothers ſwathing him in little clouts, as *Ioſephs* ſhrowding him in a funerall ſheete; as well his cold lying in the Manger, as his cold dying upon the Croſſe; as well the *puer natus*, as the *conſummatum eſt*; as well his birth, as his death is ſaid to have been *the fulneſſe of time.*

Job 3.

First we conſider it to have been ſo to the Jews; for this was *that fulneſſe*, in which *Indeis.* all the prophecies concerning the Meſſias, were exactly fulfilled; That he muſt come Dan. 2. whileſt the Monarchy of Rome flouriſhed; And before the Temple of Jeruſalem was Hagg. 2. deſtroyed; That he muſt be born in Bethlem; That he muſt be born of a Virgin; His Mich. 5. C perſon, his actions, his paſſion ſo diſtinctly propheeyed, ſo exactly accompliſhed, as no Eſay 7. word being left unfulfilled, this muſt neceſſarily be a *fulneſſe of time.* So fully was the time of the Meſſias comming, come, that though ſome of the Jews ſay now, that there is no certain time revealed in the Scriptures when the Meſſias ſhall come, and others of them ſay, that there was a time determined, and revealed, and that this time was the time, but by reaſon of their great ſins he did not come at his time, yet when they examine their own ſupputations, they are ſo convinced with that evidence, that this was that *fulneſſe of time*, that now they expreſſe a kinde of conditionall acknowledgement of it, by this barbarous and inhumane cuſtome of theirs, that they alwayes keep in readineſſe the blood of ſome Chriſtian, with which they anoint the body of any that dyes amongſt them, with theſe words, if Jeſus Chriſt were the Meſſias, then may the blood of this Chriſtian availe thee to ſalvation: So that by their doubt, and their implyed conſent, in this action, this was *the fulneſſe of time*, when Chriſt Jeſus did come, that the Meſ- D ſias ſhould come.

It was ſo to the Jews, and it was ſo to the Gentiles too; It filled thoſe wiſe men which *Gentibus.* dwelt ſo far in the Eaſt, that they followed the ſtar from thence to Jeruſalem. *Herod* was ſo full of it, that he filled the Countrey with ſtreames of innocent bloud, and leſt he ſhould ſpare that one innocent childe, killed all. The two Emperours of Rome, *Veſpaſian* and *Domitian* were ſo full of it, that in jealouſie of a Meſſias to come then, from that race, they took ſpeciall care for the deſtruction of all, of the poſterity of *David*. All the whole people were ſo full of it, that divers falſe-Meſſiahs, *Barcocab*, and *Moſes* of Crete, and others roſe up, and drew, and deceived the people, as if they had been the Meſſiah, becauſe that was ordinarily knowne, and received to be the time of his comming. And the Devill himſelf was ſo full of it, as that in his Oracles he gave that an- E ſwer, That an Hebrew childe ſhould be God over all gods, and brought the Emperour to erect an Altar, to this Meſſiah Chriſt Jeſus, though he knew not what he did. This was the fulneſſe that filled Jew and Gentile, Kings and Philoſophers, ſtrangers and inhabitants, counterfaits and devils to the expectation of a Meſſiah; and when comes this *fulneſſe of time* to us, that we feele this Meſſiah born in our ſelves?

In this fulneſſe, in this comming of our Saviour into us, we ſhould finde a threefold *Nobis.* fullneſſe in our ſelves; we ſhould finde a fulneſſe of nature (becauſe not only of ſpirituall, but of naturall and temporall things, all the right which we have in this world, is in, and for, and by Chriſt, for ſo we end all our prayers of all ſorts, with that clauſe, *per Dominum noſtrum Ieſum Chriſtum, Grant this O Lord, for our Lord and Saviour Chriſt Ieſus*

*ſus ſake.*) And we ſhould finde a fulneſſe of grace, a daily ſenſe of improvement, growth in grace, a filling of all former vacuities, a ſupplying of all emptineſſes in our ſoules, till we came to *Stephens* fulneſſe, *Full of the holy Ghoſt and wiſdome, and full of the holy Ghoſt and Faith, and full of faith and power:* And ſo we ſhould come to finde a fulneſſe of glory, that is an apprehenſion and inchoation of heaven in this life; for the glory of the next world, is not in the meaſure of that glory, but in the meaſure of my capacity; it is not that I ſhall have as much as any ſoule hath, but that I ſhall have as much as my ſoul can receive; it is not in an equality with the reſt, but in a fulneſſe in my ſelf; And ſo, as I ſhall have a fulneſſe of nature, that is, ſuch an ability and ſuch a uſe of naturall faculties, and ſuch a portion of the naturall things of this world as ſhall ſerve to fill up Gods purpoſe in me: And as I ſhall have a fulneſſe of grace, that is, ſuch a meaſure of grace as ſhall make me diſcern a tentation, and reſiſt a tentation, or at leaſt repent it, if I have not effectually reſiſted it, ſo even here, I ſhall have a fulneſſe of glory, that is, as much of that glory as a way-faring ſoul is capable of in this world; All theſe fulneſſes I ſhall have, if I can finde and feele in my ſelfe this birth of Chriſt. His eternall birth in heaven is unexpreſſible, where he was born without a mother; His birth on earth is unexpreſſible too, where he was born without a father; but thou ſhalt feele the joy of his third birth in thy ſoul, moſt inexpreſſible this day, where he is born this day (if thou wilt) without father or mother; that is, without any former, or any other reaſon then his own meere goodneſſe that ſhould beget that love in him towards thee, and without any matter or merit in thee which ſhould enable thee to conceive him. He had a heavenly birth, by which he was the eternall Son of God, and without that he had not been a perſon able to redeem thee; He had a humane birth, by which he was the Son of *Mary*, and without that he had not been ſenſible in himſelf of thine infirmities, and neceſſities; but, this day (if thou wilt) he hath a ſpirituall birth in thy ſoul, without which, both his divine, and his humane birth are utterly unprofitable to thee, and thou art no better then if there had never been Son of God in heaven, nor Son of *Mary* upon earth. Even *the Stork in the aire knoweth her appointed time, and the Turtle, and the Crane, and the Swallow obſerve the time of their comming, but my people knoweth not the judgements of the Lord.* For, if you doe know your time, you know that now is your *fulneſſe of time*; This is your particular Chriſtmas-day; when, if you be but as carefull to cleanſe your ſoules, as you are your houſes, if you will but follow that counſell of S. *Auguſtine*, *Quicquid non vis inveniri in domo tua, non inveniat Deus in anima tua,* That uncleanneſſe which you would be loth your neighbour ſhould finde in your houſes, let not God nor his Angels finde in your ſoules, Chriſt Jeſus is certainly born, and will as certainly grow up in your ſoules.

A

Acts 6.3. ver. 5. & 8.

Jer. 8.

C

2 Part.

We paſſe from this, to our ſecond part, The manner of his comming; where we propoſed two degrees of Chriſts humiliation, That he was *made of a woman*, and *made under the Law*. In the firſt alone, are two degrees too, that he takes the name of the Son of a woman, and wanes the glorious name of the Son of God; And then, that he takes the name of the ſon of a woman, and wanes the miraculous name of the ſon of a Virgin. For the firſt; Chriſt ever refers himſelf to his Father; As he ſayes, *The Father which ſent me, gave me a commandement what I ſhould ſay, and what I ſhould ſpeak*, ſo, for all that which he did or ſuffered, he ſayes, *My meate is to doe his will that ſent me, and to finiſh his work:* And ſo, though he ſay, *I am come out from the Father, and am come into the world*; yet, be where he will, ſtill, *Ego & pater unum ſumus*, He and his Father were all one. But deveſting that glory, or ſlumbring it in his fleſh, till the Father glorifie him againe with that glory, which he had with him from the beginning, in his Aſcenſion, he humbles himſelfe here to that addition, *The Son of a woman, made of a woman.*

D

*Mulieris non Dei.*

Joh. 12.

Joh. 4.

Joh. 16.

*Non Virginis.*

Chriſt waned the glorious Name of Son of God, and the miraculous Name of Son of a Virgin to; which is not omitted to draw into doubt, the perpetuall Virginity of the Bleſſed Virgin, the Mother of Chriſt; ſhe is not called a woman, as though ſhe were not a Maid; when it is ſaid, Joſeph *knew her not, donec peperit, till ſhe brought forth her Son*, this did not imply his knowledge of her after, no more, then when God ſayes to Chriſt, *donec ponam*, ſit at my right hand, till I make thine enemies thy footſtoole, that imports, that Chriſt ſhould remove from his right hand after: For, here is a perpetuall *donec* in both places; for evermore the ancient Expoſitors have underſtood that place of *Ezekiel*, to be intended of the perpetuall Virginitie of *Mary*, *This gate ſhall be ſhut, and ſhall not be opened, and no man ſhall enter by it. Solomon* hath an exclamation, *Is there any*

E

Ezek. 44. 2.

*thing*

A *thing whereof a man may say, Behold this is new?* and he answers himselfe immediately before, *There is no new thing under the Sun.* But behold here is a greater then *Solomon*, and he sayes now in action, by being borne of a Virgin, as he had said, long before, in Propheſie, *The Lord hath created a new thing upon earth, a woman ſhall compaſſe a man.* If this had been ſpoken of ſuch a woman, as were no Maid, this had been no new thing: As it was, it was without example, and without naturall reaſon; *ſi ratio reddi poſſet,* (ſayes St. *Bernard*) *non eſſet mirabile, ſi exempla haberemus, non eſſet ſingulare*; If there were reaſon for it, it were no miracle, if there were precedents for it, it were not ſingular; and God intended both, that it ſhould be a miracle, and that it ſhould be done but once; we ſee in Nature, trees do bud out, and there is an emiſſion, and emanation of flowers, and fruits, without any help of man, or any act done by him, to that tree; we reade in *Geneſis*, That the earth had produced all plants and herbs, before eyther any raine fell upon it, or
B any man tilled it. And theſe are good helps, and illuſtrations to us, after we have beleeved that a Virgin brought forth a Son; but nothing deduced out of nature, could prove this at firſt, to any man, except he beleeved it before. And therefore bleſſed be God, that hath given us that ſtrength, which the Egyptian Mid-wives ſaid the women of Iſrael had, that they brought forth children, without the help of Mid-wives: That we can humbly beleeve theſe myſteries of our religion, by faith, without the hand, and help of Reaſon; *Si nondum mens idonea, abſtruſa inveſtigare, ſine heſitatione credantur*, ſayes St. *Auguſtine*, In things which are not ſubject to any faculty of ours, to be diſcerned by reaſon, there is a preſent exerciſe of our faith. As we know it to be true, that the buſh, in which God ſpake to *Moſes*, was full of fire, and did burne, but not conſume, becauſe God hath ſaid ſo, in his booke, but yet we doe not know, how that was done: ſo we know, (by the ſame evidence) that the Mother of our Saviour, was a Virgin; but for the manner of this
C Myſtery, we reſt upon *Epiphanius* Rule, *Quæcunque dicit Deus, credamus quòd ſint; quomodo, Soli Deo cognitum:* whatſoever God, in his word, ſayes, was done, let us beleeve it to be done; how it was done, as we know that God knowes, ſo we are content not to inquire more then it hath been his pleaſure to communicate to us.

She was then, and ſhe was alwaies a Virgin; but becauſe this Text is of his Humiliation, he leaves that Name that proceeds from miracle, and deſcends to that lower name of nature, *Made of a woman.* The Spirit of God fore-ſaw, that the iſſue betweene the Church, and the Heretiques would not be *Virgin or no Virgin*, but whether Chriſt were *made of a woman.* Some Heretiques did queſtion the firſt; The *Helvidians* denied her perpetuall Virginitie: But that Hereſie, and ſome others that oppoſed her Virginitie, vaniſhed in a ſhort time. But the *Manichees*, that laſted long, and ſpred farre in the old times, and the *Anabaptiſts*, which abound yet, deny that Chriſt was made of a woman; They
D ſay, that Chriſt paſſed through her, as water through a Pipe, but tooke nothing of her ſubſtance; and then, if he took not the nature of mankinde, he hath not redeemed mankinde. And therefore in that Propheſie of *Ieremy*, that Chriſt ſhould be borne, and in this Goſpel, in our Text, that Chriſt was borne, the Holy Ghoſt maintaines and continues that phraſe, *Made of a woman*: And where he begins to expreſſe his Divinitie in miracles, at the marriage in *Cana*, there Chriſt himſelfe calls her, by no other name, *Woman, what have I to doe with thee?* And when he had drawne all his miracles to a glorious *conſummatum eſt*, upon the Croſſe, he cals her there, by that name too, *Woman, behold thy Son.* Here then was no ſuch curious inſiſting upon Styles and Titles, and names of Dignities, no unkindneſſe, no diſpleaſure taken; if one ſhould leave out a Right Honourable, or Right Worſhipfull, or an addition of an Office or Dignity; The powerfulneſſe of Chriſts birth, conſiſts in this, That he is made of God; The miraculouſneſſe of Chriſts birth,
E conſiſted in this, that he was made of a Virgin, and yet the Prophet and the Apoſtle, two principall Secretaries of the Holy Ghoſt, preſent him with this addition, *made of a woman.* Chriſt had one priviledge in his birth, which never any Prince had, or ſhall have, that is, that he choſe what Mother he would have, and might have been borne of what woman he would have choſen. And in this large and univerſall choyce, though he choſe a woman full of grace to be his Mother, yet that he might give ſpirituall comfort to all ſorts of women, firſt to thoſe, who ſhould be unjuſtly ſuſpected, and inſimulated of ſin and incontinency, when indeed they were innocent, hee was content to come of a Mother, who ſhould be ſubject to that ſuſpicion, and whom her husband ſhould think to be with child, before he married her, and thereupon purpoſe to put her away; And then, to fill

Jer. 31.

Joh. 2.

Joh. 19.

Mat. 1.

thoſe women, who had been guilty of that ſinne, with reliefe in their conſciences againſt the wrath of God, and with reparation of their reputation and good name in the world, it was his unſearchable will and pleaſure, that in all that Genealogie, and pedigree which he, and his ſpirit hath inſpired the Euangeliſts to record of his Anceſtors, there is not one woman named, of whom Chriſt is deſcended, who is not dangerouſly noted in the Scriptures, to have had ſome aſperſion of incontinence upon her; as both St. *Hierome*, and St. *Ambroſe*, and St. *Chryſoſtome* obſerves, of *Thamar*, of *Berſeba*, and of *Ruth* alſo.

So then, Chriſt Jeſus who came onely for the reliefe of ſinners, is content to be known to have come, not onely of poore parents, but of a ſinfull race; and though he exempted his Bleſſed Mother, more then any, from ſin, yet he is now content to be born again of ſinful Mothers: In that ſoul, that accuſes it ſelf moſt of ſin; In that ſoul, that cals now to mind, (with remorce, and not withdelight) the ſeverall times, and places, and waies, wherein ſhe hath offended God; In that ſoul that acknowledgeth it ſelf to have bin a ſink of uncleanneſſe, a Tabernacle, a Synagogue of Satan; In that ſoul, that hath been as it were poſſeſſed with *Mary Magdalens* ſeven Devils, yea with him, whoſe name was Legion, with all Devils; In that ſinful ſoul would Chriſt Jeſus fain be born, this day, and make that ſoul, his Mother, that he might be a regeneration to that ſoul. We cannot afford Chriſt, ſuch a birth in us, as he had, to be born of a Virgin; for every one of us wel-nigh hath married himſelf to ſome particular ſin, ſome beloved ſin, that he can hardly divorce himſelfe from; nay, no man keepes his faith, to that one ſin, that he hath marryed himſelfe to, but mingles himſelfe with other ſins alſo. Though Covetouſneſſe, whom he loves, as the wife of his boſome, have made him rich, yet he will commit adultery with another ſin, with Ambition; and he will part, even with thoſe riches, for Honour: Though Ambition be his wife, his marryed ſin, yet he will commit adultery with another ſin, with Licentiouſneſſe, and he will endanger his Honour, to fulfill his Luſt; Ambition may be his wife, but Luſt is his Concubine. We abandon all ſpirituall chaſtity, all virginitie, we marry our particular ſinnes, and then we divide our loves with other ſins too: *Thou haſt multiplyed thy fornications, and yet art not ſatisfied*, is a complaint, that reaches us all, in ſpirituall fornications, and goes very farre, in carnall. And yet, for all this, we are capable of this Conception, Chriſt may be borne in us, for all this: As God ſaid unto the Prophet, *Take thee a wife of fornications, and children of fornications*; ſo is Chriſt Jeſus content to take our ſoules, though too often mothers of fornications: As long as we are united, and incorporated in his beloved Spouſe, the Church, conforme our ſelves to her, grow up in her, hearken to his word in her, feed upon his Sacraments in her, acknowledge a ſeale of reconciliation, by the abſolution of the Miniſter in her, ſo long, (how unclean ſoever we have bin, if wee abhorre and forſake our uncleanneſſe now) wee participate of the chaſtity of that Spouſe of his, the Church, and in her, are made capable of this conception of Chriſt Jeſus, and ſo, it is as true this houre of us, as it was when the Apoſtle ſpoke theſe words, *This is the fulneſſe of time, when God ſent his Son, &c.*

Ezech. 16.

*Sub lege.*

Now you remember, that in this ſecond part, (the manner of Chriſts comming) we propoſed two degrees of humiliation; One which we have handled, in a double reſpect, as he is made, *filius mulieris, non Dei*, the ſon of a woman, and not the Son of God; the other, as he is *filius mulieris, non Virginis*, The ſon of a woman, and not called the ſon of a Virgin.

The ſecond remaines, that he was *ſub lege, under the law*; now, this phraſe, to be *under the law*, is not alwayes ſo narrowly limited in the Scriptures, as to ſignifie onely the law of *Moſes*; for, ſo, onely the Jews were under the law, and ſo, Chriſts comming for them, who were under the law, his Death, and Merits ſhould belong onely to the Jews. But St. *Auguſtine* obſerves, that when Chriſt ſent the meſſage of his birth, to the wiſe men, in the Eaſt, by a ſtarre, and to the ſhepheards, about *Bethlem*, by an Angel, *In paſtoribus, Iudæi; in magis, Gentes vocatæ*; The Jews had their calling in that manifeſtation to the ſhepheards, and the Gentiles in that, to the wiſe men in the Eaſt. But beſides that Chriſt did ſubmit himſelfe, to all the waight even of the Ceremoniall law of *Moſes*, he was under a heavyer law, then that, under that *lex decreti*, the contract and covenant with God the Father, under that *oportuit pati, This he ought to ſuffer, before he could enter into glory*. So that his being under the law, may be accounted not a part of his Humiliation, as his being made of a woman was, but rather the whole hiſtory, and frame of his humi-

liation,

liation, All that concernes his obedience, even to that law, which the Father had laid upon him; for, the life and death of Christ, from the *Ave Maria*, to the *consummatum est*, from his comming into this World, in his Conception, to his transmigration upon the Crosse, was all under this law, heavier then any law, that any man is under, the law of the contract, and covenant between the Father, and him.

Though therefore we may think, judging by the law of reason, that since Christ came to gather a Church, and to draw the world to him, it would more have advanced that purpose of his, to have been borne at *Rome*, where the seat of the Empire, and the confluence of all Nations, was, then in *Iury*, and (if he would offer the Gospel first to the Jews) better to have been borne at *Ierusalem*, where all the outward, publique, solemne worship of the Jews was, then at obscure *Bethlem*, and in *Bethlem*, in some better place then in an Inne, in a Stable, in a Manger; though we may think thus, in the law of reason, yet,

*non cogitationes meæ cogitationes vestræ*, sayes God in the Prophet, *My thoughts are not your thoughts, nor my lawes your lawes*, for I am *sub lege decreti*, under another manner of law, then falls within your reading, under an obedience to that covenant, which hath passed betweene my Father, and me, and by those Degrees, and no other way, was my humiliation, for your Redemption, to be expressed. Though we may thinke in the law of Reason, that his work of propagating the Gospel, would have gone better forward, if he had taken for his Apostles, some *Tullies*, or *Hortensii*, or *Senecaes*, great, and perswading Orators, in stead of his *Peter*, and *Iohn*, and *Matthew*, and those Fishermen, and tent-makers, and toll-gatherers; Though we might think in reason, and in piety too, that when he would humble himselfe to take our salvation into his care, it had beene enough, to have beene under the law of *Moses*, to live innocently, and righteously, without shedding of his bloud; If he would shed bloud, it might have beene enough to have done so in the Circumcision, and scourging, without dying; If he would die, it might have been enough to have dyed some lesse accursed, and lesse ignominious death, then the death of the Crosse; though we might reasonably enough, and piously enough, think thus, yet, *non cogitationes vestræ, cogitationes meæ*, sayes the Lord, *your way is not my way, your law is not my law*; for, Christ was *sub lege decreti*, and *thus*, as he did, and no other way, *it became him to fulfill all righteousnesse*, that is, all that Decree of God, which he had accepted, and acknowledged as Righteous. He was so much under *Moses* law, as he would be: so much under that law, as that he suffered that law, to be wrested against him, and to bee pretended to be broken by him, and to be endited, and condemned by that law. The Jews pressed that law, *non sines venefici vivere, Thou shalt not suffer a witch to live*, when they attributed all his glorious miracles, to the power of the devil: and the Romans were incensed against him, for treason, and sedition, as though he alienated and withdrew the people from *Cæsar*. But he was under a heavyer law, then Jews or Romanes, the Law of his Father, and his owne eternall Decree, so farre, as that he came to that sense of the waight thereof, *Eli, Eli, My God, My God, why hast thou forsaken me?* and was never delivered from the burden of this law, till he pleaded the performance of all conditions between his Father, and him, and delivered up all the evidence thereof, in those words, *In manus tuas, Into thy hands, O Lord I give my spirit*, and so presented both the righteousnesse of his soule, which had fulfilled the law, and the soule it selfe, which was under the law. He dyed in Execution, and so discharged all; And so we have done with our second part, The manner of his comming.

Esay 55.

Exod. 22.

3. Part.

We are come now, in our Order, to our third part, The purpose of Christs comming; and in that we consider two objects, that Christ had, and two subjects to work upon, two kindes of work, and two kindes of persons; First, to Redeeme, and then to Adopt; Those are his works, his objects; And then, *To redeeme those that were under the law*, that is, all, but to Adopt those whom he had chosen, us; And those are the persons, the subjects, that he works upon, by his comming.

*Sub lege.*

First then, (to begin with the persons) those of the first kinde, *those that were under the Law*: for them, (as we told you before) the law must not be so narrowly restrained here, as to be intended onely of *Moses* Law, for Christs purpose was not onely upon the Jews; for else, *Naaman* the Syrian, by whom God fought great battailes, before he was cured of his leprosie, and who, when he was cured, was so zealous of the worship of the true God, that he would needs carry holy earth, to make Altars of, from the place, where the Prophet dwelt: And else, *Iob*, who though he were of the land of Hus, hath

2 Reg. 5.

good testimony of being an upright and just man, and one that feared God; And else, the
1. Reg. 17. Widow of Sarepta, whose meale, and oyle God preserved unwasted, and whose dead sonne, God raised againe, at the prayer of *Eliah*; All these, and all others, whom the searching Spirit of God, seales to his service, in all the corners of the earth, because they are strangers in the land of Israel, should not be under the Law, and so should have no profit by Christs being made under the Law, if the Law should be understood, onely of the Law of *Moses*. And therefore to be *under the Law*, signifies here, thus much, To be a debter to the law of nature, to have a testimony in our hearts and consciences, that there lyes a law upon us, which we have no power in our selves to performe; that to those lawes, *To love God with all our powers*, and *to love our neighbour as our selves*, and *to doe, as we would be done to*, we finde our selves naturally bound, and yet wee finde our selves naturally unable to performe them, and so to need the assistance of another, which must be Christ Jesus, to performe them for us; And so, all men, Jews and Gentiles are under the Law, because naturally they feele a law upon them, which they breake. And therefore whersoever our power becomes defective, in the performance of this law, if our will be not defective too, if we come not to say, God hath given us an impossible Law, and therefore it is lost labour, to goe about to performe it, or God hath given us another to performe this Law for us, and therefore nothing is required at our hands; If we abstaine from these quarrels to the law, and these murmurings at our owne infirmity, wee shall finde, that the fulnesse of time is this day come, this day Christ is come to *all that are under the Law*, that is, to all mankinde; to all, because all are unable to performe that Law, which they all see, by the light of nature to lye upon them.

*Redemit.* These then be the persons of the first kinde, All, all the world; *Dilexit mundum, God so loved the world, that he gave his Son for it*, for all the world; And, accordingly, *venit salvare mundum*, the obedience of the Son, was as large as the love of the Father, Hee came to save all the world, and he did save all the world; God would have all men, and Christ did save all men. It is therefore fearefully (and scarce allowably said) that Christ did contrary to his Fathers will, when he called those to grace, of whom he knew his Fathers pleasure to bee, that they should have no grace; It is fearefully and dangerously said, *Absurdum non esse, Deum interdum falsa loqui, & falsum loquenti credendum*, that it is not absurd to say, (that is, that it may truly be said) that God does sometimes speake untruly, and that we are bound to beleeve God, when he does so: for, if we consider the soveraigne balme of our soules, the blood of Christ Jesus, there is enough for all the world, if we consider the application of this physick, by the Ministers of Christ Jesus in the Church, hee hath given us that spreading Commission, To goe and preach to every creature, we are bid to offer, to apply, to minister this to all the world: Christ hath excommunicated no Nation, no shire, no house, no man: Hee gives none of his Ministers leave to say to any man, thou art not Redeemed, he gives no wounded nor afflicted conscience leave, to say to it selfe, I am not Redeemed. There may be meat enough brought into the house, for all the house, though some be so weake, as they cannot, (which is the case of the Gentiles) some so stubborne, as they will not eate, (which is the case of the carnall man, though in the Christian Church.)

He came to all, There are the persons, and *to Redeeme all*, there is his errand; but how to Redeeme? S. *Hierome* saies, *Gentes non Redimuntur, sed emuntur*: The Gentiles, saies hee, are not properly Christs, by way of Redeeming, but by an absolute purchase: To which purpose those words are also applied, which the Apostle saies to the Corinthi-
1 Cor. 6. 20. ans, *Ye are bought with a price*, S. *Hieroms* meaning therein, is, that if we compare the Jews and the Gentiles, though God permitted the Jews, in punishment of their rebellions, to bee captivated by the devill in Idolatries, yet the Jews were but as in a mortgage, for they had beene Gods peculiar people before; But the Gentiles were as the devils inheritance, for God had never claimed them, nor owned them for his; and there-
Ps. 2. 8. fore God sayes to Christ, *Postula à me, Aske of me, and I will give thee the nations for thine inheritance*; as though they were not his yet, or not his by that title, as the Jews were. So that, in S. *Hieromes* construction, the Jewes, which were Gods people before, were properly Redeemed, the Gentiles, to whom God made no title before, are rather bought, then redeemed. But, *Nullum tempus occurrit Regi*, against the King of Kings there runnes no prescription; no man can devest his Allegeance to his Prince, and say he will be subject no longer; And therefore, since the Gentiles, were his by his first title of Creation,

(for,

A (for, *it is he that hath made us, and not we our ſelves*, nor the devill neither) when all we, by our generall revolt, and prevarication, (as we were all collectively in *Adams* loynes) came to be under that law, *morte morieris*, *Thou ſhalt dye the death*, when Chriſt came in the fulneſſe of time, and delivered us from the ſharpeſt, and heavieſt clauſe of that Law, which is the ſecond death, then he *Redeemed* us properly, becauſe, (though not by the ſame title of Covenant, as the Jews were) yet we were his, and ſold over to his enemy. Theſe then were the perſons, All, (none can ſay that he did not need him, none can ſay, that he may not have him) And this was his firſt worke, *to Redeeme*, to vindicate them from the uſurper, to deliver them from the intruder, to emancipate them from the tyran, to cancell the covenant betweene hell, and them, and reſtore them ſo far to their liberty, as that they might come to their firſt Maſter, if they would; this was *Redeeming*.

*Adoptio.*

B But in his other worke, which is *Adoption*, and where the perſons were more particular, not all, but wee, Chriſt hath taken us to him, in a ſtraiter and more peculiar title, then Redeeming. For, *A ſervando Servi*, men who were, by another mans valour, ſaved and redeemed from the enemy, or from preſent death, they became thereby, ſervants to him that ſaved and redeemed them: Redemption makes us (who were but ſubjects before, for all are ſo, by creation) ſervants; but it is but ſervants; but Adoption makes us, who are thus made ſervants by Redemption, ſons: for, *Adoption* is *verbum forenſe*, though it be a word which the Holy Ghoſt takes, yet he takes it from a civill uſe, and ſignification, in which, it expreſſes in divers circumſtances, our Adoption into the ſtate of Gods children. Firſt, he that adopted another, muſt by that law, be a man, who had no children of his owne; And this was Gods caſe towards us; Hee had no children of his owne, wee were all *filii iræ*, *The children of wrath*, not one of us could be ſaid to bee the child of God, by nature, if we had not had this *Adoption* in Chriſt. Secondly, he, who, C by that law, might Adopt, muſt be a Man, who had had, or naturally might have had children; for an Infant under yeares, or a man, who by nature was diſabled from having children, could not Adopt another; And this was Gods caſe towards us too; for God had had children without Adoption; for by our creation in Innocence, we were the ſons of God till we died all in one tranſgreſſion, and loſt all right, and all life, and all meanes of regaining it, but by this way of *Adoption* in Chriſt Jeſus. Againe, no man might adopt an elder man then himſelfe; and ſo, our Father by *Adoption*, is not onely *Antiquus dierum*, The ancient of Daies, but *Antiquior diebus* ancienter then any Daies, before Time was; he is (as *Damaſcene* forces himſelfe to expreſſe it) *Super-principale principium*, the Beginning, and the firſt Beginning, and before the firſt beginning; He is, ſaies he, *æternus*, and *præ-æternus*, Eternall, and elder then any eternity, that we can take into our imagination. So likewiſe no man might adopt a man of better quality then himſelfe, and D here, we are ſo far from comparing, as that we cannot comprehend his greatneſſe, and his goodneſſe, of whom, and to whom, S. *Auguſtin* ſaies well, *Quid mihi es?* If I ſhall goe about to declare thy goodneſſe, not to the world in generall, but *Quid mihi es*, how good thou art to me, *Miſerere ut loquar*, ſaies he, I muſt have more of thy goodneſſe, to be able to tell thy former goodneſſe, Be mercifull unto me againe, that I may bee thereby able to declare how mercifull thou waſt to me before, except thou ſpeake in me, I cannot declare what thou haſt done for me. Laſtly, no man might be adopted, into any other degree of kindred, but into the name, and right of a ſon; he could not be an adopted Brother, nor coſin, nor nephew: And this is eſpecially our dignity; wee have *the Spirit of Adoption, whereby we cry Abba, Father*. So that, as here is *a fulneſſe of time* in the text, ſo there is a fulneſſe of perſons, *All*, and a fulneſſe of the worke belonging to them, *Redeeming*, Emancipation, delivering from the chaines of Satan, (we were his by Creation, E we ſold our ſelves for nothing, and he redeemed us, without money, that is, without any Eſa. 52. coſt of ours) but becauſe for all this generall Redemption, we may turne from him, and ſubmit our ſelves to other ſervices, therefore he hath *Adopted us*, drawne into his family and into his more eſpeciall care, thoſe who are choſen by him, to be his. Now that Redemption reached to all, there was enough for all; this diſpenſation of that Redemption, this *Adoption* reaches onely to us, all this is done, *That wee might receive the Adoption of Sonnes*.

*Nos.*

But who are this *Wee?* why, they are the elect of God. But who are they, who are theſe elect? *Qui timidè rogat, docet negare*: If a man aske me with a diffidence, Can I be the adopted ſon of God, that have rebelled againſt him, in all my affections, that have troden

troden upon his Commandements, in all mine actions, that have divorced my ſelfe from him, in preferring the love of his creatures before himſelfe, that have murmured at his corrections, and thought them too much, that have undervalued his benefits, and thought them too little, that have abandoned, and proſtituted my body, his Temple, to all uncleanneſſe, and my ſpirit to indevotion, and contempt of his Ordinances; can I be the adopted ſon of God, that have done this? *Ne timidè roges*, aske me not this, with a diffidence and diſtruſt in Gods mercy, as if thou thoughtſt with *Cain* thy iniquities were greater then could be forgiven; But aske me with that holy confidence, which belongs to a true convert, Am not I, who, though I am never without ſinne, yet am never without hearty remorce and repentance for my ſinnes; though the weakneſſe of my fleſh ſometimes betray mee, the ſtrength of his Spirit ſtill recovers me; though my body be under the paw of that lion, that ſeekes whom hee may devoure, yet the lion of Judah raiſes againe and upholds my ſoule; though I wound my Saviour with many ſinnes, yet all theſe, bee they never ſo many, I ſtrive againſt, I lament, confeſſe, and forſake as farre as I am able. Am not I the child of God, and his adopted ſon in this ſtate? *Roga fidenter*, aske me with a holy confidence in thine and my God, *& doces affirmare*, thy very queſtion gives me mine anſwer to thee, thou teacheſt me to ſay, thou art; God himſelfe teaches me to ſay ſo, by his Apoſtle, *The foundation of God is ſure*, and this is the Seale, *God knoweth who are his*, and let them that *call upon his name*, *depart from all iniquity*: He that departs ſo far, as to repent former ſinnes, and ſhut up the wayes, which he knows in his conſcience, doe lead him into tentations, he is of this *quorum*, one of us, one of them, who are adopted by Chriſt, to be the ſonnes of God. I am of this *quorum*, if I preach the Goſpell ſincerely, and live thereafter, (for hee preaches twice a day, that followes his owne doctrine, and does as he ſaies) And you are of this *quorum*, if you preach over the Sermons which you heare, to your owne ſoules in your meditation, to your families in your relation, to the world in your converſation. If you come to this place, to meet the Spirit of God, and not to meet one another, If you have ſate in this place, with a delight in the Word of God; and not in the words of any ſpeaker, If you goe out of this place, in ſuch a diſpoſition, as that, if you ſhould meet the laſt Trumpets at the gates, and Chriſt Jeſus in the clouds, you would not intreat him to goe back, and ſtay another yeare: To enwrap all in one, if you have a religious and ſober aſſurance, that you are his, and walke according to your beleefe, you are his, and, as the fulneſſe of time, ſo the fulneſſe of grace is come upon you, and you are not onely within the firſt commiſſion, of thoſe who were under the Law, and ſo Redeemed, but of this *quorum* who are ſelected out of them, the adopted ſons of that God, who never diſinherits thoſe that forſake not him.

26 Dec. 1628

A

# SERMON IV.

## *Preached at S.* Pauls *upon Chriſtmas day.* 1626.

LUKE. 2. 29, & 30.

B *Lord now letteſt thou thy ſervant depart in peace, according to thy word: For mine eyes have ſeen thy ſalvation.*

THe whole life of Chriſt was a continuall Paſſion; others die Martyrs, but Chriſt was born a Martyr. He found a *Golgatha*, (where he was crucified) even in Bethlem, where he was born; For, to his tenderneſſe then, the ſtrawes were almoſt as ſharp as the thornes after; and the Manger as uneaſie at firſt, as his Croſſe at laſt. His birth and his death were but one continuall act, and his Chriſtmas-day and his Good Friday, are but the evening and morning of one and the ſame day. And as even his birth, is his death, ſo every action and paſſage that manifeſts Chriſt to us, is his birth; for, *Epiphany* is *manifeſtation*; And therefore, though the Church doe now call Twelf-day Epiphany, becauſe upon that day
C Chriſt was manifeſted to the Gentiles, in thoſe Wiſe men who came then to worſhip him, yet the Ancient Church called this day, (the day of Chriſts birth) the Epiphany, becauſe this day Chriſt was manifeſted to the world, by being born this day. Every manifeſtation of Chriſt to the world, to the Church, to a particular ſoule, is an Epiphany, a Chriſtmas-day. Now there is no where a more evident manifeſtation of Chriſt, then in that which induced this text, *Lord now letteſt thou thy ſervant, &c.*

It had been revealed to *Simeon* (whoſe words theſe are) that he ſhould ſee Chriſt before he dyed; And actually, and really, ſubſtantially, eſſentially, bodily, preſentially, perſonally he does ſee him; ſo it is *Simeons* Epiphany, *Simeons* Chriſtmas-day. So alſo this day, in which we commemorate and celebrate the generall Epiphany, the manifeſtation of Chriſt to the whole world in his birth, all we, we, who beſides our intereſt in the univerſall Epiphany and manifeſtation implyed in the very day, have this day re-
D ceived the Body and Blood of Chriſt in his holy and bleſſed Sacrament, have had another Epiphany, another Chriſtmas-day, another manifeſtation and application of Chriſt to our ſelves; And as the Church prepares our devotion before Chriſtmas-day, with foure Sundayes in Advent, which brings Chriſt nearer and nearer unto us, and remembers us that he is comming, and then continues that remembrance again, with the celebration of other feſtivals with it, and after it, as S. *Stephen*, S. *Iohn*, and the reſt that follow; ſo for this birth of Chriſt, in your particular ſoules, for this Epiphany, this Chriſtmas-day, this manifeſtation of Chriſt which you have had in the moſt bleſſed Sacrament this day, as you were prepared before by that which was ſaid before, ſo it belongs to the through celebration of the day, and to the dignity of that myſterious act, and to the bleſſedneſſe of worthy, and the danger of unworthy Receivers, to preſſe that evi-
E dence in your behalf, and to enable you by a farther examination of your ſelves, to *depart in peace*, becauſe your *eyes have ſeen his ſalvation.*

To be able to conclude to you ſelves, that becauſe you have had a Chriſtmas-day, a manifeſtation of Chriſts birth in your ſoules, by the Sacrament, you ſhall have a whole Good-Friday, a crucifying, and a *conſummatum eſt*, a meaſure of corrections, and joy in thoſe corrections, tentations, and the iſſue with the tentation; And that you ſhall have a Reſurrection, and an Aſcenſion, an inchoation, and an unremoveable poſſeſſion of heaven it ſelf in this world. Make good your Chriſtmas day, that Chriſt by a worthy receiving of the Sacrament, be born in you, and he that dyed for you, will live with you all the yeare, and all the yeares of your lives, and inſpire into you, and receive from you at the laſt gaſp, this bleſſed acclamation, *Lord now letteſt thou thy ſervant, &c.*

The

*Diviſio.*

The end of all digeſtions, and concoctions is aſſimilation, that that meate may become our body. The end of all conſideration of all the actions of ſuch leading and exemplar men, as *Simeon* was, is aſſimilation too; That we may be like that man. Therefore we ſhall make it a firſt part, to take a picture, to give a character of this man, to conſider how *Simeon* was qualified and prepared, matured and diſpoſed to that confidence, that he could deſire to depart in peace, intimated in that firſt word, *Now*; now, that all that I look for is accompliſhed; And farther expreſſed in the firſt word of the other clauſe, *For, for mine eyes have ſeen thy ſalvation*; *Now*, now the time is fulfilled; *For, for mine eyes have ſeen.* And then enters the ſecond part, what is the greateſt happineſſe that can be well wiſhed in this world, by a man well prepared, is, that he may depart in peace; *Lord now letteſt thou, &c.* And all the way, in every ſtep that we make, in his light, (in *Simeons* light) we ſhall ſee light; we ſhall conſider, that that preparation, and diſpoſition, and acquieſcence, which *Simeon* had in his Epiphany, in his viſible ſeeing of Chriſt then, is offered to us in this Epiphany, in this manifeſtation and application of Chriſt in the Sacrament; And that therefore every penitent, and devout, and reverent, and worthy receiver, hath had in that holy action his *Now*, there are all things accompliſhed to him, and his *For, for his eyes have ſeen his ſalvation*; and ſo may be content, nay glad *to depart in peace*.

1 Part.

*Præſentatio.*

In the firſt part then, in which we collect ſome marks, and qualities in *Simeon* which prepared him to a quiet death, qualities appliable to us in that capacity, as we are fitted for the Sacrament, (for in that way only, we ſhall walk throughout this exerciſe) wee conſider firſt, the action it ſelf, what was done at this time. At this time our Saviour Chriſt, according to the Law, by which all the firſt born were to be preſented to God in the Temple, at a certain time after their birth, was preſented to God in the Temple, and there acknowledged to be his; And then, bought of him again by his parents, at a certain price preſcribed in the Law. A Lord could not exhibite his Son to his Tenants, and ſay, this is your Land-lord; nor a King his Son to his Subjects, and ſay, this is your Prince; but firſt he was to be tendred to God; his they were all; He that is not Gods firſt, is not truly his Kings, nor his own. And then God does not ſell him back againe to his parents, at a racked, at an improved price; He ſels a Lord, or a King back againe to the world, as cheap as a Yeoman, he takes one and the ſame price for all; God made all Mankinde of one blood, and with one blood, the blood of his Son, he bought all Mankinde again: At one price, and upon the ſame conditions, he hath delivered over all into this world; *Tantummodo crede*, and then *fac hoc, & vives*, is the price of all; Beleeve, and live well: More he asks not, leſſe he takes not for any man, upon any pretence of any unconditioned decree.

*Columbæ.*

At the time of this preſentation, there were to be offered a paire of Turtles, or a paire of Pigeons. The Sacrifice was indifferent; Turtles that live ſolitarily, and Pigeons, that live ſociably, were all one to God. God in Chriſt may be had in an active, and ſociable life, denoted in the Pigeon, and in the ſolitary and contemplative life, denoted in the Turtle; Let not Weſtminſter deſpiſe the Church, nor the Church the Exchange, nor the Exchange and trade deſpiſe Armes; God in Chriſt may be had in every lawfull calling. And then, the Pigeon was an embleme of fecundity, and fruitfulneſſe in marriage; And the Turtle may be an Embleme of chaſte widowhood; for, I thinke we finde no Bigamy in the Turtle. But in theſe Sacrifices we finde no Embleme of a naturall, or of a vowed barrenneſſe: Nothing that countenances a vowed virginity, to the diſhonour or undervaluing of marriage. Thus was our Saviour preſented to God; And in this eſpecially was that fulfilled, *The glory of the later houſe ſhall be greater then the glory of the former*; The later Temple exceeded the former in this, that the Lord, the God of this houſe, was in the houſe bodily, as one of the congregation; And the little body of a ſucking childe, was a Chappell in that Temple, infinitely more glorious then the Temple it ſelfe. How was the joy of *Noah* at the return of the Dove into the Ark, multiplied upon *Simeon* at the bringing of this Dove into the Temple? At how cheape a price was Chriſt tumbled up and down in this world? It does almoſt take off our pious ſcorn of the low price, at which *Iudas* ſold him, to conſider that his Father ſold him to the world for nothing; and then, when he had him again, by this new title of primogeniture and preſentation, he ſold him to the world again, if not for a Turtle, or for a Pigeon, yet at moſt for 5. ſhekels, which at moſt is but 10. ſhillings.

Agg. 2. 9.

And

A And yet you have had him cheaper then that, to day in the Sacrament: whom hath Christ coſt 5. ſhekels there? As Chriſt was preſented to God in the Temple, ſo is hee preſented to God in the Sacrament; not ſucking, but bleeding. And God gives him back again to thee. And at what price? upon this exchange; Take his firſt born, Chriſt Jeſus, and give him thine. Who is thine? *Cor primogenitum*, ſayes S. *Auguſt:* The heart is the firſt part of the body that lives; Give him that; And then, as it is in nature, it ſhall be in grace too, the laſt part that dyes; for it ſhall never dye; *If a man eat the bread that commeth down from heaven, he ſhall not die*, ſayes Chriſt. If a man in exchange of his heart receive Chriſt Jeſus himſelfe, he can no more die then Chriſt Jeſus himſelfe can die. That which *Eſchines* ſaid to *Socrates*, admits a faire accommodation here; He ſaw every body give *Socrates* ſome preſent, and he ſaid, Becauſe I have nothing elſe to give, I will give thee my ſelfe. Do ſo, ſayes *Socrates*, and I will give thee back again to B thy ſelf, better then when I received thee. If thou have truly given thy ſelfe to him in the Sacrament, God hath given thee thy ſelfe back, ſo much mended, as that thou haſt received thy ſelf and him too; Thy ſelfe, in a holy liberty, to walk in the world in a calling, and himſelf, in giving a bleſſing upon all the works of thy calling, and imprinting in thee a holy deſire to do all thoſe works to his glory. And ſo having thus far made this profit of theſe circumſtances in the action it ſelf, appliable to us as receivers of the Sacrament, that as the childe Jeſus was firſt preſented to God in the Temple, ſo for your children, (the children of your bodies, and the children of your mindes, and the children of your hands, all your actions, and intentions) that you direct them firſt upon God, and God in the Temple, that is, God manifeſted in the Church, before you aſſigne them, or determine them upon any other worldly courſes, and then, that as God returned Chriſt as all other children, at a certain price, ſo God delivers man upon certain, and upon the C ſame conditions: He comes not into the world, nor he comes not to the Sacrament, as to a Lottery, where perchance he may draw Salvation, but it is ten to one he miſſes, but upon theſe few and eaſie conditions, Beleeve, & Love, he may be ſure: And then alſo, that the Sacrifice, Pigeons, or Turtles was indifferent, ſo it were offered to God, for any honeſt calling, is acceptable to God, if Gods glory be intended in it; That of marriage and of widowhood we have ſome typicall intimations in the Law, in the Pigeon, and in the Turtle, but of a vow of virginity, begun in the parents for their temporall ends, and forced upon their children, for thoſe ends, we have no ſhadow at all; That Chriſt who was ſold after by *Iudas* for a little money, was ſold in this preſentation by his Father, for leſſe, and yet for leſſe then that to us, this day in the Sacrament. Having made theſe uſes of theſe circumſtances in the action it ſelfe, we paſſe on now, to the conſideration of ſome ſuch qualities, and diſpoſitions of this perſon, *Simeon*, as may be appliable to us in D our having received the Sacrament.

Firſt then, we receive it, though not literally, and expreſly in the ſtory, yet by convenient implication there, and by generall tradition from all, that *Simeon* was now come to a great age, a very old Man. For ſo S. *Auguſt.* argues, That God raiſed up two witneſſes for Chriſt in the Temple; one of each Sex; and both of much reverence for age; *Anna*, whoſe age is expreſſed, and *Simeon*, who is recommended in the ſame reſpect, ſaies that Father, for age too. And *Nicephorus*, and others with him, make him very old; as it is likely he was, if he were, as *Pet: Galatinus* makes him, the ſon of Rabbi *Hillel*, *Hillel* the maſter of *Gamaliel*, the maſter of S. *Paul*. So then we accept him; A perſon in a reverend age. Even in nature Age was the center of reverence; the channell, the valley, to which all reverence flowed; temporall juriſdiction, and ſpirituall juriſdiction, the Magiſtracy, and the Prieſthood were appropriated to the eldeſt; almoſt in all vulgar lan- E guages, the name of a Lord, or magiſtrate, hath no other derivation then ſo, an Elder; *Senior noſter*, is a word that paſſes freely, through the authors of the middle age, for our Lord, or our King; and the ſame derivation hath the name of Prieſt, in a holy language, *Presbyter* an Elder. So evermore in the courſe of the Scripture all counſell, and all government is placed in the Elders; and all the ſervice of God is expreſſed ſo, even in heaven too, by the foure and twenty Elders. Thy Creator will be remembred in the dayes of thy youth; but God hath had longer experience of that man, and longer converſation with that man, who is come to a holy age. That wiſe King, who could carry nothing to a higher pitch in any compariſon, then to a Crowne, ſaies, *Age is a crowne of glory, when it is found in the wayes of the righteous*; but in the waies of righteouſneſſe, no bleſſing is a bleſſing;

*Senex.*

Joh. 6. 50.

Apoc. 4. 9.

Prov. 16. 31.

blessing; and in the waies of righteousnesse, wealth may bé a crowne of our labours, and health may be a crowne of our temperance, but age is the crowne of glory, of reverence; that crowne, the crowne of reverence, the Lord the righteous Judge hath reserved to that day, the day of our age, because our age is the seale of our constancy, and perseverance. In this blessed age, *Simeon* was thus dignified, admitted to this Epiphany, this manifestation of Christ. And, to be admitted to thy Epiphany, and manifestation of Christ in the Sacrament, thou must put off the yong man, and put on the old. God, to whose Table thou art called, is represented as *Antiquus Dierum*, the ancient of Daies; and his Guests must be of mortified affections; He must be crucified to the world, that will receive him, that was crucified for the world; the lusts of youth, the voluptuousnesse of youth, the revengefulnesse of youth, must have a holy damp, and a religious stupidity shed upon them, that come thither. Nay, it is not enough to bee suddenly old, to have sad, and mortified thoughts then; no, nor to be suddenly dead, to renounce the world then, that houre, that morning, but *quatriduani fitis*, you should have been dead three daies, as *Lazarus*; you should have passed an Examination, an accusation, a condemnation of your selves, divers daies before ye came to that Table. God was most glorified in the raising of *Lazarus*, when he was long dead, and putrified; God is most glorified in giving a resurrection to him, that hath been longest dead; that is, longest in the Contemplation of his owne sinfull and spirituall putrefaction. For, he that stinks most in his owne, by true contrition, is the best perfume to Gods nostrils, and a conscience troubled in it selfe, is *Odor quietis*, as *Noahs* sacrifice was, a savor of rest to God.

*Sacerdos.* This assistance we have to the exaltation of our devotion, from that circumstance, that *Simeon* was an old man; we have another from another, that he was a Priest, and in that notion and capacity, the better fitted for this Epiphany, this Christmas, this Manifestation of Christ. We have not this neither in the letter of the story; no, nor so constantly in Tradition, that he was a Priest, as that he was an old man: But it is rooted in Antiquity too; In *Athanasius*, in St. *Cyrill*, in *Epiphanius*, in others, who argue, and inferre it fairly and conveniently, out of some Priestly acts, which *Simeon* seemes to have done in the Temple, (as the taking of Christ in his armes, which belongs to the Priest, and the blessing of God, which is the Thanks-giving to God, in the behalfe of the congregation, and then the blessing of the people, in the behalfe of God, which are acts peculiar to the Priest.) Accepting him in that quality, a Priest, we consider, that as the King takes it worse in his houshold servants, then in his Subjects at large, if they goe not his wayes, so they who dwell in Gods house, whose livelihood growes out of the revenue of his Church, and whose service lies within the walls of his Church, are most inexcusable, if they have not a continuall Epiphany, a continuall Manifestation of Christ: All men should looke towards God, but the Priest should never looke off from God. And, at the Sacrament every man is a Priest. I had rather that were not said, (which yet a very Calvin. Reverend Divine sayes) That this *Simeon* might be *aliquis plebeius homo*, some ordinary common man, that was in the Temple at that time, when Christ was brought. He, who Chemnicius. is of another sub-division, (though in the reformed Church too) collects piously, that God chose extraordinary men, to give testimony of his Sonne; *Nicodemus* a great Magistrate, *Gamaliel* a great Doctor, *Iairus* a Ruler in the Synagogue, and this *Simeon*, in probability, pregnant enough, a Priest. But was that any great Addition to him, if hee were so? For holinesse, certainly it was; But for outward dignity, and respect, it was so Josephus. too, amongst them. *In omni Natione, certum aliquod Nobilitatis argumentum.* Every Nation hath some particular way of ennobling, and some particular evidence, and declaration of Nobility: Armes for a great part, is that in *Spaine*; and Merchandize in some States in *Italy*; and learning in *France*, where besides the very many preferments by the Church, in which, some other Nation may be equall to them, there are more preferments, by other wayes of learning, especially of Judicature, then in any other Nation. All Nations, sayes *Iosephus*, had some peculiar way, and amongst the Jews, sayes he, Priesthood was that way; A Priest was, even for civill priviledges, a Gentleman. Therefore hath the Apostle, not knighted, nor ennobled, but crowned every good soule, with that style, *Regale Sacerdotium, That they are a Royall Priesthood*; To be Royall without Priesthood, seemed not to him Dignity enough. Consider then, that to come to the Communion Table, is to take Orders; Every man should come to that Altar, as holy as the Erasmus. Priest, for there he is a Priest: And, *Sacerdotem nemo agit, qui libenter aliud est, quam Sacerdos:*

A *cerdos*: No man is truly a Prieſt, which is any thing elſe beſides a Prieſt; that is, that entangles himſelfe in any other buſineſſe, ſo, as that that hinders his function in his Prieſthood. No man comes to the Sacrament well, that is ſorry hee is there; that is, whom the penalty of the law, or obſervation of neighbours, or any collaterall reſpect brings thither. There thou art a Prieſt, though thou beeſt but a lay-man at home; And then, no man that hath taken Orders, can deprive himſelfe, or deveſt his Orders, when he will: Thou art bound to continue in the ſame holineſſe after, in which thou preſenteſt thy ſelfe at that Table. As the ſailes of a ſhip when they are ſpread and ſwolne, and the way that the ſhip makes, ſhewes me the winde, where it is, though the winde it ſelfe be an inviſible thing, ſo thy actions to morrow, and the life that thou leadeſt all the yeare, will ſhew mee, with what minde thou cameſt to the Sacrament, to day, though onely God, and not I, can ſee thy minde. Live in remembrance, that thou
B waſt a Prieſt to day; (for no man hath received Chriſt, that hath not ſacrificed himſelf.) And live, as though thou wert a Prieſt ſtill; and then I ſay, with *Sidonius Apollinaris*, *Malò Sacerdotalem virum, quam Sacerdotem*, I had rather have one man that lives as a Prieſt ſhould doe, then a hundred Prieſts that live not ſo. A worthy Receiver ſhall riſe in Judgement againſt an unworthy Giver: Chriſt ſhall be the Sacrifice ſtill, and thou the Prieſt, that cameſt but to receive, becauſe thou haſt ſacrificed thy ſelfe; and he the *Iudas*, that pretended to be the Prieſt, becauſe he hath betrald Chriſt to himſelfe, and as much as lay in him, evacuated the Sacrament, and made it of none effect to thee.

It is farther added for his honour, and for his competency, and fitneſſe for this Epiphany, to ſee his Saviour, that he was *Iuſtus*, *a juſt*, and *righteous man*. This is a legall Righteouſneſſe; a Righteouſneſſe, in which St. *Paul* ſayes, he was unreproachable; that is, in the ſight of all the world. And this Righteouſneſſe, even this outward righteouſ-
C neſſe, he muſt bring with him that comes to this Epiphany, to this Manifeſtation, and Application of his Saviour, to him, in the Sacrament: It muſt ſtand well betweene him, and all the world. If thou bring thy gift to the Altar, ſayes Chriſt, (if thou bring thy ſelfe to the Altar, ſayes our caſe) and there remembreſt that thy brother hath ought againſt thee, (it was ill done, not to remember it before; but if thou remember it then) Goe thy way, ſayes Chriſt, firſt be reconciled to thy brother, and then come, and offer thy gift; that is, offer thy ſelfe for that ſacrifice: Better come a month after, with a cleare, then kneele it out then with a perplexed conſcience. It is, If thy brother have ought againſt thee; how little ſoever: If thou have but ſcandalized him, though thou have not injured him, yet venture not upon this holy action, till thou have ſatisfied him. Thou maiſt be good; good ſo, as that thou haſt intended no ill to him: He may be good too; good ſo, as that he wiſhes no ill to thee. And yet ſome negligence and remiſneſſe
D in thee, may have ſtruck upon a weakneſſe and a tenderneſſe in him, ſo as that he may become, to think uncharitably of thee; and though this uncharitableneſſe be his fault, and not thine, yet the negligence that occaſioned it, was thine: Satisfie him; and that rectifies both; it redeemes thy negligence, it recovers his weakneſſe. Till that be done, neither of you are fit for this holy action; God neither accepts that man, that is negligent of his actions, and cares not what others think, nor him that is over-eaſie to be ſcandalized, and miſ-interpret actions, otherwiſe indifferent: For, to them who ſtudy not this righteouſneſſe, to ſtand upright in the good opinions of good men, as God ſaies, Why takeſt thou my word into thy mouth, ſo Chriſt ſhall ſay, to the ſhaking of that conſcience, why takeſt thou my Body, and Bloud into thy hand?

This muſt be done; He muſt be juſt, righteous in the eyes of men; though more ſeeme to be implyed in his other character, that he was *Timoratus*, which we tranſlate Devout:
E In the former, his object was man, though godly men; here it is God himſelfe: Man muſt be reſpected, but God eſpecially. And this devotion is well placed in feare; for *Baſis verbi eſt timor ſanctus*, ſayes St. *Auguſtine*; and it is excellently ſaid, if this bee his meaning, That whatſoever I promiſe my ſelfe out of the word of God, yet the Baſis upon which that promiſe ſtands, is my feare of God: If my feare of God fall, the word of God, ſo farre as it is a promiſe to me, falls to. *Tertullian* intends the ſame thing, when he ſayes, *fundamentum ſalutis timor*; Though I have a holy confidence of my ſalvation, yet the foundation of this confidence is a modeſt, and a tender, and a reverentiall feare, that I am not diligent enough in the performance of thoſe conditions which are required to the eſtabliſhing of it; for this *Eulabeia*, which St. *Hierome* tranſlates *Timoratum*, and we

*Iuſtus*, V 25.

Mat. 5. 23.

*Timoratus*.

we translate Devout, is a middle disposition betweene a Pharisaicall superstition, and a negligent irreverence, and profanation of Gods Ordinance. I come not with this *Eulabeia*, with *Simeons* disposition, to my Epiphany, to my receiving of my Saviour; if I think that Bread, my God, and superstitiously adore it, for that is Pharisaicall, and carnall; neither doe I bring that disposition thither, if I think God no otherwise present there, then in his own other Ordinances, and so refuse such postures, and actions of reverence, as are required to testifie outwardly mine inward devotion; for these may well consist together, I am sure I receive him effectually, when I looke upon his Mercy; I am afraid I doe not receive him worthily, when I look upon mine owne unworthinesse.

We cannot pursue this Anatomy of good old *Simeon*, this Just, and Devout Priest, so farre, as to shew you all his parts, and the use of them all, in particular. His example, and the characters that are upon him, are our Alphabet. I shall onely have time to name the rest of those characters; you must spell them, and put them into their syllables; you must forme them, and put them into their words; you must compose them, and put them into their Syntaxis, and sentences; that is, you must pursue the imitation, that when I have told you what he was, you may present your selves to God, such as he was. He was one that had the Holy Ghost upon him, saies that Story. The testimony given before, that he was *Iustus, & Timoratus*, righteous, and fearing God, was evidence enough, that the Holy Ghost was upon him. This addition is a testimony of a more particular presence, and operation of the Holy Ghost, in some certaine way; and the way is agreed by all, to be, *In dono Prophetiæ*, the Holy Ghost was upon him, in the spirit of Prophesie, so, as that he made him, at that time, a Prophet. Thou art a Prophet upon thy selfe, when thou commest to the Communion; Thou art able to foretell, and to pronounce upon thy selfe, what thou shalt be for ever; Vpon thy disposition then, thou maist conclude thine eternall state; then thou knowest which part of St. *Pauls* distribution falls upon thee; whether that tribulations and anguish upon every soule of man, that doth evill; Or that, But glory, and honour, and peace to every man, that worketh good. Thou art this Prophet; silence not this Prophet; doe not chide thy conscience for chiding thee; Stone not this Prophet; doe not petrifie, and harden thy conscience against these holy suggestions: Say not with *Ahab* to the Prophet, Hast thou found me out, O mine enemy? when an unrepented sinne comes to thy memory then, be not thou sorry that thou remembrest it then, nor doe not say, I would this sin had not troubled me now, I would I had not remembred it till to morrow; For, in that action, first, in *Thesi*, for the Rule, thou art a Preacher to thy selfe, and thou hast thy Text in St. *Paul*, *He that eateth and drinketh unworthily, eateth and drinketh damnation to himselfe*; And then in *Hypothesi*, for the application to the particular case, thou art a Prophet to thy selfe; Thou that knowest in thy selfe, what thou doest then, canst say to thy selfe, what thou shalt suffer after, if thou doe ill.

*Spiritus Sanctus.*

Rom. 2. 9.

1 Cor. 11. 20.

*Expectavit.*

There are more Elements in the making up of this man; many more. He waited, saies his story; He gave God his leisure. *Simeon* had informed himselfe, out of *Daniel*, and the other Prophets, that the time of the Messias comming was neare: As *Daniel* had informed himselfe out of *Ieremy*, and the other Prophets, that the time of the Deliverance from Babylon, was neare: Both waited patiently, and yet both prayed for the accelerating of that, which they waited for; *Daniel* for the Deliverance, *Simeon* for the Epiphany. Those consist well enough, patiently to attend Gods time, and yet earnestly to solicite the hastning of that time; for that time is Gods time, to which, our prayers have brought God; as that price was Gods price for *Sodome*, to which *Abrahams* solicitation brought God, and not the first fifty. That Prophet that sayes, *Woe unto him that striveth with his Maker*, that is, that presses God before his time, saies also, for all that, *Oh that thou wouldest rent the heavens, and come downe*. When thou commest to this seale of thy peace, the Sacrament, pray that God will give thee that light, that may direct and establish thee, in necessary and fundamentall things; that is, the light of faith to see, that the Body and Bloud of Christ, is applied to thee, in that action; But for the manner, how the Body and Bloud of Christ is there, wait his leisure, if he have not yet manifested that to thee: Grieve not at that, wonder not at that, presse not for that; for hee hath not manifested that, not the way, not the manner of his presence in the Sacrament, to the Church. A peremptory prejudice upon other mens opinions, that no opinion but thine can be true, in the doctrine of the Sacrament, and an uncharitable condemning of other men, or other Churches

Esay 45. 9.

Esay 64. 1.

A Churches that may be of another perſwaſion then thou art, in the matter of the Sacrament, may fruſtrate and diſappoint thee of all that benefit, which thou mightſt have, by an humble receiving thereof, if thou wouldeſt excerciſe thy faith onely, here, and leave thy paſſion at home, and referre thy reaſon, and diſputation to the Schoole.

He waited, ſaies the ſtory; And he waited for the conſolation of Iſrael. It is not an appropriating of hopes, or poſſeſſions of thoſe hopes, to himſelfe; but a charitable deſire, of a communication of this conſolation, upon all the Iſrael of God. Therefore is the Sacrament a Communion; Therefore is the Church, which is built of us, *Built of lively ſtones:* And in ſuch buildings, as ſtones doe, *Vnusquiſque portat alterum, & portatur ab altero:* Every ſtone is ſupported by another, and ſupports another. As thou wouldeſt be well interpreted by others, interpret others well; and, as when thou commeſt to heaven, the joy, and the glory of every ſoule, ſhall bee thy glory, and thy joy; B ſo when thou commeſt to the porch of the Triumphant Church, the doore of heaven, the Communion table, deſire that that joy, which thou feeleſt in thy ſoule then, may then be communicated to every communicant there.

To this purpoſe, to teſtifie his devotion to the communion of Saints, *Simeon* came into the Temple, ſaies the ſtory; to doe a holy worke, in a holy place. When we ſay, that God is no acceptor of perſons, we doe not meane, but that they which are within his Covenant, and they that have preſerved the ſeales of his grace, are more acceptable to him, then they which are not, or have not. When we ſay, that God is not tied to places, we muſt not meane, but that God is otherwiſe preſent, and workes otherwiſe, in places conſecrated to his ſervice, then in every prophane place. When I pray in my chamber, I build a Temple there, that houre; And, that minute, when I caſt out a prayer, in the ſtreet, I build a Temple there; And when my ſoule prayes without any voyce, my very C body is then a Temple: And God, who knowes what I am doing in theſe actions, erecting theſe Temples, he comes to them, and proſpers, and bleſſes my devotions; and ſhall not I come to his Temple, where he is alwaies reſident? My chamber were no Temple, my body were no Temple, except God came to it; but whether I come hither, or no, this will be Gods Temple: I may loſe by my abſence, He gaines nothing by my comming. He that hath a cauſe to be heard, will not goe to Smithfield, nor he that hath cattaile to buy or ſell, to Weſtminſter; He that hath bargaines to make, or newes to tell, ſhould not come to doe that at Church; nor he that hath prayers to make, walke in the fields for his devotions. If I have a great friend, though in caſes of neceſſity, as ſickneſſe, or other reſtraints, hee will vouchſafe to viſit me, yet I muſt make my ſuits to him at home, at his owne houſe. In caſes of neceſſity, Chriſt in the Sacrament, vouchſafes to come home to me; And the Court is where the King is; his bleſſings are with his Ordinances, whereſoever: But the place to which he hath invited me, is his houſe. Hee D that made the great Supper in the Goſpel, called in new gueſts; but he ſent out no meat to them, who had been invited, and might have come, and came not. Chamber-prayers, ſingle, or with your family, Chamber-Sermons, Sermons read over there; and Chamber-Sacraments, adminiſtred in neceſſity there, are bleſſed aſſiſtants, and ſupplements; they are as the almes at the gate, but the feaſt is within; they are as a cock of water without, but the Ciſtern is within; *habenti dabitur*; he that hath a handfull of devotion at home, ſhall have his devotion multiplyed to a Gomer here; for when he is become a part of the Congregation, he is joynt-tenant with them, and the devotion of all the Congregation, and the bleſſings upon all the Congregation, are his bleſſings, and his devotions.

He came to a holy place, and he came by a holy motion, by the Spirit, ſaies his Evi- E dence, without holineſſe, no man ſhall ſee God; not ſo well, without holineſſe of the place; but not there neither, if he truſt onely to the holineſſe of the place, and bring no holineſſe with him. Betweene that fearefull occaſion of comming to Church, which S. *Auguſtine* confeſſes and laments, That they came to make wanton bargaines with their eyes, and met there, becauſe they could meet no where elſe; and that more fearfull occaſion of comming, when they came onely to elude the Law, and proceeding in their treacherous and traiterous religion in their heart, and yet communicating with us, draw God himſelfe into their conſpiracies, and to mocke us, make a mocke of God, and his religion too: betweene theſe two, this licencious comming, and this treacherous comming, there are many commings to Church, commings for company, for obſervation, for muſique:

*Iſrael.* 1. Pet. 2. 5. Gregor.

*Templum.*

*In Spiritu.*

ſique: And all theſe indiſpoſitions are ill at prayers; there they are unwholeſome, but at the Sacrament, deadly: He that brings any collaterall reſpect to prayers, looſes the benefit of the prayers of the Congregation; and he that brings that to a Sermon, looſes the bleſſing of Gods ordinance in that Sermon; hee heares but the Logique, or the Retorique, or the Ethique, or the poetry of the Sermon, but the Sermon of the Sermon he heares not; but he that brings this diſpoſition to the Sacrament, ends not in the loſſe of a benefit, but he acquires, and procures his owne damnation. A

*Viderunt oculi.* All that we conſider in *Simeon*, and apply from *Simeon*, to a worthy receiver of the Sacrament, is how he was fitted to depart in peace. All thoſe peeces, which we have named, conduce to that: but all thoſe are collected into that one, which remaines yet, *Viderunt oculi*, that his eyes had ſeene that ſalvation; for that was the accompliſhment and fulfilling of Gods Word, *According to thy word*; All that God had ſaid, ſhould be done, was done; for, as it is ſaid, *v.*26. It was revealed unto him, by the holy Ghoſt, that hee ſhould not ſee death, before he had ſeene the Lords Chriſt, and now his eyes had ſeene that Salvation. *Abraham* ſaw this before; but, but with the eye of faith; and yet rejoyced to ſee it ſo, he was glad even of that. *Simeon* ſaw it before this time; then, when he was illuſtrated with that Revelation, he ſaw it; but, but with the eye of hope; of ſuch hope *Abraham* had no ſuch ground; no particular hope, no promiſe, that hee ſhould ſee the Meſſiah in his time; *Simeon* had, and yet he waited, he attended Gods leaſure; But hope defer'd maketh the heart ſick, (ſaies *Solomon*) but when the deſire comes, it is a tree of life. His deſire was come; he ſaw his ſalvation. Perchance not ſo, as S. *Cyprian* ſeemes to take it, That till this time *Simeon* was blinde, and upon this preſentation of Chriſt in the Temple, came to his ſight againe, and ſo ſaw this Salvation: for, I thinke, no one Author, but S. *Cyprian*, ſaies ſo, that *Simeon* was blinde till now, and now reſtored to ſight; And I may eaſe S. *Cyprian* too, of that ſingularity; for it is enough, and abundantly evident, that that book in which that is ſaid (which is, *Altercatio Iaſonis & papiſci de Meſſia*) cannot poſſibly be S. *Cyprians*. But with his bodily eyes, open to other objects before, he ſaw the Lords Salvation, and his Salvation; the Lords, as it came from the Lord, and his, as it was appliable to him. He ſaw it, according to his word; that is, ſo far, as God had promiſed, he ſhould ſee it. He ſaw not, how, that God, which was in this Child, & which was this child, was the Son of God; The manner of that eternall Generation he ſaw not. He ſaw not how this Son of God became man in a Virgins womb, whom no man knew; The manner of this Incarnation he ſaw not: for this eternall Generation, and this miraculous Incarnation, fell not within that *Secundùm verbum*, according to thy Word; God had promiſed *Simeon* nothing concerning thoſe myſteries: But *Chriſtum Domini*, the Lords Salvation, and his Salvation, that is, the perſon who was all that (which was all, that was within the word, and the promiſe) *Simeon* ſaw, and ſaw with bodily eyes. Beloved, in the bleſſed, and glorious, and myſterious Sacrament of the Body and Blood of Chriſt Jeſus, thou ſeeſt *Chriſtum Domini*, the Lords Salvation, and thy Salvation, and that, thus far with bodily eyes; That Bread which thou ſeeſt after the Conſecration, is not the ſame bread, which was preſented before; not that it is Tranſubſtantiated to another ſubſtance, for it is bread ſtill, (which is the hereticall Riddle of the Roman Church, and ſatans ſophiſtry, to diſhonour miracles, by the affiduity and frequency, and multiplicity of them) but that it is ſevered, and appropriated by God, in that Ordinance to another uſe; It is other Bread, ſo, as a Judge is another man, upon the bench, then he is at home, in his owne houſe. In the Roman Church, they multiply, and extend miracles, til the miracle it ſelfe crack, and become none, but vaniſh into nothing, as boyes bubbles, (which were but bubbles before, at beſt) by an overblowing become nothing: Nay they conſtitute ſuch miracles, as do not onely deſtroy the nature of the miracle, but deſtroy him, that ſhould doe that miracle, even God himſelfe: for, nothing proceeds farther to the deſtroying of God, then to make God do contradictory things; for, contradictions have falſehood, and ſo imply impotency, and infirmity in God. There cannot be a deeper Atheiſme, then to impute contradictions to God; neither doth any one thing ſo overcharge God with contradictions, as the Tranſubſtantiation of the Roman Church. There muſt be a Body there, and yet no where; In no place, and yet in every place, where there is a conſecration. The Bread and the Wine muſt nouriſh the body, nay, the bread and the wine may poyſon a body, and yet there is no bread, nor wine there. They multiply miracles, and they give not over, till they make God unable to doe a miracle, till they make him

*Prov.*13.12. B C D E

A him a contradictory, that is, an impotent God. And therefore *Luther* inferres well, that since miracles are so easie and cheape, and obvious to them, as they have induced a miraculous transubstantiation, they might have done well to have procured one miracle more, a trans-accidentation, that since the substance is changed, the accidents might have beene changed too; and since there is no bread, there might be no demensions, no colour, no nourishing, no other qualities of bread neither; for, these remaining, there is rather an annihilation of God, in making him no God by being a contradictory God, then an annihilation of the Bread, by making that, which was formerly bread, God himselfe, by that way of Transubstantiation.

But yet, though this bread be not so transubstantiated, we refuse not the words of the Fathers, in which they have expressed themselves in this Mystery: Not *Irenæus* his *est corpus*, that that bread is his body now; Not *Tertullians fecit corpus*, that that bread is made his body, which was not so before; Not S. *Cyprians mutatus*, that that bread is B changed; Not *Damascens supernaturaliter mutatus*, that that bread is not only changed so in the use, as when at the Kings table certain portions of bread are made bread of Essay, to passe over every dish, whether for safety or for Majesty; not only so civilly changed, but changed supernaturally; no nor *Theophylacts transformatus est*; (which seemes to be the word that goes farthest of all) for this transforming, cannot be intended of the outward form and fashion, for that is not changed; but be it of that internall form, which is the very essence and nature of the bread, so it is transformed, so the bread hath received a new form, a new essence, a new nature, because whereas the nature of bread is but to nourish the body, the nature of this bread now, is to nourish the soule. And therefore, *Cum non dubitavit Dominus dicere, hoc est corpus meum, cum signum daret* Augustin. *corporis*, Since Christ forbore not to say, This is my body, when he gave the sign of his C body, why should we forbeare to say of that bread, this is Christs body, which is the Sacrament of his body. You would have said at noone, this light is the Sun, and you will say now, this light is the Candle; That light was not the Sun, this light is not the Candle, but it is that portion of aire which the Sun did then, and which the Candle doth now enlighten. We say the Sacramentall bread is the body of Christ, because God hath shed his Ordinance upon it, and made it of another nature in the use, though not in the substance; Almost 600. years agoe, the Romane Church made *Berengarius* sweare, *sensualiter tangitur, frangitur, teritur corpus Christi*, That the body of Christ was sensibly handled, and broken, and chewed. They are ashamed of that now, and have mollified it with many modifications; and God knowes whether 100. yeares hence they will not bee as much ashamed of their Transubstantiation, and see as much unnaturall absurdity in their Trent Canon, or Lateran Canon, as they doe in *Berengarius* oath. D As they that deny the body of Christ to be in the Sacrament, lose their footing in departing from their ground, the expresse Scriptures; so they that will assign a particular manner, how that body is there, have no footing, no ground at all, no Scripture to Anchor upon: And so, diving in a bottomlesse sea, they poppe sometimes above water to take breath, to appeare to say something, and then snatch at a loose preposition, that swims upon the face of the waters, and so the Roman Church hath catched a *Trans*, and others a *Con*, and a *Sub*, and an *In*, and varied their poetry into a Transubstantiation, and a Consubstantiation, and the rest, and rymed themselves beyond reason, into absurdities, and heresies, and by a young figure of *similiter cadens*, they are fallen alike into error, though the errors that they are fallen into, be not of a like nature, nor danger. We offer to goe no farther, then according to his Word; In the Sacrament our eyes see his salvation, according to that, so far, as that hath manifested unto us, and in that light wee depart in E peace, without scruple in our owne, without offence to other mens consciences.

Having thus seene *Simeon* in these his Dimensions, with these holy impressions, these 2 Part. blessed characters upon him, first, [1] A man in a reverend age, & then, [2] In a holy function and calling, and with that, [3] Righteous in the eyes of men, and withall, [4] Devout in the eyes of God, [5] And made a Prophet upon himselfe by the holy Ghost, [6] still wayting Gods time, and his leasure, [7] And in that, desiring that his joy might be spread upon the whole Israel of God, [8] Frequenting holy places, the Temple, [9] And that upon holy motions, and there, [10] seeing the salvation of the Lord, that is, Discerning the application of salvation in the Ordinances of the Church, [11] And lastly, contenting himselfe with so much therein, as was according to his word, and not inquiring farther then God had

had beene pleased to reveale, and having reflected all these severall beames upon every worthy Receiver of the Sacrament, the whole Quire of such worthy receivers may joyne with *Simeon* in this Antiphon, *Nunc Dimittis, Lord now lettest thou thy servant depart in peace, &c.* S. *Ambrose* reades not this place as we doe, *Nunc dimittis*, but *Nunc dimitte*, not, Lord thou doest so, but, Lord doe so, and so he gives it the forme of a prayer; and implyes not only a patience, and a contentednesse, but a desire, and an ambition that he might die; at least such an indifferency, and equanimity as *Israel* had, when he had seen *Ioseph*, Now let me die, since I have seen thy face, after he had seen his face, the next face that he desired to see, was the face of God. For, howsoever there may bee some disorder, some irregularity, in S. *Pauls Anathema pro fratribus*, that he desired to be separated from Christ, rather then his brethren should, (that may scarce be drawen into consequence, or made a wish for us to imitate) yet to S. *Pauls Cupio dissolvi*, to an expresse, and to a deliberate desire, to be dissolved here, and to be united to Christ in heaven, (still with a primary relation to the glory of God, and a reservation of the will of God) a godly, a rectified and a well-disposed man may safely come. And so, (I know not upon what grounds) *Nicephorus* sayes, *Simeon* did wish, and had his wish; he prayed that he might die, and actually he did die then. Neither can a man at any time be fitter to make and obtain this wish, then when his eyes have seen his salvation in the Sacrament. At least, make this an argument of your having beene worthy receivers thereof, that you are in *Æquilibrio*, in an evennesse, in an indifferency, in an equanimity, whether ye die this night or no. For, howsoever S. *Ambrose* seem to make it a direct prayer, that he might die, he intends but such an equanimity, such an indifferency; *Quasi servus non refugit vitæ obsequium, & quasi sapiens lucrum mortis amplectitur*, sayes that Father; *Simeon* is so good a servant, as that he is content to serve his old master still, in his old place, in this world, but yet, he is so good a husband too, as that hee sees what a gainer he might be, if he might be made free by death. If thou desire not death, (that is the case of very few, to doe so in a rectified conscience, and without distemper) if thou beest not equally disposed towards death (that should be the case of all; and yet we are far from condemning all that are not come to that equanimity) yet if thou now feare death inordinately, I should feare that thine eyes have not seen thy salvation to day; who can feare the darknesse of death, that hath had the light of this world, and of the next too? who can feare death this night, that hath had the Lord of life in his hand to day? It is a question of consternation, a question that should strike him, that should answer it, dumb (as Christs question, *Amice, quomodo intrasti? Friend, how camest in hither?* did him to whom that was said) which *Origen* askes in this case, When wilt thou dare to goe out of this world, if thou darest not goe now, when Christ Jesus hath taken thee by the hand to leade thee out?

*In pace.* This then is truly to depart in peace, by the Gospell of peace, to the God of peace. My body is my prison; and I would be so obedient to the Law, as not to break prison; I would not hasten my death by starving, or macerating this body: But if this prison be burnt down by continuall feavers, or blowen down with continuall vapours, would any man be so in love with that ground upon which that prison stood, as to desire rather to stay there, then to go home? Our prisons are fallen, our bodies are dead to many former uses; Our palate dead in a tastlesnesse, Our stomach dead in an indigestiblenesse; our feete dead in a lamenesse, and our invention in a dulnesse, and our memory in a forgetfulnesse; and yet, as a man that should love the ground, where his prison stood, we love this clay, that was a body in the dayes of our youth, and but our prison then, when it was at best; wee abhorre the graves of our bodies; and the body, which, in the best vigour thereof, was but the grave of the soule, we over-love. *Pharaohs* Butler, and his Baker went both out of prison in a day; and in both cases, *Ioseph*, in the interpretation of their dreames, calls that, (their very discharge out of prison) a lifting up of their heads, a kinde of preferment: Death raises every man alike, so far, as that it delivers every man from his prison, from the incumbrances of this body: both Baker and Butler were delivered of their prison; but they passed into divers states after, one to the restitution of his place, the other to an ignominious execution. Of thy prison thou shalt be delivered whether thou wilt or no; thou must die; Foole, this night thy soule may be taken from thee; and then, what thou shalt be to morrow, prophecy upon thy selfe, by that which thou hast done to day; If thou didst depart from that Table in peace, thou canst

Gen. 46. 30.

Gen. 40.

canſt depart from this world in peace. And the peace of that Table is, to come to it *in pace deſiderii*, with a contented minde, and with an enjoying of thoſe temporall bleſſings which thou haſt, without macerating thy ſelf, without uſurping upon others, without murmuring at God; And to be at that Table, *in pace cogitationum*, in the peace of the Church, without the ſpirit of contradiction, or inquiſition, without uncharitableneſſe towards others, without curioſity in thy ſelfe: And then to come from that Table *in pace domeſtica*, with a boſome peace, in thine own Conſcience, in that ſeale of thy reconciliation, in that Sacrament; that ſo, riding at that Anchor, and in that calme, whether God enlarge thy voyage, by enlarging thy life, or put thee into the harbour, by the breath, by the breathleſneſſe of Death, either way, Eaſt or Weſt, thou maiſt depart in peace, according to his word, that is, as he ſhall be pleaſed to manifeſt his pleaſure upon thee.

# SERMON V.

## *Preached at* Pauls, *upon Chriſtmas Day.* 1627.

EXOD. 4. 13.

*O my Lord, ſend I pray thee, by the hand of him whom thou wilt ſend.*

IT hath been ſuſpitiouſly doubted, more then that, freely diſputed, more then that too, abſolutely denied, that Chriſt was born the five and twentieth of December, that this is Chriſtmas-day: yet for all theſe doubts, and diſputations, and denials, we forbeare not, with the whole Church of God, conſtantly and confidently to celebrate this for his Day. It hath been doubted, and diſputed, and denied too, that this Text, *O my Lord, ſend I pray thee, by the hand of him, whom thou wilt ſend*, hath any relation to the ſending of the Meſſiah, to the comming of Chriſt, to Chriſtmas-day; yet we forbeare not to wait upon the ancient Fathers, and as they ſaid, to ſay, that *Moſes* having received a commandement from God, to undertake that great employment of delivering the children of Iſrael from the oppreſſions of *Pharaoh* in Ægypt, and having excuſed himſelfe by ſome other modeſt and pious pretences, at laſt, when God preſſed the imployment ſtill upon him, he determines all in this, *O my Lord, ſend I pray thee, by the hand of him, whom thou wilt ſend*, or, (as it is in our Margin) *when thou ſhouldeſt ſend*. It is a work, next to the great work of the redemption of the whole world, to redeem Iſrael out of Ægypt; And therefore doe both workes at once, put both into one hand, and *mitte quem miſſurus es, ſend him, whom* I know, *thou wilt ſend*, him, whom purſuing thine own decree, *thou ſhouldeſt ſend*, ſend Chriſt, ſend him now, to redeem Iſrael from Ægypt.

Theſe words then (though ſome have made that interpretation of them, and truly, not without a faire apparance, and probability, and veriſimilitude) doe not neceſſarily imply a ſlackneſſe in *Moſes* zeale, that he deſired not affectionately, and earneſtly the deliverance of his Nation from the preſſures of Ægypt; nor doe they imply any diffidence, or diſtruſt, that God could not, or would not endow him with faculties fit for that imployment; But, as a thoughtfull man, a penſive, a conſiderative man, that ſtands ſtill for a while, with his eyes fixed upon the ground, before his feete, when he caſts up his head, hath preſently, inſtantly the Sun, or the heavens for his object, he ſees not a tree, nor a houſe, nor a ſteeple by the way, but as ſoon as his eye is departed from the earth where it was long fixed, the next thing he ſees is the Sun or the heavens; ſo when *Moſes* had fixed himſelfe long upon the conſideration of his own inſufficiency for this ſervice, when he tooke his eye from that low peece of ground, Himſelfe, conſidered as he was then, he fell upon no tree, no houſe, no ſteeple, no ſuch conſideration as this, God may endow

me, improve me, exalt me, enable me, qualifie me with faculties fit for this ſervice, but his firſt object was that which preſented an infallibility with it, Chriſt Jeſus himſelfe, the Meſſias himſelfe, and the firſt petition that he offers to God is this, *O my Lord ſend I pray thee, by the hand of him whom thou wilt ſend.* For me, as I am, I am altogether unfit; when thou ſhalt be pleaſed to work upon me, thou wilt finde me but ſtone, hard to receive thy holy impreſſions, and then but ſnow, eaſie to melt, and loſe thoſe holy formes again: There muſt be labour laid, and perchance labour loſt upon me; but put the buſineſſe into a ſafe hand, and under an infallible inſtrument, and *Mitte quem miſſurus es, ſend him whom*, I know, *thou wilt ſend*, him, *whom*, purſuing thine own decree, *thou ſhouldeſt ſend*, ſend him, ſend Chriſt now. A

*Diviſio.* As much as Paradiſe exceeded all the places of the earth, doe the Scriptures of God exceed Paradiſe. In the midſt of Paradiſe grew the *Tree of knowledge*, and *the tree of life:* In this Paradiſe, the Scripture, every word is both thoſe Trees; there is Life and Knowledge in every word of the Word of God. That *Germen Iehova*, as the Prophet *Eſay* calls Chriſt, that Off-ſpring of Jehova; that Bud, that Bloſſome, that fruit of God himſelfe, the Son of God, the Meſſiah, the Redeemer, Chriſt Jeſus, growes upon every tree in this Paradiſe, the Scripture; for Chriſt was the occaſion before, and is the conſummation after, of all Scripture. *This have I written* (ſayes S. *Iohn*,) and ſo ſay all the Pen-men of the holy Ghoſt, in all that they have written, *This have we written, that ye may know that ye have eternall life.* Knowledge and life growes upon every tree in this Paradiſe, upon every word in this Booke, becauſe upon every Tree here, upon every word, grows Chriſt himſelfe, in ſome relation. B

1 Iohn 5.13.

From this Branch, this Text, *O my Lord ſend, I pray thee by the hand of him, whom thou wilt ſend*, we ſhall not ſo much ſtand, to gather here and there an Apple, that is, to conſider ſome particular words of the Text it ſelfe, as endeavour to ſhake the whole tree, that is, the Context, and coherence and dependance of the words: for, ſince all that paſſed between God and *Moſes* in this affaire, and negotiation, Gods employing of *Moſes*, and *Moſes* preſenting his excuſes to God, and Gods taking of all thoſe excuſes, determines in our Text, in our Text is the whole ſtory, virtually and radically implyed; And therefore, by juſt occaſion thereof, we ſhall conſider firſt, That though for the ordinary duties of our callings, ariſing out of the evidence of expreſſe Scriptures, we are allowed no hæſitation, no diſputation, whether we will doe them or no; but they require a preſent, and an exact execution thereof: yet in extraordinary caſes, and in ſuch actions as are not laid upon us, by any former and permanent notification thereof in Scripture, ſuch as was *Moſes* caſe here, to undertake the deliverance of Iſrael from Egypt; in ſuch caſes, not onely ſome hæſitation, ſome deliberation, ſome conſultation in our ſelves, but ſome expoſtulation with God himſelfe, may be excuſable in us. We ſhall therefore ſee, that *Moſes* did excuſe himſelf four wayes; And how God was pleaſed to joyn iſſue with him in all foure, and to caſt him, and overcome him in them all: And when we come to conſider his fift, which is rather a Diverſion upon another, then an Excuſe in himſelfe, and yet, is that, which is moſt literally in our Text, *O my Lord ſend, I pray thee, by the hand of him, whom thou wilt ſend*, becauſe this was a thing which God had reſerved wholly to himſelfe, The ſending of Chriſt: we ſhall ſee, that God would not have been preſſed for that, but, (as it followes immediately, and is alſo a bough of this tree, that is, grows out of this Text) *God was angry*; But yet (as we ſhall ſee in the due place) it was but ſuch an anger, as ended in an Inſtruction, rather then in an Increpation; and in an Encouragement, rather then in a Deſertion, for he eſtabliſhed *Moſes* in a reſolution to undertake the worke, by joyning his brother *Aaron* in commiſſion with him. So then, wee have ſhak'd the tree, that is, reſolv'd and analyz'd the Context, of all which, the Text it ſelfe is the root, and the ſeale. And, as we have preſented to your ſight, we ſhall farther offer to your taſt, and digeſtion, and rumination, theſe particular fruits; Firſt, that ordinary Duties require a preſent execution; Secondly, that in Extraordinary, God allowes a Deliberation, and requires not an implicite, a blind obedience: And in a third place, wee ſhall give you thoſe foure circumſtances, that accompanied, or conſtituted *Moſes* deliberation, and Gods removing of thoſe foure impediments: And in a fourth roome, that Conſultation or Diverſion, *The ſending of Chriſt:* And in that, How God was affected with it, *He was angry:* angry that *Moſes* would offer to looke into thoſe things, which he had lockt up in his ſecret counſels, ſuch as that ſending of Chriſt, which he intended: C D E

But

A But yet, not angry ſo, as that he left *Moſes* unſatisfied, or un-accommodated for the maine buſineſſe, but ſetled him in a holy and chearfull readineſſe to obey his commandement. And through all theſe particulars, we ſhall paſſe, with as much clearneſſe, as the waight, and as much ſhortneſſe, as the number will permit.

Firſt then, our firſt Conſideration conſtitutes that Propoſition, *Ordinary Duties*, ariſing out of the Evidence of Gods Word, require a preſent Execution. There are Duties that binde us *ſemper*, and *ad ſemper*, as our Caſuiſts ſpeak; we are Alwayes bound to doe them, and bound to doe them Alwayes; that is, Alwayes to produce *Actus elicitos*, Determinate acts, Succeſſive and Conſecutive acts, conformable to thoſe Duties; whereas in ſome other Duties, we are onely bound to an Habituall diſpoſition, to doe them in ſuch and ſuch neceſſary caſes; And thoſe Actions of the later ſort, fall in *Genere Deliberativo*, we may conſider Circumſtances, before we fall under a neceſſity of doB ing them; that is, of doing them Then, or doing them Thus: Of which kind, even thoſe great duties of Praying, and Faſting are; for we are alwayes bound to Pray, and alwayes bound to Faſt; but not bound to faſt alwayes, nor alwayes to pray. But for Actions of the firſt kind, ſuch as are the worſhipping of God, and the not worſhipping of Images; ſuch as are the ſanctifying of Gods Sabbaths, and the not blaſpheming of his Name, which ariſe out of cleare and evident commands of God; they admit no Deliberation, but require a preſent Execution. Therefore as S. *Stephen* ſaw Chriſt, ſtanding at the right hand of his Father, (a poſture that denotes firſt a readineſſe to ſurvay, and take knowledge of our diſtreſſes, and then a readineſſe to proceed, and come forth to our aſſiſtance) ſo in our Liturgie, in our Service, in the Congregation, we ſtand up at the profeſſion of the Creed, at the rehearſing the Articles of our Faith, thereby to declare to God, and his Church, our readineſſe to ſtand to, and our readineſſe to proceed in that Profeſſion. The
C commendation which is given of *Andrew*, and *Peter* for obeying Chriſts call, lyes not ſo much in the *Reliquerunt retia*, that *they left their nets*, as in the *Protinus reliquerunt*, that *forthwith*, immediately, without farther deliberation, *they left their nets*, the meanes of their livelyhood, and followed Chriſt. *The Lord and his Spirit hath anointed us to preach*, ſayes the Prophet *Eſay*: To preach what? *Acceptabilem annum*, to preach *the acceptable yeare of the Lord*. All the yeare long the Lord ſtands with his armes open to embrace you, and all the yeare long *we pray you in Chriſts ſtead, that you would be reconciled to God*. But yet, God would faine reduce it to a narrower compaſſe of time, *Hodie ſi vocem ejus audieritis*, that you would *heare his voyce to day*, and not *harden your hearts to day*: And to a narrower compaſſe then that, *Dabitur in illa hora*, ſayes Chriſt, *The holy Ghoſt ſhall teach you in that houre*: In this houre the holy Ghoſt offers himſelfe unto you: And to a narrower compaſſe then an houre, *Beati qui nunc eſuritis, qui nunc fletis*, *Bleſſed are ye*
D *that hunger now, and that mourn now*, that put not off yeares, nor dayes, nor hours, but come to a ſenſe of your ſins, and of the meanes of reconciliation to God, now, this minute. And therefore, when ye reade, *Iuſta pondera*, juſt weights, and juſt balances, and juſt meaſures, *a juſt Hin, and a juſt Ephah ſhall ye have, I am the Lord your God*, Do not you ſay, ſo I will hereafter, I will come to juſt weights and meaſures, and to deale uprightly in the world, as ſoon as I have made a fortune, eſtabliſhed a ſtate, raiſed a competency for wife and children, but yet I muſt doe as other men doe; when you reade *Remember that you keep holy the Sabbath day*, (and by the way, remember that God hath called his other holy dayes, and holy convocations, *Sabbaths* too) remember that you celebrate his Sabbaths by your preſence here, doe not you ſay, ſo I will if I can riſe time enough, if I can dine ſoon enough; when you reade, *ſweare not at all*, doe not you ſay, no more I would but that I live amongſt men that will not beleeve me without ſwearing, and laugh at me
E if I did not ſweare; for duties of this kinde, permanent and conſtant duties ariſing out of the evidence of Gods word, ſuch as juſt and true dealing with men, ſuch as keeping Gods Sabbaths, ſuch as not blaſpheming his name, have no latitude about them, no conditions in them; they have no circumſtance, but are all ſubſtance, no apparell, but are all body, no body, but are all ſoule, no matter, but are all forme; They are not in *Genere deliberativo*, they admit no deliberation, but require an immediate, and an exact execution.

But then, for extraordinary things, things that have not their evidence in the word of *God* formerly revealed unto us, whether we conſider matters of Doctrine, and new opinions, or matter of Practiſe, and new commands, from what depth of learning ſoever that

Ordinary Duties.

Mark 1.18.

Eſay 61.1.

2 Cor. 5.20.

Pſal. 95.8.

Luk. 12.12.

Luk. 6.21.

Levit. 19.36.

Levit. 23.

Matt. 5.34.

Extraordinary.

that new opinion ſeeme to us to riſe, or from heighth of Power ſoever that new-Command ſeeme to fall, it is ſtill *in genere deliberativo*, ſtill we are allowed, nay ſtill wee are commanded to deliberate, to doubt, to conſider, before we execute. As a good Author in the Roman Church, ſayes, *Perniciosius eſt Eccleſiæ*, It is more dangerous to the Church, to accept an Apocryphall book for Canonicall, then to reject a Canonicall booke for Apocryphall: ſo may it be more dangerous, to doe ſome things, which to a diſtempered man may ſeeme to be commanded by God, then to forbeare ſome things, which are truely commanded by him. God had rather that himſelfe ſhould be ſuſpected, then that a falſe god ſhould be admitted. The eaſineſſe of admitting Revelations, and Viſions, and Apparitions of ſpirits, and Purgatory ſouls in the Roman Church; And then, the over-bending, and ſuper-exaltation of zeale, and the captivity to the private ſpirit, which ſome have fallen into, that have not beene content to conſiſt in moderate, and middle wayes in the Reformed Church; this eaſineſſe of admitting imaginary apparitions of ſpirits in the Papiſt, and this eaſineſſe of ſubmitting to the private ſpirit, in the Schiſmatike, hath produced effects equally miſchievous: Melancholy being made the ſeat of Religion on the one ſide, by the Papiſt, and Phrenzy on the other ſide, by the Schiſmatick. *Multi, præ ſtudio immoderato intendi in contrarium aberrarunt à medio*, was the obſervation and the complaint of that Father in his time, and his prophecy of ours; That many times, an over-vehement bending into ſome way of our owne chooſing, does not onely withdraw us from the left hand way, the way of ſuperſtition, and Idolatry, from which wee ſhould all draw, but from the middle way too, in which we ſhould ſtand, and walk. And then, the danger is thus great, *facile in omnia flagitia impulit, quos religione decepit diabolus*; As God doth, the devill alſo doth make Zeal and Religion his inſtrument. And in other tentations, the devill is but a ſerpent; but in this, when he makes zeale and religion his inſtrument, he is a Lyon. As long as the devill doth but ſay, Doe this, or thou wilt live a foole, and dye a begger; Doe this, or thou canſt not live in this world, the devill is but a devill, he playes but a devils part, a lyer, a ſeducer; But when the devill comes to ſay, Doe this, or thou canſt not live in the next world, thou canſt not be ſaved, here the devill pretends to be God, here he acts Gods part, and ſo prevails the more powerfully upon us. And then, when men are ſo miſ-tranſported, either in opinions, or in actions, with this private ſpirit, and inordinate zeale, *Quibus non poteſt auferre fidem, aufert charitatem*, ſayes the ſame Father, Though the devill hath not quenched faith in that man himſelfe, yet he hath quenched that mans charity towards other men; Though that man might be ſaved, in that opinion which he holds, becauſe (perchance) that opinion deſtroyes no fundamentall point, yet his ſalvation is ſhrewdly ſhaked, and endangered, in his uncharitable thinking, that no body can be ſaved that thinks otherwiſe. And as it works thus to an uncharitableneſſe in private, ſo doth it to turbulency, and ſedition in the publique. Of which, we have a pregnant, and an aplyable example in the life of *Conſtantine* the Emperour; In his time, there aroſe ſome new queſtions, and new opinions in ſome points of Religion; the Emperor writ alike to both parties, thus: *De rebus ejuſmodi, nec omnino rogetis, nec rogati reſpondeatis*: Doe you move no queſtions, in ſuch things, your ſelves; and if any other doe, yet be not you too forward, to write, ſo much as againſt them. What queſtions doth he meane? That is expreſſed, *Quas nulla lex, Canonve Eccleſiaſticus neceſſario præſcribit*; Such queſtions, as are not evidently declared, and more then evidently declared, neceſſarily enjoyned by ſome law, ſome rule, ſome Canon of the Church: Diſturbe not the peace of the Church, upon Inferences, and Conſequences, but deale onely upon thoſe things, which are evidently declared in the Articles, and neceſſarily enjoyned by the Church. And yet, though that Emperor declared himſelfe on neither ſide, nor did any act in favour of either ſide, yet becauſe he did not declare himſelfe on their ſide, thoſe promovers of theſe new opinions, *Eo pervenere*, (ſayes that Author) *ut imagines Imperatoris violarint*, They came as far as they could, to violate the perſon of the Emperour, for they violated and defac'd his ſtatues, his images, his pictures, the enſigns of his power and honour; And in this inſolency they continued (ſayes that Author) even after the Emperour had ſilenced both parties; when he, by his expreſſe Edict, had forbidden both ſides to write, the promovers of the new opinions would write. Still ſuch men think, that whatſoeuer they think, is not onely true in it ſelfe, but neceſſary for ſalvation to every man; whereas new opinions, that may vary from the Scriptures; new commands, that may vary from the Church, are ſtill in *Genere deliberativo*, they admit, they

Melch. Canus.

Baſil.

Leo.

Euſebius.

A B C D E

A they require Deliberation. Blinde and implicite faith ſhall not ſave us in matter of Doctrine, nor blinde and implicite obedience, in matter of practice; neither is there any faith ſo blinde, and implicite, as to beleeve thoſe imaginary apparitions of ſpirits, nor any obedience ſo blinde and implicite, as to obey our owne private ſpirit, and diſtempered zeale. Truly, I ſhould hope better of their ſalvation, who in the firſt darker times, doubted of the Revelations of St. *Iohn*, then of theirs, who in theſe cleare and evident times, accept, and enjoyne, and magnifie, ſo much as they doe in the Romane Church, the Revelations of St. *Brigid*: And I ſhould rather accompany them, who out of their charitable moderation, doe beleeve, that ſome Chriſtians, though poſſeſſed with ſome errours, may be ſaved, then them, who out of their paſſionate ſeverity, firſt call every difference from themſelves, an errour; and then every errour, damnable; and doe not onely pronounce, that none that holds any ſuch errour, can bee ſaved, but that no man,
B though he hold none of thoſe errours himſelfe, can be ſaved, if he think any man can be ſaved, that holds them. And ſo we have done with thoſe two propoſitions, which are the walls upon which our whole fraime is to be laid; That ordinary duties require a preſent execution, that was our firſt: but extraordinary admit deliberation, that was our ſecond Conſideration; And now our third is, to conſider *Moſes* caſe in particular, as it was an example of both.

As *Moſes* was an example of the preſent performance of an evident duty, we carry you back, to the former chapter, where this roote, this Text is firſt laid, that is, this employment firſt begun to be notified. There *ver.* 4. God calls *Moſes*, and he calls him by name, and by name twice, *Moſes, Moſes*. Of this, *Moſes* could not be ignorant; and therefore he comes to a preſent diſcharge of this duty to a preſent anſwer, *ecce adſum*, Lord, here I am. This is the advantage of innocence above guiltineſſe; God called *Adam* in Para-
C diſe, and he called him by name, and with a particular inquiſition, *Adam, ubi es? Adam, where art thou?* And *Adam* hid himſelfe; God calls *Moſes*, and *Moſes* anſwers. Hee that is uſed to heare God, at home, in his conſcience, and in his eares, at Church, and uſed to anſwer God, in both places, at home in his private meditations, and in publique devotions at Church; he that is uſed to heare, and uſed to anſwer God thus, ſhall be glad to heare him, in his laſt voice, in his Angels Trumpets, and to that voice, *Surgite qui dormitis*, Ariſe thou that ſleepeſt in the duſt, and ſtand up to Judgement, as he ſhall have inveſted the righteouſneſſe of Chriſt Jeſus, he ſhall anſwer in the very words of Chriſt Jeſus; *I am he that liveth, and was dead, and behold I am alive, for evermore, Amen.* In this evident duty then, *Moſes* permitted himſelfe no liberty; God called, and he anſwered inſtantly; He anſwered in action, as well as in words; and, indeed, that is our loudeſt, and moſt muſicall anſwer, to anſwer God, in deed, in action. So *Moſes* did; He came, he
D haſtned to the place, where God ſpake. It is one good argument of piety, to love the place where God ſpeakes, the houſe of his preſence. But yet *Moſes* received an inhibition from God there, *ne appropies*, Come not too neare, too cloſe to this place. God loves that we ſhould come to him here, in his houſe; but God would not have us preſſe too cloſe upon him here; we muſt not be too familiar, too fellowly, too homely with God, here at home, in his houſe, nor loath to uncover our head, or bow our knee at his name. When God proceeded farther with *Moſes*, and comes to ſay, *deſcendi ut liberem*, I am come downe to deliver Iſrael from Egypt, (which was the firſt intimation that God gave of that purpoſe) *Moſes* likes that well enough, oppoſes nothing to that, that God would be pleaſed to thinke of ſome courſe for delivering of Iſrael, and enable ſome Inſtrument for that worke; for that is, for the moſt part Gods deſcending, and his comming down,
E to put his power inſtrumentally, miniſterially, into the hand of another; Generall things, and remote things doe not much affect us; *Moſes* ſayes nothing to Gods generall propoſition; That he was come downe to deliver Iſrael, but when God comes to that particular, *veni ergo ut mittam te*, Come therefore that I may ſend thee, him into Egypt, *Moſes* to *Pharaoh*, this was a Rock in his Sea, and a Remora upon his Ship, a Hill in his way, and a Snake in his path. Some light, that this was about the time, when Iſrael ſhould be delivered, there was before. *Moſes* takes knowledge, that God had promiſed *Abraham*, that after foure generations, they ſhould come back; and the foure generations were come about. Some light, that *Moſes* ſhould be the man, by whom they ſhould bee delivered, it ſeemes there was before; for upon that hiſtory which is in the ſecond chapter of this booke, that *Moſes* ſlew an Egyptian who oppreſſed one of his Countrymen,

Moſes caſe.

V. 4.

Apoc. 1. 18.

V. 5.

Vs. 8.

V. 9, 10.

Gen. 15. 16.

Exod. 2. 13.

St.

Acts 7.25. St. *Stephen*, in his owne Funerall Sermon, ſayes, That *Moſes, in that act ſuppoſed, his brethren would have underſtood, how that God, by his hand would deliver them, but they underſtood it not.* So that it ſeemes ſome ſuch thing had gone out in voyce, ſome revelation, ſome intimation, ſome emanation of ſome kinde of light there had beene, by which they might have underſtood it, though they did not. But when *Moſes* remembers now, that that ſucceeded not, that they apprehended not the offer of his ſervice then, and that he was now growne to be eighty yeares old, and that forty of that eighty had been ſpent in an obſcure, in a Shepherds life, and that he muſt now be ſent, not onely to worke upon that people, who ſhewed no forwardneſſe towards him then, and might abſolutely have forgotten him now, but upon *Pharaoh* himſelfe, this created in *Moſes* this hæſitation, this deliberation; perchance not without ſome tincture of infirmity, but farre from any degree of impiety; perchance not without ſome expoſtulation with God, but farre from any reluctation againſt God. Conſider *Abraham*; *Abraham the Father of the faithfull*; of whom, as the Apoſtle ſayes, that he *hoped beyond hope*, we may ſay, that he beleeved beyond faith, for, (as he ſayes) *he followed God, not knowing whither he led him*; Gen.18.22. *Abraham* came to another manner of expoſtulation with God, in the behalfe of *Sodome*; He ſayes to God, *wilt thou deſtroy the righteous with the wicked? Abſit, be that farre from thee*; and he repeats it *Abſit, be that farre from thee*; and he pleads it with God, *Shall not the Iudge of all the earth doe right?* Now as St. *Paul* ſayes of *Eſay*, *Eſay* was bold when he ſaid thus and thus; ſo we may ſay of *Abraham*, *Abraham* was bold, when he could conceive ſuch an imagination, that God would deſtroy the righteous with the wicked, or that the Judge of all the earth ſhould not doe right; yet *Abraham* is not blamed for this. Mat.16.23. Conſider St. *Peters* proceeding with Chriſt; he comes to a rebuking of Chriſt, and to a more vehement *abſit*, *Lord be this far from thee, this ſhall not be unto thee*, ſpeaking of his going up to Jeruſalem, upon which journey dependeth the whole work of our redemption. And though S. *Peter* incurred an increpation from Chriſt, yet that which he did, was rooted in love, and piety, though it were mixt with inconſideration. S. *Peter* went farther then *Abraham*, but *Abraham* farther then *Moſes*; As therefore that firſt Revelation, which *Moſes* may ſeeme to have received, when he was forty yeares before this, in Egypt, did not ſo binde him, to a preſent proſecution of that work of their deliverance, but that, upon occaſion he did withdraw himſelfe from Egypt, and continue from thence, in a forty yeares abſence; ſo neither did this intimation, which he received from God now, ſo binde him up, but that hee might piouſly preſent his owne unfitneſſe for that employment; for it does not ſo much imply a deniall to undertake the ſervice, as a petition, that God would ſuper-endow him, with parts, and faculties, fit for that ſervice; It is farre from that ſtubborne ſonnes *non ibo*, I will not goe to work in that Vineyard; But it is onely this, except God doe ſomewhat for me before I goe, I ſhall be very unfit to goe: And that any Ambaſſadour may ſay to his Prince, any Miniſter of State to his Maſter, any Meſſenger of God to God himſelfe. And therefore good occaſion of doctrines of edification offering it ſelfe from that conſideration, wee ſhall inſiſt a little, upon each of his excuſes, though they be foure.

*Quis ego.* His firſt proſpect that he looks upon in himſelf, his firſt object, that by way of objection he makes to God, is himſelf, and his owne unworthineſſe. To conſider others, is but to travaile: to be at home, is to conſider our ſelves: upon others we can looke, but in oblique lines; onely upon our ſelves, in direct. Man is but earth; Tis true; but earth is the center. That man who dwels upon himſelf, who is alwaies converſant in himſelf, reſts in his true center. Man is a celeſtiall creature too, a heavenly creature; and that man that dwels upon himſelfe, that hath his converſation in himſelfe, hath his converſation in heaven. If you weigh any thing in a ſcale, the greater it is, the lower it ſinkes; as you grow greater and greater in the eyes of the world, ſinke lower and lower in your owne. If thou aſk thy ſelf *Quis ego*, what am I? and beeſt able to anſwer thy ſelfe, why now I am a man of title, of honour, of place, of power, of poſſeſſions, a man fit for a Chronicle, a man conſiderable in the Heralds Office, goe to the Heralds Office, the ſpheare and element of Honour, and thou ſhalt finde thoſe men as buſie there, about the conſideration of Funerals, as about the conſideration of Creations; thou ſhalt finde that office to be as well the Grave, as the Cradle of Honour; And thou ſhalt finde in that Office as many Records of attainted families, and eſcheated families, and empoveriſhed and forgotten, and obliterate families, as of families newly erected and preſently celebrated. In what heighth ſoever, any of

A of you that ſit here, ſtand at home, there is ſome other in ſome higher ſtation then yours, that weighs you downe: And he that ſtands in the higheſt of ſubordinate heighths, nay in the higheſt ſupreme heighth in this world, is weighed downe, by that, which is nothing; for what is any Monarch to the whole world? and the whole world is but that; but what? but nothing. What man amongſt us lookes *Moſes* way, firſt upon himſelfe; perchance enow doe ſo; but who lookes *Moſes* way, and by *Moſes* light? firſt upon himſelfe, and in himſelfe, firſt upon his owne inſufficiencies; what man amongſt us, that is named to any place, by the good opinion of others, or that cals upon others, and begs, and buyes their good opinion for that place, begins at *Moſes*, *Quis ego? What am I?* where have I ſtudied and practiſed ſufficiently before, that I ſhould fill ſuch or ſuch a place of Judicature? *Quis ego? What am I?* where have I ſerved, and laboured, and preached in inferiour places of the Church, that I ſhould fill ſuch or a ſuch a place of Dignity or
B prelacy there? *Quis ego? What am I?* where have I ſeene and encountred, and diſcomfited the enemy, that I ſhould fill ſuch or ſuch a place of Command in an army? There is not an *Abraham* left to ſay, *Pulvis & Cinis*, O my Lord, I am but duſt and aſhes; not a *Iacob* left to ſay, *Non ſum dignus*, O my Lord I am not worthy of the leaſt of theſe preferments; not a *David* left to ſay, *Canis mortuus, & pulex*, O my Lord I am but a dead dog, and a flea; But every man is vapor'd up into ayre; and, as the ayre can, hee thinkes he can fill any place: Every man is under that complicated diſeaſe, and that ridling diſtemper, not to be content with the moſt, and yet to be proud of the leaſt thing hee hath; that when he lookes upon men, he diſpiſes them, becauſe he is ſome kind of Officer, and when he looks upon God, hee murmures at him, becauſe he made him not a King. But if man will not come to his *Quis ego?* who am I? to a due conſideration of himſelfe, God will come to his *Quis tu?* who art thou? and to his *Amice quomodo intraſti?*
C friend how came you in? To every man that comes in by undue meanes, God ſhall ſay, as firſt to us, in our profeſſion, what hadſt thou to doe, to take my word into thy mouth? ſo to others in theirs, what hadſt thou to doe, to take my ſword into thy hand? Onely to thoſe who are little in their owne eyes, ſhall God ſay, as Chriſt ſaid to his Church, *Noli timere*, feare not little flock, for it is your Fathers good pleaſure to give you the Kingdome. It is not called *a Kingdome*, but *the Kingdome*; that Kingdome, which alone, is worth all the kingdomes that the devill ſhewed Chriſt, The Kingdome of Heaven. Be but a worme and no man, as *David* ſpeakes even in the perſon of Chriſt; finde thy ſelfe troden under foot, and under thine owne foot, that is, depreſſed in thine owne eſtimation, and God ſhall raiſe thee with that ſupportation, Feare not thou worme of *Iacob*, ye men of Iſrael. Be but wormes and no more, in your owne eyes, and God ſhall make you men, bee but men and no more in your owne eyes, and GOD ſhall make you
D the men of his Iſrael. This was *Moſes* way; not a running away from God, but a turning into himſelfe; not a reluctation againſt God, but a conſideration of himſelfe. For, though the lazy mans *Quis ego*, ſhall not profit him, when he ſhall ſay, what am I? I am but one man, I can doe nothing alone, and ſo leave all reformation un-attempted in his place, becauſe others will reforme nothing in theirs; (for, that which *David* ſaies, If thou ſaweſt a thiefe, *Currebas*, thou didſt riſe and run with him, is not much worſe, then when thou ſeeſt a lazy man, to lye downe and ſleepe with him) Though this mans *Quis ego*, what am I? ſhall not profit him, for it is but the voice of prevarication, in the ordinary duties of his calling, yet in *Moſes* caſe, in every undertaking of a new action, this examination, this exinanition of our ſelves is acceptable in the ſight of God. And therefore *Calvin* ſaies juſtly of this particular, in *Moſes* caſe, *Non modo culpa vacare, ſed laude dignum puto*, that *Moſes* in this his proceeding with God, was ſo far from deſerving blame, that
E hee deſerved much praiſe. And ſo it ſeemes, God himſelfe interpreted it, and accepted it; for firſt, for his way, he gives him that aſſurance, *Certainely I will be with thee*; and then for the end, and the effect too, he directs him thus, *when thou haſt brought forth the people out of Egypt* (as, certainely this people thou ſhalt bring from thence) *then ſhall they ſerve God upon this Mountaine.* And further we may not carry the conſideration of *Moſes* firſt excuſe, ariſing out of the contemplation of his owne inſufficiency, in generall.

Luk. 12. 32.

Pſ. 22. 7.

Eſay 41. 14.

Pſ. 50. 18.

V. 12.

The ſecond doubt and difficulty that *Moſes* makes to himſelfe, and preſents to God, is this, that hee was not able to tell them to whom he was ſent, his name that ſent him. *When I am come to them*, ſaies *Moſes* to God, *and ſhall ſay, thou haſt ſent me, and they ſhall ſay, what is his Name, what ſhall I ſay unto them?* In *Euſebius* his hiſtory, A Tyran, a perſecutor, askes

*Quod nomen?* V. 13. Euſeb. l. 6. c. 3.

askes a martyr, *Artalus*, in the midst of his torments, in scorne and contempt, *What is your Gods name?* you pretende a necessity of worshipping a new God, your God, but what shall we call your God, what is your Gods name? And the Martyr answered, *Qui plures sunt, nominibus decernuntur, qui unus est, nomine non indiget*: You who worship many Gods, need many names to distinguish your Gods by; we, who know but one God, need no other name of God, but God; wee who worship the onely true God, need not the semi-gods, nor the sesqui-gods of the Romane Church; not their semi-gods, their halfe-gods, men beatified, but not sanctified; made private gods, but not publique gods; chamber-gods, but not Church-gods; nor any sesqui-god, any that must be more then God, and receive appeales from God, and reverse the decrees of God, which they make the office of the Virgin *Mary*, whom no man can honour too much, that makes her not God, and they dishonour most, that make her so much more. But yet, some names, some notifications of God, no doubt the Jews had: *Moses* sayes here, that he would tell them, that the God of their Fathers had sent him; which was a name of specification, and distinction of this G O D, from all the gods of the Gentiles. But in this place, *Moses* desires such a name of God, as might not onely intimate to them to whom he was sent, a great power in that Prince that sent him, but might also intimate a great privacy, and confidence in him that was sent; A name, by which he might be knowne, to know more of that God, then other men knew; for, nothing advances a busines more, then when hee that is employed, is beleeved to know the mind, and to have the heart of him, that sends him. Therefore God gives *Moses* a cyphar; God declares to *Moses*, his bosome name, his viscerall name, his radicall, his fundamentall name, the name of his Essence, *Qui sum, I am*; *Goe, and tell them, that he whose name is I am, hath sent thee.* It is true, that literally in the Originall, this name is conceived in the future; it is there, *Qui ero, I that shall be.* But this present acceptation, *I am*, hath passed through all Translators, and all Commentors, and Fathers, and Councels, and Schooles, and the whole Church of God rests in it. And I know but one, (who is of the Reformation, and of the most rigid sub-division in the Reformation, and who hath many other singularities besides this) that will needs translate this name, *Qui eram, I was.* Howsoever, all intend, that this is a name that denotes Essence, Beeing: Beeing is the name of God, and of God onely: for, of every other creature, *Plato* saies well, *Ejus nomen est potius non esse*; The name of the Creator is, *I am*, but of every creature rather, I am not, I am nothing. Hee considers it, and concludes it, in the best, and noblest of creatures, Man; for, he, as well as the rest, *plus habet non entis, quam entis*; Man hath more privatives, then positives in him; Man hath but his owne beeing; Man hath not the beeing of an Angel, nor the beeing of a lyon; God hath all in a kind of eminence more excellently then the kinds themselves, onely his name is *I am*. *Plato* pursues this consideration usefully; *Habuit ante aternum non esse*, Man had an eternall not beeing before; that is, before the creation; for those infinite millions of millions of generations before the Creation, there was a God, whose name was *I am*; but till within these sixe thousand yeares, Man was not, there was no man. And so saies *Plato*, *Haberet aternum non esse*, as Man had an eternall not beeing before the Creation; so he would have another eternall not-being after his dissolution by death, in soule, as well as in body, if God did not preserve that beeing, which he hath imprinted in both, in both. And *jam dum est*, saies he, As man had one eternall not beeing before, and would have another after, so for that beeing which he seemes to have here now, it is a continuall declination into a not being, because he is in continuall change, and mutation, *quæ desinit in non esse*, as he saies well; Every change and mutation bends to a not beeing, because in every change, it comes to a not being that which it was before; onely the name of God is *I am*.

Piscator.

In which name, God gave *Moses*, and does give us who are also his Embassadors, so much knowledge of himselfe, as that we may tell you, though not what God is, yet, that God is; God, in the notification of this name, sends us sufficiently instructed, to establish you in the assurance of an everlasting, and an ever-ready God, but not to scatter you with unnecessary speculations, and impertinencies concerning this God. He is no fit messenger between God and his Church, that knowes not Gods name; that is, how God hath notified, and manifested himselfe to man. God hath manifested himselfe to man in Christ; and manifested Christ in the Scriptures; and manifested the Scriptures in the Church; the name of God is the notification of God; how God will be called by

A by man, and that is, the Father of our Lord Jesus Christ; and how God will be called upon by man, that is, that all our prayers to God be directed in, and through, and by, and for Christ Jesus. If we know the name of God, *Qui sum*, *I am*, that is, beleeve Christ Jesus, whom we worship to have been from all eternity, to be God; and then for more particular points, beleeve those Doctrines, *quæ sunt*, which are, that is, *Quæ sunt ubique, & semper*, as *Lyrinensis* sayes, which have been alwayes beleeved, and alwayes beleeved to have been necessary to be beleeved as articles of Faith, through the whole Catholique Church, if we know the name of God thus, we have our Commission, and our qualification in that Gospell, *Goe, and teach all Nations, and baptize in the name of the Father, and of the Son, and of the holy Ghost*; that is the name of God to a Christian, the Trinity. And least that Commission so delivered in the generall and fundamentall manner, professing the Trinity, should not seem enough, it is repeated and paraphrased in the B verse following, *Teach them to observe all things whatsoever I have commanded you.* First there is a *Teaching*; good life it self is but a commentary, an exposition upon our preaching; that which is first laid upon us is preaching; and then teach them to observe, that is, to practise; breed them not in an opinion that such a faith as is without workes is enough; and teach them to observe All; For, for matter of practice, *He that breakes one Law is guilty of all*, and he that thinkes to serve God by way of compensation, that is, to recompense God by doing one duty, for the omission of another, sins even in that, in which he thinkes he serves God; and for matter of beleefe, he that beleeves not all, *solvit Iesum*, as S. *John* speakes, he takes Jesus in peeces, and after the Jews have crucified him, he dissects him, and makes him an Anatomy. We must therefore teach all; but then it is but all, which Christ hath commanded us; additionall and traditionall doctrines of the Papist, speculative and dazling, riddling and entangling perplexities of the C Schoole, passionate, and uncharitable wranglings of Controverters, these fall not in *Moses* Commission, nor ours, who participate of his; we are to deliver to you by the Ordinance of God, Preaching, The name of God, that is, how God hath manifested himself to man, and how God will be called upon by man, That God is your God in Christ, if you receive Christ in the Scriptures, applyed in the Church. And farther we carry not our consideration upon this second excuse of *Moses*, in which (as in the former, he considered his insufficiency in the generall) he considers it in this, that he had not studied, he had not acquired, he had not sought the knowledge of those Mysteries which appertained to that calling, implyed in that, that he did not know Gods name.

His third excuse, which induces a great discouragement, arises out of a defect in nature, whereas the former is rather of art, and study, and consideration; and to be naturally defective in those faculties, which are essentiall and necessary to that work, which D is under our hand, is a great discouragement. Lameness is not alwayes an insupportable calamity; but for *Mephibosheth* to have been hindred by lameness then, when he should have received favour from the King, and setled his inheritance, this was a heavy affliction. Lowness of stature is no insupportable thing; but when *Zacheus* came with such a desire to see Christ, then to be disappointed by reason of his lowness, this might affect him. It is not alwayes insupportable to lack the assistance of a servant, or a friend; But when the Angel hath troubled the water, and made it medicinall for him that is first put in and no more, then to have lyen many yeares in expectation, and still to lack a servant, or a friend to do that office, this is a misery. And this was *Moses* case; God will send him upon a service, that consisted much in perswasion, and good speech, and he sayes, *O my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken to thy servant.* Where we see, there is some degree of eloquence required in the delivery of Gods Mes- E sages. There are not so eloquent Bookes in the world, as the Scriptures; neither should a man come to any kinde of handling of them with uncircumcised lips, as *Moses* speaks, or with an extemporall and irreverent, or over-homely and vulgar language. *The preparation of the heart is of the Lord*, sayes *Solomon*; but it is not only that; *The preparation of the heart, and the answer of the tongue is of the Lord.* To conceive good things for the glory of God, and to expresse them to the edification of Gods people, is a double blessing of God. Therefore does *Hester* form and institute her prayer to God so, *Give me boldnesse, O Lord of all power*; but she extends her prayer farther, *And give me eloquent speech in my mouth.* And the want of this in a naturall defect, and unreadinesse of speech discouraged *Moses*. And when God recompenses, and supplyes this defect in *Moses*, he

*Non eloquens.*

Mat. 28. 19.

Ver. 10.

Prov. 16. 1.

Ester 14. 12.

does it but thus, *I will be with thy mouth, and I will teach thee what thou ſhalt ſay.* Still it is *Moſes* that muſt ſay it; ſtill *Moſes* mouth that muſt utter it. Beloved, it is the generall Ordinance of God, of whom, *as we have received mercy, we have received the Miniſtery*, and it is the particular grace of God that inanimates our labours, and makes them effectuall upon you; All that is not of our *planting*, nor *watring*, but of *God that gives the increaſe*; But yet we muſt labour to get, and labour to improve ſuch learning, and ſuch language, and ſuch other abilities as may beſt become that ſervice; for the naturall want of one of theſe, retarded *Moſes* from a preſent acceptation of Gods imployment. And ſo truly, ſhould put any man, that puts himſelf, or puts his ſon upon this profeſſion, upon that conſideration, whether he have ſuch naturall parts as will admit acquiſitions, and ſuperedifications fit for that calling. And farther we carry not *Moſes* third excuſe, raiſed out of a naturall defect, *non ſum eloquens*, I am not eloquent enough. A

*Non credent.* The fourth is a ſhrewd diſcouragement: In the firſt verſe of this Chapter, *He anſwered and ſaid, but behold, they will not beleeve me*; when I have told them thy name, how thou haſt manifeſted thy ſelfe to them, and in what name they muſt call upon thee, *Behold, they will not beleeve me*; And this is the ſaddeſt diſcouragement that can fall upon the Miniſter and Meſſenger of God, *not to be beleeved.* God found this, and complained of it at firſt, *Quouſq; non credent?* how long will it be ere this people beleeve? they will never beleeve. The Prophet *Eſay* foreſaw this; *Quis credidit? Lord who hath beleeved our report?* No man doth, no man will beleeve us. S. *John* found this prophecy of *Eſay* fulfilled even then, when Chriſt in perſon was preaching, and working of Miracles; then ſayes that Euangeliſt, was that of *Eſay* fulfilled; *They beleeved not his report.* And S. *Paul* ſaw it performed amongſt the Gentiles, as well as S. *John* amongſt the Jews, *Lord who hath beleeved our report?* Chriſt hath ſaid himſelfe, and Chriſt hath bidden us ſay, *Qui non crediderit, damnabitur, He that beleeves not, ſhall be damned:* And yet, *Lord who hath beleeved our report?* There cannot fall a ſadder diſcouragement upon the Meſſenger of God, then not to be beleeved. B C

Num. 14. 11. Eſay 53. 1. John 12. 38. Rom. 10. 16.

How loth we finde the bleſſed Fathers of the Primitive Church, to lack company at their Sermons? How earneſtly *Leo*, in one of his Anniverſary Sermons, complaines of multitudes, and thruſts at Playes, and Masks, and of a thinneſſe, and ſcarcity, and ſolitude at Church? How glad they were to draw men thither? And then how much they endevoured, to hold them in a diſpoſition of hearkning unto them, when they had them? Sometimes with obſerving them with phraſes of humiliation; So *Damaſcene* profeſſes himſelfe *Minimum ſervum Eccleſiæ*, the meaneſt and unworthieſt ſervant to that Congregation. So *Leo* preſents himſelfe, *Ad veſtra paratus obſequia*, Ready to doe all obſequious ſervice to that Congregation: And ſo S. *Auguſtine*, *In hoc vobis ſervimus*, we ſhall doe this congregation the beſt ſervice, in handling this point thus. Sometimes they did it ſo, by ſubmitting themſelves to the Congregation, in phraſes of humiliation; and ſometimes, by taking knowledge of the pious, and devout behaviour of the congregation, even in their Sermons, and thanking them for it; As *Leo* does too, *Quod non tacito honoraſtis affectu*, That they did countenance that which was ſaid, with a holy murmur, with a religious whiſpering, and with an ocular applauſe, with fixing their eyes upon the Preacher, and with turning their eyes upon one another; for thoſe outward declarations were much, very much in uſe in thoſe times. And though in the exceſſe of ſuch outward declarations, S. *Chryſoſt:* complain of them, *Non Theatrum Eccleſia*, My maſters, what mean you, the Church is not a Theater, *Quæ mihi iſtorũ plauſuum utilitas?* what get I by theſe plaudites, & acclamations? I had rather have one ſoul, then all theſe hands and eyes: yet it is eaſie to obſerve, in the generall proceeding of thoſe bleſſed Fathers, that they had a holy delight to be heard, and to be heard with delight. For, *Nemo flectitur, qui moleſtè audit*; No man profits by a Sermon, that heares with paine, or wearineſſe. Therefore S. *Chryſoſtome* awakes his drouzie Auditory with that alarme, *His quæ jam dicuntur, &c.* Hearken, I pray you now, ſayes he; for, *Non rem vulgarem pollicemur*, It is no ordinary matter that I ſhall tell you: and having ſo awakened them, he keeps them awake, with ſuch Doctrines as he thought fitteſt for their edification. And to the ſame purpoſe, S. *Auguſtine* does not onely profeſſe of himſelfe, *Non pratermitto iſtos numeros clauſularum*, That he ſtudied at home, to make his language ſweet, and harmonious, and acceptable to Gods people, but he beleeves alſo, that S. *Paul* himſelfe, and all the Apoſtles, had a delight, and a complacency, and a holy melting of the bowels, when the congregation D E

Damaſcen. Leo. Auguſt. Leo. Chryſoſt. Auguſt. Chryſoſt. Auguſt.

A gregation liked their preaching: The Fathers were glad to be heard, glad to be lik'd, and glad to be understood too; for, therefore doth *Damascen* repeat, almost *verbatim*, that great Sermon of his *De Imaginibus*, a second time, because (as he assignes the reason) he was not throughly understood, in the first preaching thereof; And therefore doth *Ezra* extend himself so far, as to preach from morning (as it is in the Originall, from the light) till noone, that by giving himselfe that compasse, he might carry every point in a clearnesse, as he went. Now if these blessed Fathers, these Angels of the Church, these Archangels of the Primitive Church, were thus affected, if they were not frequented, but neglected for other entertainments; or if they were not hearkned to, when they were heard, but heard perfunctorily, fragmentarily, here and there a rag, a piece of a sentence; Or if they were not understood, because they that heard were scattered, and distracted with other thoughts, and so withdrawne from their observation; or if they were not li-
B ked, because the Auditory had some pre-contracts upon other Preachers, that they liked better; how may we think, that those holy and blessed spirits were troubled, if they were not beleeved? This destroyes and demolishes the whole body of our building; this evacuates the whole function of our Ministery, if we lose our credibility; if we may not be beleeved; if the Church conceive a jealousie, that we preach to serve turnes; And therefore *væ per quem*, and *væ per quos*; woe unto that man (if any such man there should ever be) that gives just occasion of such a jealousie, that he preaches to serve turnes; And woe to them (who abound every where) who entertaine such jealousies, where no just occasion is offered, but mis-interpret the faithfull labours of Gods true servants, and think every thing done to serve turns, that doth not agree with their distemper, in the likenesse of zeale. The Fathers were sorry if they were not heard, if they were not understood, if they were not lik'd; But the saddest discouragement of all, is the *Non cre-*
C *dent*, if we be not beleeved. And farther we carry not our Consideration upon *Moses* four excuses; of which the first was, in Contemplation of his own insufficiency in generall; The second, in that particular, of not having furnished himselfe with additions necessary for that service; The third, because he had a defect in naturall faculties; and the last, for the indisposition of them, to whom he was to goe.

But then the fift, which is not so much an excuse, as a petition, (*O my Lord, send I pray thee, by the hand of him whom thou wilt send*) tasts of most vehemence, and, as it may seem, of some passion in *Moses*. He sayes first, *Quis ego?* I am not worthy of this employment; That's true; but thou art able to qualifie me for it; and that objection is taken away. *Quod nomen?* I know not thy name, how thou wilt be called, and how thou wilt be called upon by men; I have not studied that: But thou hast revealed unto me the knowledge of fundamentall doctrines, necessary for salvation, and that objection is re-
D moved. *Non facundus*, I am not eloquent, not of ready speech, defective in those naturall faculties; But the spirit of eloquence, and the irresistiblenesse of perswasion is in that mouth, in which thou speakest: and that excuse is taken away too. *Non credent*; I know their stubbornnesse, to whom I goe, they will not beleeve me; But thou hast put the power of Miracles into my hands, as well as knowledge into my heart; God makes sometimes a plaine and simple mans good life, as powerfull, as the eloquentest Sermon. All this I acknowledge, sayes *Moses*; But yet, O Lord, when thou shalt have done all this, in me, and in them, made me worthy by thy power, taught me thy Name by thy grace, infused a perswasibility into them, and a perswasivenesse into me, by thy Spirit, yet there is One who is to be sent, One whom I know thou wilt send, One, whom, pursuing thine owne Decree, thou shouldst send, One, whose shooe-latchet I shall not be worthy to untie then, when thou shalt have multiplyed all these qualifications upon
E me, and therefore, *O my Lord, send, I pray thee, by his hand*, send him, send Christ now. So then, with the ancient Fathers, with *Iustin Martyr*, with S. *Basil*, with *Tertullian*, with more, many, very many more, we may safely take this to be a supplication, That God would be pleased to hasten the comming of the Messias.

Of our later writers, *Calvin* departs from the Ancients herein, so farre, as to say, *nimis coacta*, it seemes somewhat a forced, somewhat an unnaturall sense, to interpret these words of the comming of Christ; but he proceeds no farther. But another, of the same sub-division, is, (as he uses to be) more assured, more confident; and he saies, *est omnimoda & præcisa recusatio*; It is an absolute refusall in *Moses*, to obey the commandement of God: And that truly, needed not to have beene said. Now, when wee consider the

Damasc.

Nehem. 8.

*Mitte quem missurus.*

Piscator.

Toſtat. Percrius. Eugubinus. Pererius. Cornelius.

exposition in the Roman Church, when their great *Bishop*, (I mean their great writing Bishop) departs from the Ancients, & does not understand these words of the comming of Christ, a Jesuit is so bold with that Bishop, (their order forbids them to be Bishops, but not to be Controllers over Bishops) as to tell him, *levis objectio*, that he departs from a good foundation, the Fathers, and that upon a light reason. And when another Author in that Church proceeds farther, to so much vehemence, so much violence, as to say, that it is not only an incommodious, but a superstitious sense, to interpret these words of the comming of Christ, two Jesuits correct him, almost in the same words, (for in the waies of contumely and defamation, they agree well) and say, *audacter obstrepit*, he does but sawcily bark, and kick against the ancient Fathers, *quibus ipse*, saies *Pererius*, to whom himselfe is not to be compared, neither for learning in himselfe, nor for place and dignity in the Church, nor for sanctity and holinesse of life in the world. They may bee as bold with one another, as they please; Indeed they are so used to uncharitable phrases towards all others, as sometimes they cannot spare one another. For our part, wee lay no such imputations upon any of our later men, that accept not that sense of these words, but yet, we cannot doubt of leave to accompany the Fathers in that Exposition, that these words, *O my Lord, send I pray thee, by the hand of him, whom thou wilt send*, are a petition, and not a reluctation against God. And that, not as *Lyra* takes them; *Lyra* takes them to be a petition, and not a reluctation; but a petition of *Moses*, that hee would send *Aaron*; That, if he would send any, he should send a man of better parts, and abilities, then himselfe; and this is a rare modesty, when a man is named for any place, to become suter for another to that place; *Moses was the meekest man upon earth*; but this was not his meaning here. Nor as *Rabbi Solomon* takes it; hee takes it for a Petition, and no reluctation; but, a Petition, that God would send *Iosuah*; For, (sayes that *Rabbi*) *Moses* had had a Revelation, that *Iosuah*, and not he, should be the man, that should bring that People into the Land of Promise; and therefore, since *Iosuah* was to have the honour of the action, *Moses* would have laid the burden upon him too; but this makes *Moses* a more fashionall, a more particular, a more selfe-considering man, for his owne estimation, then he was. But, with the Ancients, and later devout men, wee piously beleeve *Moses* in these words to have extended his Devotion towards his Nation, and the whole world together, as farre, as one of them hath extended the Exposition; *quid prodest ex Egypto exire, & in peccatis manere*, saies he; what shall they bee the better, for comming out of the pressures of Egypt, if they must remaine still, under the oppression of a sinfull conscience? And that must be their case, if thou send but a *Moses*, and not a Christ to their succour. *Quid Pharaonem effugere, & non Diabolum*, saies he; what shall they get, in being delivered from *Pharaoh*, if they be not delivered from the Devill? *Intrare in terram promissam, & non in cœlum?* What preferment is it, to dwell in a good Land, and to bee banished out of heaven? And this will be their case, if thou send but a *Moses*, and not a Christ, for their deliverance. He carries it from them, to God himselfe: *Quid unum populum è servitute temporali liberare, & totum genus humanum relinquere sub potestate Diaboli?* What glory will it bee to thee, O God, who studiest thine owne glory, to deliver one Nation from a temporall bondage, and leave all Mankinde under everlasting condemnation? And that must be the case of all, if thou send but a *Moses*, and not a Christ; *Moses*, may, by thine abundant goodnesse, doe some good; but there is one, one appointed to be sent, that will doe all which *Moses* should doe, better then *Moses*, and infinitely more then *Moses* can doe, or, of himselfe, so much as wish to bee done; and therefore send him, send him now, to doe all together: And so these words are a Petition, and no Reluctation, though some men have taken them so; and a Petition for the sending of Christ, and no *Aaron*, no *Iosuah*, no other man; though some have taken so too.

Ferus.

*Iratus Deus.* Exod. 32. 32.

Yet we doe not deliver *Moses* from all infirmity herein; no nor from all errour, and mistaking; no more then wee doe in that other prayer of his, *dele me*, pardon this people, or blot my name out of thy Booke, where *Moses* capitulated too narrowly, and upon too strict conditions with God. Therefore, in this place, it followes presently upon this prayer, That *God was angry with him*. Unseasonable prayers, though because they may be rooted in piety, they may be, in some sort, excusable in him that makes them, yet may be unacceptable to God. S. *August.* prayed for a dead Mother, *Monica*; and S. *Ambrose* prayed for a dead Master, *Theodosius*; God forbid wee should condemne *Augustine* or *Ambrose* of impiety in doing so; But God forbid wee should make *Augustine* or *Ambrose*

A *broſe* his example, our rule to doe ſo ſtill. This *ſending of Chriſt*, which *Moſes* ſolicites here, was *de Arcanis Dei*; It was one of the ſecrets of his State, and of his government; It was one of his boſome Counſels, and Cabinet Decrees: One of thoſe reſerved caſes, which he had communicated to no man; as the day of Chriſts ſecond comming, his comming to Judgement, is now; which God hath communicated to no man; as the cleare underſtanding of the ſtate of the dead, who are departed this life, God hath imparted to no man; nor ſome circumſtances of time, and place, and perſon in Antichriſt; God hath revealed theſe to no man, nor to his whole Church; Theſe are acts of his Regality, and of his Prerogative; and as Princes ſay of their Prerogative, *nolumus diſputari*, wee will not have it diſputed, nor called into queſtion, ſo for theſe Reſerved caſes, and unrevealed Counſels of God, ſuch as was the firſt comming of Chriſt in *Moſes* time, and ſuch as is the ſecond comming of Chriſt, now in our time, God would not be importuned.

B God meant to give the children of Iſrael a King, from the beginning; we preſume hee meant it, becauſe it is the beſt bleſſing of all formes of government: And wee ſee hee meant it, becauſe long before, hee eſtabliſhed Lawes, by which, they ſhould governe themſelves, in their chuſing their King, and by which, their King ſhould governe them, when he was choſen; yet God was angry, when they importuned him for a King, at ſuch a time, and upon ſuch termes, as he intended not to doe it. But now, becauſe in *Moſes* caſe, though there were not a preſent obedience, yet there was no diſobedience, the fault being no greater, the anger was not great neither; and therefore we may ſafely ſay with *Rupertus*, that the *iratus fuit*, was but *non propitius fuit*; God was ſo angry, as that hee did not grant, nor accept *Moſes* petition, nor entertaine any farther diſcourſe with him, concerning the ſending of Chriſt; In *Abrahams* ſolicitation, in the behalfe of *Sodome*, it is ſaid, that God went not away, as long as *Abraham* had any thing to ſay;

C But here, God was ſo farre angry, as to break off *Moſes* diſcourſe: But his anger was not ſo much an Increpation, that he had ſaid any thing, as an Inſtruction that hee ſhould ſay no more of Gods unrevealed purpoſes. Deut. 17.

Therefore God does not continue his anger, ſo as to diſcontinue his worke. It was but a Catechiſticall anger, ſuch an anger as S. *Bernard* begges at Gods hands, *Iraſcaris mihi Domine*, O Lord, be angry with me, and leave mee not to my ſelfe; thou haſt an anger, that inſtructs in the way; but thou haſt a heavy indignation, that confounds, and exterminates in the end. Therefore our prayer in the Litany, is not, O Lord bee never angry with us; but, *O Lord, be not angry with us, for ever*. *David* was a man according to Gods heart; yet, no doubt, but God was angry with *David*, for the matter of *Vriah*, as himſelfe calls it. God was not angry with *Moſes* ſo, as that he gave over his purpoſe of delivering Iſrael, or of delivering Iſrael by him, and him eſtabliſhed in a

D cheerefull aſſurance to undertake it; for in the ſame breath, in the ſame words, in the ſame verſe, wherein his anger is expreſſed, his Benignity, and his Benevolence is expreſſed alſo; for there he ſaies, *Is not Aaron thy Brother; I know he can ſpeake well; and alſo, behold, he commeth forth to meet thee*: God had laid it ſo, that *Moſes* ſhould be ſetled this way, by having ſo able a man, and then, a man in whom he might be ſo confident, as a brother, joyned in commiſſion with him. Slide wee in this note by the way; God loves not ſingularity: God bindes us to nothing, that was never ſaid but by one: As God loves Sympathy, God loves Symphony; God loves a compaſſion and fellow-feeling of others miſeries, that is Sympathy, and God loves Harmony, and fellow beleeving of others Doctrines, that is Symphony: No one man alone makes a Church; no one Church alone makes a Catholique Church. Chriſt ſent his owne Diſciples by couples, two and two: And *Aquinas* ſayes out of his obſervation, *Monachus ſolus eſt*

E *Dæmon ſolitarius*: Though naturally a Monk muſt love retirednеſſe, yet a ſingle Monk, a Monk alwaies alone, ſaies he, is plotting ſome ſingular miſchiefe. *Deus qui habitat in nobis, etiam nos cuſtodiet ex nobis*, is excellently ſaid by that excellent Father: God that dwels in us, will ſuſtaine the building, and repaire the building out of our ſelves; that is, he will make us Tutelar Angels to one another; and a holy, and reverentiall reſpect to one another, in good converſation, ſhall keep us from many ſinfull actions, which we would commit if we were alone. So then, God was not ſo angry, nor angry ſo with *Moſes*, as that he did not purſue his firſt purpoſe upon him, of ſending him, & ſending him ſo, as might beſt ſpeed, & advance his Negotiation. And therfore, as *Moſes* praying for Chriſts firſt cōming, which was one of Gods reſerved caſes, and an act of his regality, and Prerogative, though

*Tamen conſolidat.*

V. 14.

Auguſt.

he had not that prayer granted, yet was not left unſatisfied, nor unaccommodated by God, ſo, (which is the end, that wee drive all to) when the calamities, and diſtreſſes of this life oppreſſe us, and we pray for the ſecond comming of Chriſt, in the conſummation of all, in glory, though, becauſe this ſecond comming of Chriſt, is one of Gods Reſerved caſes, and an act of his Regality, and Prerogative, hee doe not grant that, that Chriſt doe not come ſo, yet, in his bleſſed Spirit, he will come to us, in an aſſurance, that when he ſhall come ſo, in judgement, wee in his right, ſhall ſtand upright even in that Judgement: And, if in extraordinary diſtreſſes, wee pray for extraordinary relieſes, though extraordinary helps, and miracles bee Reſerved caſes, and acts of his Regality, and Prerogative; yet, as he remembers his mercies, of old, hee will remember his miracles of old too, (and as his mercies are new every morning, his miracles ſhall bee new every morning too; and all that he did in eighty eight, in the laſt Centurry, he ſhall doe (if we need it) in twenty eight, in this Century.) And though he may be angry with our prayers, as they are but verball prayers, and not accompanied with actions of obedience, yet he will not be angry with us for ever, but re-eſtabliſh at home, zeale to our preſent Religion, and good correſpondence, and affections of all parts to one another, and our power, and our honour, in forraign Nations. Amen.

# SERMON VI.

## *Preached at S.* Pauls, *upon Chriſtmas Day.* 1628.

Lord, who hath beleeved our report?

*Domine, quis credidit auditui noſtro?*

I Have named to you no booke, no chapter, no verſe, where theſe words are written: But I forbore not out of forgetfulneſſe, nor out of ſingularity, but out of perplexity rather, becauſe theſe words are written, in more then one, in more then two places of the Bible. In your ordinary converſation, and communication with other men, I am ſure you have all obſerved, that many men have certaine formes of ſpeech, certaine interjections, certaine ſuppletory phraſes, which fall often upon their tongue, and which they repeat almoſt in every ſentence, and, for the moſt part, impertinently; and then, when that phraſe conduces nothing to that which they would ſay, but rather diſorders and diſcompoſes the ſentence, and confounds, or troubles the hearer. And this, which ſome doe out of ſlackneſſe, and in-obſervance, and infirmity, many men, God knowes, do out of impiety; many men have certaine ſuppletory Oathes, with which they fill up their Diſcourſe, then, when they are not onely not the better beleeved, but the worſe underſtood for thoſe blaſphemous interjections. Now, this, which you may thus obſerve, in men, ſometimes out of infirmity, ſometimes out of impiety, out of an accommodation and communicableneſſe of himſelfe to man, out of deſire, and a ſtudy, to ſhed himſelfe the more familiarly, and to infuſe himſelfe the more powerfully into man, you may obſerve even in the holy Ghoſt in himſelfe, in the Scriptures, which are the diſcourſe and communication of God with man; There are certaine idioms, certaine formes of ſpeech, certaine propoſitions, which the holy Ghoſt repeats ſeverall times, upon ſeverall occaſions in the Scriptures. It is ſo in the inſtrumentall Authors of the particular Bookes of the Bible; There are certaine formes of ſpeech, certaine characters, upon which I would pronounce, That's *Moſes*, and not *David*, that's *Iob*, and not *Solomon*, that's *Eſay* and not *Ieremy*. How often does *Moſes* repeat his *Vivit Dominus*, and *Ego vivo*, *As the Lord liveth*, and *As I live*, ſaith the Lord? How often does *Solomon* repeat his *vanitas vanitatum*, *All is vanity*? How often does our bleſſed Saviour repeat his *Amen*, *Amen*?

A *Amen?* and, in another ſenſe, then others had uſed that word before him; ſo often, as that you may reckon it thirtie times, in one Evangeliſt; ſo often, as that that may not inconveniently be thought ſome reaſon, why S. *Iohn* called Chriſt by that name, *Amen*, *Thus ſaith Amen, He whoſe name is Amen.* How often does S. *Paul*, (eſpeciallly in his Epiſtles to *Timothy*, and to *Titus*) repeat that phraſe *Fidelis Sermo, This is a true, and faithfull ſaying?* And how often, his juratory caution, *Coram Domino, before the Lord; As God is my witneſſe?* And as it is thus for particular perſons, and particular phraſes, that they are often repeated; ſo are there certaine whole ſentences, certaine intire propoſitions, which the holy Ghoſt does often repeat in the Scripture. And, except we except that propoſition, of which S. *Peter* makes his uſe, *That God is no accepter of perſons*, (for that is repeated in very many places, that every where, upō every occaſiō, every man might be remembred of that, that God is no accepter of perſons; Take heed how you preſume upon your B own knowledge, or your actions, for God is no accepter of perſons; Take heed how you condemne another man for an Heretique, becauſe he beleeves not juſt as you beleeve; or for a Reprobate, becauſe he lives not juſt as you live, for God is no accepter of perſons; Take heed how you relie wholly upon the outward means, that you are wrapped in the covenant, that you are bred in a reformed Church, for God is no accepter of perſons) except you will except this propoſition, I ſcarce remember any other that is ſo often repeated in the Scriptures, as this which is our Text, *Lord, who hath beleeved our report?* For, it is firſt in the Prophet *Eſay*. There the Prophet is in holy throws, and pangs, and agonies, till he be delivered of that prophecy, the comming of the Meſſiah, the incarnation of Chriſt Jeſus, and yet is put to this exclamation, *Domine, quis credidit? Lord who hath beleeved our report?* And then you have theſe words in the Goſpell of S. *Iohn*; C where we are not put upon the conſideration of a future Chriſt in prophecy, but the Evangeliſt exhibits Chriſt in perſon, actually, really, viſibly, evidently, doing great works, exeeuting great judgements, multiplying great Miracles; and yet put to the application of this exclamation, *Domine, quis credidit? Lord, who hath beleeved this report?* And then you have theſe words alſo in S. *Paul*, where we doe not conſider a prophecy of a future Chriſt, nor a hiſtory of a preſent Chriſt, but an application of that whole Chriſt to every ſoule, in the ſetling of a Church, in that concatenation of meanes for the infuſion of faith expreſſed in that Chapter, *ſending*, and *preaching*, and *hearing*; and yet for all theſe powerfull and familiar aſſiſtances, *Domine, quis credidit? Lord, who hath beleeved that report?* So that now beloved, you cannot ſay that you have a Text without a place; for you have three places for this Text: you have it in the great Prophet, in *Eſay*, in the great Evangeliſt, in S. *Iohn*; and in the great Apoſtle, in S. *Paul*. And becauſe in all three places, the words miniſter uſefull doctrine of edification, we ſhall, by yours and D the times leave, conſider the words in all three places.

In all three, the words are a ſad and a ſerious expoſtulation of the Miniſter of God, with God himſelfe, that his Meanes and his Ordinances powerfully committed to him, being faithfully tranſmitted by him to the people, were nevertheleſſe fruitleſſe, and ineffectuall. I doe Lord as thou biddeſt me, ſayes the Prophet *Eſay*; I prophecy, I foretell the comming of the Meſſiah, the incarnation of thy Son for the ſalvation of the world, and I know that none of them that heare me, can imagine or conceive any other way for the redemption of the world, by ſatisfaction to thy Juſtice, but this, and yet, *Domine quis credidit? Lord who hath beleeved my report?* I doe Lord as thou biddeſt me, ſayes Chriſt himſelfe in S. *Iohn*; I come in perſon, I glorifie thy name, I doe thy will, I preach thy Goſpell, I confirm my doctrine with evident Miracles, and I ſeale thoſe Seales, I confirm thoſe Miracles with my Blood; and yet, *Quis credidit? Lord* E *who hath beleeved my report?* I doe Lord as thou biddeſt me, ſayes every one of us, who, as we have received mercy, have received the Miniſtery; I obey the inward calling of the Spirit, I accept the outward calling of the Church; furniſhed, and eſtabliſhed with both theſe, I come into the world, I preach abſolution of ſins to every repentant Soule, I offer the ſeales of reconciliation to every contrite ſpirit; and yet, *Domine quis credidit? Lord who hath beleeved my report?* Indeed it is a ſad contemplation, and muſt neceſſarily produce a ſerious and a vehement expoſtulation, when the predictions of Gods future judgements (ſo we ſhall finde the caſe to have been in the words in *Eſay*) when the execution of Gods preſent judgements, (ſo we ſhall finde the caſe to have been in the words in S. *Iohn*) when the Ordinances of God, for the reliefe of any ſoule, in any judgement,

in

Rev. 3. 14.

Act. 10. 34.

Eſay 53. 1.

John 12. 38.

Rom. 10. 16.

in his Church, are not beleeved. To ſay I beleeve you not, amounts to a lye; Not to beleeve Gods warnings before, not to beleeve Gods preſent judgements, not to beleeve that God hath eſtabliſhed a way to come to him in all diſtreſſes, this is to give God the lye; and with this is the world charged in this Text, *Lord who hath beleeved our report?* A

1 Part. Eſay 53. 1. First then, where we finde theſe words firſt, the Prophet reproaches their unbeleefe, and hardneſſe of heart, in this, that they did not beleeve future things, future calamities, future judgements; for that is intended in that place. For, though this 53. of *Eſay* be the continuation, and the conſummation of that doctrine which the Prophet began to propoſe in the Chapter immediatly preceding, which is, the comming of the Meſſiah (in generall, the comfortableſt doctrine that could be propoſed) though this Chapter be eſpecially that place, upon which S. *Hierome* grounds that Eulogy of *Eſay*, that *Eſay* was rather an Euangeliſt then a Prophet, becauſe of his particular declaration of Chriſt in this Chapter; though upon this Chapter our Expoſitors ſometimes ſay, that as we cite the Goſpell according to S. *Matthew*, and the Goſpell according to S. *Iohn*, ſo here we may ſay, the Goſpell according to the Prophet *Eſay*; yet though this be a prophecy of the comming of Chriſt, and ſo, the comfortableſt doctrine that can be propoſed in the generall, and in the end, and fruit of that comming, yet it is a prophecy of the exinanition of Chriſt, of the evacuation of Chriſt, of the inglorious and ignominious eſtate, the calamitous, and contumelious eſtate of Chriſt: Their Meſſias they ſhould have; but that Meſſias ſhould be reputed a Malefactor, and as a Malefactor crucified; Which miſeries, and calamities being to fall upon him, for them, they ought to have been as ſenſible, and as much affected with thoſe miſeries to be endured for them, as if they had been to have fallen upon themſelves. The later Jews and their Rabbins ſince the diſperſion, doe not, will not beleeve this prophecy of miſeries, and calamities to belong to their Meſſias. They do not, they wil not beleeve, that that which is ſaid, *That there is no form, no beauty, no comelineſſe in him*, ſo that men ſhould long for him before, or deſire to look upon him after, ſhould have any reference to their Meſſiah, whom they expect in all outward ſplendor and glory; Nor that that which is added there, *That he ſhould be deſpiſed, and rejected of men, a man of ſorrows, and acquainted with griefes*, ſhould belong to him, in whoſe proceedings in this world, they look for continuall Victories and Triumphs. But they will needs underſtand theſe miſeries, and calamities prophecyed here, to be thoſe calamities, and thoſe miſeries, which have fallen, and dwelt upon their Nation, ever ſince their diſperſion after Chriſts death. Now let it be but ſuch a prophecy as that; take it either way; The Chriſtian way, a prophecy of calamities upon the Meſſiah for them; or the Jews way, of calamities upon them for the Meſſiah; ſtill it is a prophecy of future calamities, future judgements, of which they ought to have been ſenſible, and with which they ought to have been affected, and were not: And ſo that's their charge, they did not beleeve the Prophets report, they were not moved with Gods judgments denounced upon them, by thoſe Prophets. Now, was this ſo hainous, not to beleeve a Prophet? B

Ver. 2. C

D

*Prophetæ.* The office and function of a Prophet, in the time of the Law, was not ſo evident, nor ſo ordinary an office, as the office of the Prieſt and Miniſter in the Goſpel now is; There was not a conſtant, an ordinary, a viſible calling in the Church, to the office of a Prophet. Neither the high-prieſt, nor the Eccleſiaſticall Conſiſtory, the *Synedrium*, did by any impoſition of hands, or other Collation, or Declaration, give Orders to any man ſo, as that thereby that man was made a Prophet. I know ſome men, of much induſtry, and perſpicacy too, in ſearching into thoſe Scriptures, the ſenſe whereof is not obvious to every man, have thought that the Prophets had an outward and a conſtant declaration of their Calling. And they think it proved, by that which is ſaid to *Eliah*, when God commands him to anoint *Hazael* K. of Syria, & to anoint *Iehu* K. of Iſrael, & to anoint *Eliſha* Prophet in his own room: Therefore, ſay they, the Prophet had as much evidence of his Calling, as the Miniſter hath, for that unction was as evident a thing, as our Impoſition of hands is. And it is true, it was ſo, where it was actually, and really executed. But then, nothing is more evident, then that this word *Meſhiach*, which ſignifies *Anointing*, is not reſtrained to that very action, a real unction, but frequently transferred, & communicated in a Scripture uſe, to every kind of Declaration of any Election, any Inſtitution, any Inauguration, any Inveſtiture of any perſon to any place; And, leſſe then that, of any appropriation, any applicatiõ of any thing to any particular uſe. Any appointing was an anointing; As in particular (for

1 Reg. 19. 15. E

A (for many other places) where S. *Hierome* reades, *Arripite clypeos, buckle your ſhields*; To you, which was an alarm to them, to arm, the originall hath it, and ſo hath our tranſlation, *Anoint your ſhields*; to apply them to their right uſe, was called an Anointing. And when God cals *Cyrus*, the King of *Perſia*, *Vnctum ſuum, his Anointed*; it were weakly, and improperly argued from that word, that *Cyrus* King of *Perſia*, was literally, actually, anointed; for that unction was peculiar to the Kings of Iſrael; but *Cyrus* was the anointed of the Lord, that is, declared and avowed by the Lord, to be his choſen Inſtrument. Neither could *Eliah*, literally execute this commandement, for anointing *Haſael* King of *Syria*; for *Haſael* the King of *Syria* could not be anointed by the Prophet of the Lord, for ſuch unction was peculiar to the Kings of Iſrael. And for the Kings of Iſrael themſelves, their owne Rabbins tell us, that they were not ordinarily anointed, but onely in thoſe caſes, where there aroſe ſome queſtion, and difference, about the ſucceſſion; as in

B *Solomons* caſe; there, becauſe *Adoniah* pretended to the ſucceſſion; to make all the more ſure, *David* proceeded with a ſolemnity, and appointed an anointing of *Solomon*, which, otherwiſe, ſay their Rabbins, had not been done. But howſoever it may have been for their Kings, there ſeemes to be a plaine diſtinction betweene them, and the Prophets in the Pſalme, for this evidence of unction; *Touch not mine Anointed*, ſayes God there: They, they that were Anointed, conſtitute one rank, one claſſis; and then followes, *And doe my Prophets no harme*: They, they who were not Anointed, the Prophets, conſtitute another claſſis, another rank. So that then an internall, a ſpirituall unction the Prophets had, that is, an application, an appropriation to that office from God, but a conſtant, an evident calling to that function, by any externall act of the Church, they had not, but it was an extraordinary office, and impoſed immediatly by God; and therfore the people might ſeem the more excuſable, if they did not beleeve a Prophet preſently, becauſe the office of the

C Prophet did not carry with it, ſuch a manifeſtation by any thing evidently done upon him, and viſible to them, that by that, that man muſt be a Prophet. But, as God clothes himſelfe with light, as with a garment; ſo God clothes, and apparells his works with light too: for, *fruſtra feciſſet*, ſayes S. *Ambroſe*, God had made creatures to no purpoſe, if he had not made light to ſee them by. Therefore when God does any extraordinary worke, he accompanies that work with an extraordinary light, by which, he for whoſe inſtruction God does that work, may know that work to be his. So when he ſent his Prophets to his people, he accompanied their miſſion, with an effectuall light, and evidence, by which, that people did acknowledge in their owne hearts, that that man was ſent by God to them. Therefore they called that man at firſt, *Roeh, videntem*, a Seer, one whom they acknowledged to have beene admitted to the ſight of God, in the declaration of his will to them: for ſo we have it in *Samuel*, *He that is now called a Prophet, was before time called*

D *a Seer*. And then that addition of the name of a Prophet, gave them a farther qualification; for, *Nabi*, which is a Prophet, is from *Niba*; and *Niba*, is *venire facio*, to cauſe, to make a thing to come to paſſe. So that a Prophet was not onely *præfator*, but *præfactor*; He did not only preſage, but preordain; that is, there was ſuch an infallibility, ſuch an inevitableneſſe in that which he had ſaid, as that his very ſaying of it, ſeemed to them ſome kind of cauſe of the accompliſhing thereof. For, hence it is, that we have that phraſe ſo often in the new Teſtament, This and this was thus and thus done, that ſuch and ſuch a Prophecy might be fulfilled: They never went to that heighth, that ſuch or ſuch a ſecret purpoſe, or unrevealed Decree of God might be fulfilled; but they reſted in the Declaration which God had made in his Church, and were ſatisfied in the execution of his Decrees, in his viſible Ordinances. Therefore the increpation which the Prophet layes upon the people here, (*Lord, who hath beleeved our report*) is not, that they did not beleeve

E thoſe Prophets to be Prophets, (for though that were an extraordinary office, yet it was accompanied with an extraordinary light) neither was it, that they did not beleeve that thoſe things which were prophecyed by them, ſhould come to paſſe, (for they beleeved that man to be *Roeh*, a Seer, one that had ſeen the Counſels of God concerning them; And they beleeved him to be *Nabi*, *venire facientem*, one upon whoſe word they might as infallibly rely, as upon a cauſe, for an effect;) But this was the ſinne of this people, this was the ſorrow of this Prophet, that they did not beleeve theſe predictions to belong to them, they did not beleeve that theſe judgements would fall out in their time. In one word, preſent ſecurity was their ſinne. And was that ſo hainous?

So hainous, as that that is it, with which God was ſo highly incenſed, and with which hee

Eſay 21. 5.

1 Reg. 1.

Pſ. 105. 15.

1 Sam. 9. 9.

Eſay 28. 14.

he meant ſo deeply to affect his people, in that conſiderable paſſage, in that remarkeable, and vehement place, where he expoſtulates thus with them; *Heare ye ſcornfull men*, (yee that make a jeſt, a ſcorn of future judgements) *Heare ye ſcornfull men, that rule this people*, (ſayes God there) (you that have a power over the affections of the people in the Pulpit, and can perſwade what you will, or a power over the wils of the people in your place, and can command what you will) *you that tell them* (ſayes the Prophet there) *we have made a covenant with death, and are at an agreement with hell*, (feare you nothing, let us alone; ambitious Princes ſhall turn their forces another way, antichriſtian plots ſhall be practiſed in other nations) *you that tell them* (ſayes he) *when the overflowing ſcourge ſhall paſſe through, it ſhall not come to you*, (howſoever ſuperſtition be eſtabliſhed in other places, howſoever prevailing armies be multiplied elſe-where, yet you ſhal have your religion, & your peace ſtill; for we have made a covenant with death, & with hell, we are at an agreement) *Heare ye ſcornfull men*, (ſayes God) *you that put this ſcorn upon my predictions, your covenant with death ſhall be diſannulled, and your agreement with death ſhall not ſtand*, (the faire promiſes of others to you, your own promiſes to your ſelves ſhall deceive you) *and the overflowing ſcourge ſhall paſſe thorough, thorough you all, for, you*, (you ſcornfull men) *ſhall be trodden down by it*; *and*, (as it followes there, in an elegant, and a vehement expreſſion) *it ſhall be a vexation, onely to underſtand the report*: You that would not beleeve the report of the Prophet, that for theſe and theſe ſins, ſuch and ſuch Judgements ſhould fall upon you, ſhall be confounded even with the report, the noyſe, the newes, how this overflowing ſcourge hath paſſed thorough your neighbours round about you; how much more with the ſenſe, when you your ſelves ſhall be trodden down by it? There is ſcarce any of the Prophets, in which, God does not drive home this increpation of their ſecurity, and inſenſibleneſſe of future calamities. As in *Eſay*, ſo in *Ezechiel* God ſayes, *what is that Proverb which ye have in the Land of Iſrael?* (it was, it ſeemes, in every mans mouth, proverbially ſpoken by all) what was it? This, *The dayes are prolonged, and every viſion failes; The viſion which he ſayes, is for many dayes to come, and he propheſieth of the times afarre off*. But, (ſayes God there) *In your dayes, O rebellious houſe, will I ſay the word, and performe it*: Not ſay it in our dayes, and performe it upon our children; but God will ſpeake, and ſtrike together, we ſhall heare him, and feele him at once, if wee be not ſeriouſly affected with his predictions.

The ſame way God goes in *Ieremy*, as in *Eſay*, and in *Ezechiel*. *I have ſent unto you all my ſervants, the Prophets*, (ſayes God there) God hath no other ſervants, to this purpoſe, but his Prophets: If your dangers have beene, by Gods appointment, preached to you, God hath done. You muſt not, as *Dives* did, in the behalfe of his brethren, looke for Meſſengers from the ſtate of the dead; you muſt not ſtay for inſtruction, nor for amendment, till you be *Pro mortuis*, (as the Apoſtle ſpeakes) as good as dead, ready to dye; you muſt not ſtay till a Judgement fall, and then preſume of underſtanding by that vexation, or of repentance by that affliction; for, this is to hearken after Meſſengers, from the ſtate of the dead, to think of nothing till we be ready to joyne with them; But as *Abraham* ſayes there to *Dives*, *Thy brethren have the Law, and the Prophets*, and that is enough, that is all, ſo God ſayes here, *I have ſent them all my ſervants, the Prophets*; that is enough, that is all: eſpecially, when, (as God addes there) *He hath riſen early, and ſent his Prophets*, that is, given us warning time enough, before the calamity come neare our owne gates. But when they rejected, and deſpiſed all his Propheſies, and denunciations of future Judgements, then followes the ſentence, the finall, and fearfull ſentence, *The Lord hath forſaken, and rejected them*; Them; whom? as it followes in the ſentence, *The Lord hath forſaken, and rejected the generation of his wrath*; The generation of his wrath? There is more horrour, more conſternation in that manner of expreſſing that rejection, then in the rejection it ſelfe; There is an inſupportable waight, in that word, *His wrath*; but even that is infinitely aggravated in the other, *The generation of his wrath*. God hath forgot that *Iſrael is his Son, and his firſt borne*; So he avowed him to be in *Moſes* commiſſion to *Pharaoh*. God hath forgot that *He rebuked Kings for his ſake*; that he teſtifies to have done in his behalfe, in *David*; God hath forgot that *they were heires according to the promiſe*; that is their dignification in the Apoſtle; forgot that they were *the apple of his own eye*, that they were *as the ſignet upon his own hand*; forgot that *Ephraim is his deare Son*, that he is *a pleaſing child, a child for whom his bowels were troubled*; God hath forgot all theſe paternities, all theſe filiations, all theſe incorporatings, all theſe inviſcerations of Iſrael into his

Eſay 28.18.
Eſay 28.19.
Ezek.12.22.
V.27.
Jer.7.23.
1 Cor.15.
V.29.
Exod.4.22.
pſal.105.15.
Gal.3.29.
Deut.32.10.
Agg.2.23.
Jer.31.20.

A his owne boſome, and Iſrael is become the *generation of his wrath*. Not the ſubject of his wrath; A people upon whom God would exerciſe ſome one act of indignation, in a temporall calamity, as captivity, or ſo; or multiply acts of indignation, in one kinde, as adding of penury or ſickneſſe to their captivity; nor is it onely a multiplying of the kinds of calamity, as the aggravating of temporall calamities with ſpirituall, oppreſſion of body and ſtate, with ſadneſſe of heart, and dejection of ſpirit; for all theſe, as many as they are, are determined in this life; but that which God threatens, is, that he will for their grievous ſinnes, multiply lifes upon them, and make them immortall for immortall torments; They ſhall bee *a generation of his wrath*; they ſhall dye in this world, in his diſpleaſure, and receive a new birth, a new generation in the world to come, in a new capacity of new miſeries; they ſhall dye in the next world, every minute, in the privation of the ſight of God, and every minute receive a new generation, a new birth, a new capacity of reall and ſenſible torments. When God hath ſent all his ſervants, the Prophets, and ſo done all that is neceſſary for premonition, and riſen early to ſend thoſe Prophets, warned them time enough, to avoid the danger, and they are not affected with the ſenſe of theſe predictions, God ſhall make them, us, any State, any Church, the generation of his wrath, God ſhall forget his former paternities, and our former filiations; forget his mercies exhibited to us in the reformation of Religion, in the preſervation of our State, in the augmenting and adorning of our Church, and after all this, make us the *generation of his wrath*. And this may well be conceived to be the lamentable ſtate deplored in this text, as the words are conſidered in their firſt place, the Prophet *Eſay*, *Lord, who hath beleeved our report*. But this is brought nearer to us, in the ſecond place, as wee have the words in S. *Iohn*; where we doe not conſider things in a remote diſtance, but Chriſt was in a perſonall and actuall exerciſe of his works of power, and ſoveraignty, and yet the Evangeliſt comes to this, *Lord, who hath beleeved this report?* Iohn 12.38.

2 Part.

That's true in a great part, which *Irenæus* ſaies, *Prophetiæ antequam effectum habent, ænigmata ſunt, & ambiguitates hominibus*, That prophecies till they come to be fulfilled, are but clouds in the eyes, and riddles in the underſtanding of men. So, many particulars, concerning the calling of the Jews, concerning the time, and place, and perſon, and duration, and actions of Antichriſt, concerning the generall Judgement, and other things, that lye yet, as an Embryon, as a child in the mothers wombe, embowelled in the wombe of prophecie, are yet but as clouds in the eyes, as riddles in the underſtandings of the learneſt men. *Daniel* himſelfe, found that which he found in the Prophet *Ieremy*, concerning the deliverance of Iſrael from Babylon, to be wrapped up in ſuch a cloud, as that it is fairely collected by ſome, that *Daniel* himſelfe at that time, did not clearly underſtand the Prophet *Ieremy*. But theſe clouds, for the moſt part, ariſe in us, out of our curioſity, that wee will needs know the time, when theſe prophecies ſhall be fulfilled; when the Jews ſhall be called, when Antichriſt ſhall be fully manifeſted, when the day of Judgement ſhall be: And ſo, for ſuch queſtions as theſe, Chriſt enwraps not onely his Apoſtles, but himſelfe in a cloud; for, that cloud which he caſts upon them, *Non eſt veſtrum*, It belongs not to you, to know times, and ſeaſons, he ſpreads upon himſelfe alſo, *Non eſt meum*, It belongs not to me, not to me, as the Son of man, to know when the day of Judgment ſhall be. But for that uſe of a prophecy, that the prediction of a future Judgement ſhould induce a preſent repentance, that was never an enigmaticall, a cloudy doctrine, but manifeſt to all, in all prophecies of that kinde. But this, this commination of future judgements, for preſent repentance, wrought not upon theſe men; but, becauſe they have no changes, therefore they feare not God: And, becauſe ſentence againſt an evill worke, is not executed ſpeedily, therefore their hearts are fully ſet in them, to do evill. But now, in the manifeſtation of Chriſt, they ſaw evident changes; changes, and revolutions in the higheſt ſpheare; they ſaw a new King, and they heard ſtrangers proclaime him; forraigne Kings doe not ſend Ambaſſadors to congratulate, but come in perſon, to doe their homage, and aske their audience in that ſtyle, *Where is he that is borne King of the Iews?* not an elective, not an arbitrary, not a conditionall, a proviſionall King, but an hereditary, a naturall King, *Borne King of the Iews*. They heare ſtrangers proclaime him, and they proclaime him themſelves, in that act of Recognition, in that acclamatory Hoſanna, in this Chapter, *Bleſſed is* the King of Iſrael, *that commeth in the name of the Lord*. They ſaw changes; changes with which *Herod* was troubled, and all Jeruſalem with him. And they ſaw ſentence executed; for, as ſoone as Chriſt manifeſted himſelfe, *Iohn Baptiſt* ſaies, Pſal. 55.19. Eccleſ. 8.11. Mat. 2.2. v. 13. Mat. 3.3.

*Now*,

Mat. 3.10. Mat. 3.12. *Now*, now that Christ declares himselfe, *the axe is laid unto the roote of the tree*, and now, saies he, *His fanne is in his hand, and he will purge his floore.* And this sentence he executed, this regall power he exercised, not onely after that Recognition of his subjects, in their *Hosannaes* in this chapter, (for, upon that, he did go into the Temple, and cast out the buyers, and sellers) but some yeares before that, at his first manifestation of himselfe, and

Iohn 2.3. soone after *Iohn Baptists Now, now is the axe laid to the roote of the Tree,* did Christ execute this sentence, not onely to drive, but to scourge them out, that prophaned the Temple; which was the second miracle, that we ascribe to Christ. Indeed all his miracles were so many acts, not onely of his regall power over some men, but of his absolute prerogative, over the whole frame, and body of nature. Nor can we conceive how the beholders of those miracles, could argue to themselves, otherwise then thus; The winds and seas obey this man, for when he suffers them, the winds roare, and when hee whispers a silence to them, they are silenced; The Devils and uncleane spirits obey him; for when he suffers it, they preach his glory, and when he refuses honour from so dishonourable mouths, they are silent. Death it selfe obeyes him; for, when he will, death withholds his hand from closing that mans eye, that lyes upon his last gaspe, and the last stroke of his bell, and hee does not die; and, when he will, death withdraws his hand from him, who had beene foure daies in his possession, and redelivers *Lazarus* to a new life. This they saw; and could they choose but say, the wind, and the sea, the devill, and uncleane spirits, and death it selfe obeyes this man, how shall we stand before this man, this King, this God? yet for all this voice, this loud voice of miracles, (for when S. *Chrysostome* sayes, *Omni tuba clarior per opera demonstratio*, Every good worke hath the voyce of a trumpet, every miracle hath the voice of thunder,) for all this loud voice, (as it is said in the verse before the text, *Though he had done so many miracles before them, yet they beleeved not on him*) it is faine to come to that, *Quis credidit, Lord who hath beleeved this report?* The first of

Esay 9.6. those great names which were given to Christ, in the Prophet *Esay*, was *Mirabilis, The wonderfull*, The supernaturall man, the man that workes miracles; for, of the Apostles it is said, by them, great miracles were wrought, but God wrought those miracles, by them. Christ wrought his miracles himself; And his Birth, and his Life, and Death, and Resurrection, and Ascension, were all complicated, and elemented of miracles. If hee fasted himselfe, he did that miraculously; and it was with a miracle, when he feasted others.

Mark. 1.34. Mat. 9.35. *He healed many that were sick of divers diseases, and cast out many Devils*, saies S. *Marke*; And S. *Matthew* carries it a great deale farther, *Hee went about all the Cities, and villages, healing every sickenesse, and every disease among the people.* Therefore Christ makes that, (the evidence of his miracles) the issue betweene them, If these mighty works had beene

Mat. 11.21. done in Tyre and Sidon, Tyre and Sidon would have repented; And therefore he places

Iohn 15.22. their inexcusableneſſe in that, *If I had not come, and spoken to them, they had had no sinne*; Nay, if I had not spoken to them, in this loud voyce, the voyce of miracles, they might have had some cloake for their sinne, but now they have none, saies Christ in that place; And, beloved, are not we inexcusable in that degree? Have not wee seene changes, and seene judgements executed, and seene miraculous deliverances, and yet *Domine quis credidit? Lord who hath beleeved these reports?*

I would wee could but take aright a mis-taken translation, and make that use that is offered us in others error. The vulgar Edition, the translation of the Roman Church, reads that place, in the 77. Psalme and 11. verse thus, *Nunc cœpi*, saies *David*, Now I have taken out my lesson the right way, now I have laid hold upon God by the right handle, *Nunc cœpi*, Now I have all that I need to have; what is it? This; *Hæc mutatio dextræ Dei*, this is to take out my lesson aright, to understand God truly, and to know, & acknowledge, that this change which I see, is an act of the right hand of God, and that it is a judgement, and not an accident. O, beloved, that wee would not be afraid of giving God too much glory; not afraid of putting God into too much heart; or of making God too imperious over us, by acknowledging, that *Hæc mutatio dextræ Dei*, that all our changes are acts of the right hand of God, and come from him. But we are not onely subject to the Prophets increpation, *Quis credit*, that we doe not beleeve Gods warnings of future judgements, but to the Euangelists increpation, in the person of Christ, *Quis credidit?* we do not beleeve present judgements to be judgements. An invincible navy hath beene sent against us, and defeated, and we sacrifice to a casuall storme for that; wee say the winds delivered us. A powder treason hath been plotted, and discovered, and we sacrifice

to

A to a caſuall letter for that; we ſay, the letter delivered us. A devouring plague hath raigned, and gone out againe, and we ſacrifice to an early froſt for that; we ſay, the cold weather delivered us. Domeſtique encumbrances, perſonall infirmities, ſadneſſe of heart, dejection of ſpirit oppreſſes us, and then weares out, and paſſes over, and we ſacrifice for that, to wine, and ſtrong drinke, to muſique, to Comedies, to converſation, and to all *Iobs* miſerable comforters; wee ſay, it was but a melancholique fit, and good company hath delivered us of it. But when God himſelfe ſaies, *There is no evill done in the City, but I doe it*, we may be bold to ſay, there is no good done in the world but hee does it. The very calamities are from him; the deliverance from thoſe calamities much more. All comes from Gods hand; and from his hand, by way of hand-writing, by way of letter, and inſtruction to us. And therefore to aſcribe things wholy to nature, to fortune, to power, to ſecond cauſes, this is to miſtake the hand, not to know Gods hand; But to
B acknowledge it to be Gods hand, and not to read it, to ſay that it is Gods doing, and not to conſider, what God intends in it, is as much a ſlighting of God, as the other. Now, in every ſuch letter, in every judgement, God writes to the King; but it becomes not me to open the Kings letter, nor to preſcribe the King his interpretation of that judgement. In every ſuch letter, in every judgement God writes to the State; but I will not open their letter, nor preſcribe them their interpretation of that judgement; God, who of his goodneſſe hath vouchſafed to write unto them in theſe letters, of his abundant goodneſſe interprets himſelfe to their religious hearts. But then, in every ſuch letter, in every judgement, God writes to me too; and that letter I will open, and read that letter; I will take knowledge that it is Gods hand to me, and I will ſtudy the will of God to me in that letter; and I will write back again to my God and return him an anſwer, in the amendment of my life, and give him my reformation for his information. Elſe I am
C fallen lower then under the Prophets increpation, *non credidi*, I have not beleeved comminations of future judgements, under Chriſts increpation too, *non credidi*, I doe not beleeve judgements to be judgements, or (which is as dangerous an ignorance) not to be inſtructive judgements, medicinall and catechiſticall judgements to me. And this may well be the explication, at leaſt, the application and accommodation of theſe words, *Lord who hath beleeved our report*, in thoſe places, the Prophet *Eſay*, and the Euangeliſt S. *Iohn*. There remaines only the third place, where we have theſe words in the Apoſtle S. *Paul*, and in them, there, doe not conſider, a prophecy of a future Chriſt, as in Rom. 10. 16.
*Eſay*, nor a hiſtory of a preſent Chriſt, as in S. *Iohn*, but we conſider an application of all, prophecy, and hiſtory, all that was foretold of Chriſt, all that was done and ſuffered by Chriſt, in this, that there is a Church inſtituted by Chriſt, endowed with meanes of reconciling us to God, what judgements ſoever our ſins have drawen God to threaten a-
D gainſt us, or to inflict upon us; and yet for all theſe offers, of all theſe helps, the Miniſter is put to this ſad expoſtulation, *Domine, quis credidit? Lord, who hath beleeved our report?*

Here then the Apoſtles expoſtulation with God, and increpation upon the people, 3. Part.
may uſefully be conceived to be thus carried; from the light and notification of God, which we have in nature, to a clearer light, which we have in the Law and Prophets, and then a clearer then that in the Goſpell, and a clearer, at leaſt a nearer then that, in the Church. Firſt then, even the naturall man is inexcuſable (ſayes this Apoſtle) if he doe not ſee the inviſible God in the viſible creature; inexcuſable, if he doe not reade the law written in his own heart. But then, *Quis credidit auditui ſuo?* who hath beleeved his own report? who does reade the Law written in his own heart? who does come home to Church to himſelf, or hearken to the motions of his own ſpirit, what he ſhould doe, or
E what will become of him, if he doe ſtill as he hath done? or who reades the hiſtory of his own conſcience, what he hath done, and the judgements that belong to thoſe former actions? Therefore we have a clearer light then this; *Firmiorem propheticum ſermonem*, ſayes S. *Peter*, *We have a more ſure word of the Prophets*; that is, as S. *Auguſtine* reades that 2 Pet. 1. 19.
place, *clariorem*, a more manifeſt, a more evident declaration in the Prophets, then in nature, of the will of God towards man, and his rewarding the obedient, and rejecting the diſobedient to that will. But then, *Quis credidit auditui prophetico*, who hath beleeved the report of the Prophet, ſo far, as to be ſo moved and affected with a propheey, as to ſuſpect himſelfe, and apply that prophecy to himſelfe, and to ſay this judgement of his belongs to this ſin of mine? Therefore we have a clearer light then this; *God, who* Heb. 1. 1.
*at ſundry times, and in divers manners, ſpake to the Fathers by the Prophets, hath in theſe laſt*

 *dayes*

*dayes ſpoke to us by his Son*, ſayes the Apoſtle; He ſpake perſonally, and he ſpake aloud, A
in the declaration of Miracles; But, *Quis credidit auditui ſibi?* who beleeved even his
report? did they not call his preaching ſedition, and call his Miracles conjuring? There-
fore we have a clearer, that is, a nearer light then the written Goſpell, that is, the Church.
For, the principall intention in Chriſts Miracles, even in the purpoſe of God, was but
thereby to create and conſtitute, and eſtabliſh an aſſurance, that he that did thoſe Mira-
cles, was the right man, the true Meſſias, that Son of God, who was made man for the
redemption and ranſome of the whole world. But then, that which was to give them
their beſt aſſiſtance, that that was to ſupply all, by that way, to apply this generall re-
demption to every particular ſoule, that was the eſtabliſhing of a Church, of a viſible and
conſtant, and permanent meanes of ſalvation, by his Ordinances there, *uſq; ad conſumma-*
*tionem*, till the end of the world. And this is done, ſayes this Apoſtle here; Chriſt is
come, and gone, and come again; Born, and dead, and riſen again; Aſcended, and B
ſate at the right hand of his Father in our nature, and deſcended again in his Spirit, the
Holy Ghoſt; that Holy Ghoſt hath ſent us, us the Apoſtles; we have made Biſhops;
they have made Prieſts and Deacons; and ſo that body, that family, that houſhold of
Ver. 14. the faithfull, by their Miniſtery is made up. 'Tis true, ſayes the Apoſtle here, Men can-
not be ſaved without calling upon God; nor call upon him acceptably without Faith;
nor beleeve truly without Hearing; nor heare profitably without Preaching; nor preach
avowably, and with a bleſſing, without ſending; All this is true ſayes our Apoſtle in
this place; but all this is done; ſuch a ſending, ſuch a preaching, ſuch a hearing is eſta-
Ver. 19. bliſhed; For, I ask but this, ſayes he, *Have they not heard? Yes verily, their ſound went*
*into all the earth, and their words unto the end of the world*; And, for my ſelfe, ſayes he, *I*
Rom. 15. 20. *have ſtrived to preach the Goſpell, where Chriſt was not named*; that is, to carry the Church
farther then the reſt had carried it, and now all is done, ſayes the Apoſtle. So that here C
is the caſe, if the naturall man ſay, alas they are but dark notions of God which I have in
nature; if the Jew ſay, alas they are but remote and ambiguous things which I have of
Chriſt in the Prophets; If the ſlack and hiſtoricall Chriſtian ſay, alas they are but ge-
nerall things, done for the whole world indifferently, and not applyed to me, which I
reade in the Goſpell, to this naturall man, to this Jew, to this ſlack Chriſtian, we pre-
ſent an eſtabliſhed Church, a Church endowed with a power, to open the wounds of
Chriſt Jeſus to receive every wounded ſoule, to ſpread the balme of his blood upon eve-
ry bleeding heart; A Church that makes this generall Chriſt particular to every Chri-
ſtian, that makes the Saviour of the world, thy Saviour, and my Saviour; that offers
the originall ſinner Baptiſme for that; and the actuall ſinner, the body and blood of
Chriſt Jeſus for that; a Church that mollifies, and entenders, and ſhivers the preſumptu-
ous ſinner with denouncing the judgements of God, and then, conſolidates and eſtabli- D
ſhes the diffident ſoule with the promiſes of his Goſpell; a Church, in contemplation
whereof, God may ſay, *Quid potui Vineæ*, what could I doe more for my people then I
have done? firſt to ſend mine only Son to die for the whole world, and then to ſpread a
Church over the whole world, by which that death of his might be life to every ſoule.
This we preach, this we propoſe, according to that commiſſion put into our hands, *Ite,*
*prædicate*, *Goe, and preach the Goſpell to every creature*, and yet, *Domine, quis credidit?*
*Lord, who hath beleeved our report?*

In this then, the Apoſtle and this Text, places the inflexible, the incorrigible ſtiffe-
neſſe of mans diſobedience, in this he ſeales up his inexcuſableneſſe, his irrecoverable-
neſſe, firſt, that he is not afraid of future judgements, becauſe they are remote; then, that
he does not beleeve preſent judgements to be judgements, becauſe he can make ſhift to
call them by a milder name, accidents, and not judgements, and can aſſigne ſome natu- E
rall, or morall, or caſuall reaſon for them. But eſpecially in this, that he does not be-
leeve a perpetuall preſence of Chriſt in his Church, he does not beleeve an Ordinance of
meanes, by which, all burdens of bodily infirmities, of croſſes in fortune, of dejection
of ſpirit, and of the primary cauſe of all theſe, that is, ſin it ſelfe may be taken off, or made
eaſie unto him; he does not beleeve a Church.

Now, as in our former part we were bound to know Gods hand, and then bound to
reade it, to acknowledge a judgement to be a judgement, and then to conſider what God
intended in that judgement, ſo here we are bound to know the true Church, and then
to know what the true Church propoſes to us. The true Church is that, where the word

is

A is truely preached, and the Sacraments duly adminiſtred. But it is the Word, the Word inſpired by the holy Ghoſt; not Apocryphall, not Decretall, not Traditionall, not Additionall ſupplements; and it is the Sacraments, Sacraments inſtituted by Chriſt himſelf, and not thoſe ſuper-numerary ſacraments, thoſe poſthume, *poſt-nati* ſacramẽts, that have been multiplyed after: and then, that which the true Church propoſes, is, all that is truly neceſſary to ſalvation, and nothing but that, in that quality, as neceſſary. So that Problematical points, of which, either ſide may be true, & in which, neither ſide is fundamentally neceſſary to ſalvation, thoſe marginal & interlineary notes, that are not of the body of the text, opinions raiſed out of ſingularity, in ſome one man, and then maintained out of partiality, and affection to that man, theſe problematicall things ſhould not be called the Doctrine of the Church, nor lay obligations upon mens conſciences; They ſhould not diſturb the general peace, they ſhould not extinguiſh particular charity towards one another.

B The Act then, that God requires of us, is to beleeve: ſo the words carry it in all the three places: The Object, the next, the neareſt Object of this Belief, is made the Church; that is, to beleeve that God hath eſtabliſhed means for the application of Chriſts death, to all, in all Chriſtian Congregations. *All things are poſſible to him that beleeveth*, ſaith our Saviour; In the Word, and Sacraments, there is Salvation to every ſoule, that beleeves there is ſo: As on the other ſide, we have from the ſame mouth, and the ſame pen, *He that beleeveth not, is damned.* Faith then being the root of all, and God having vouchſafed to plant this root, this faith, here in his terreſtriall paradiſe, and not in heaven; in the manifeſt miniſtery of the Goſpell, and not in a ſecret and unrevealed purpoſe, (for faith comes by hearing, and hearing by preaching, which are things executed and tranſacted here in the Church) be thou content with thoſe meanes which God hath ordained, and take thy faith in thoſe meanes, and beleeve it to be *influxus ſuaſorius*, that C it is an influence from God, but an influence that works in thee by way of perſwaſion, and not of compulſion; It convinces thee, but it doth not conſtraine thee: It is, as S. *Auguſtine* ſayes excellently, *Vocatio congrua*, it is the voice of God to thee: but, his voice then, when thou art fit to heare, and anſwer that voice; not fitted by any exaltation of thine own naturall faculties, before the cõming of grace; nor fitted by a good husbanding of Gods former grace, ſo as in rigor of juſtice to merit an increaſe of grace, but fitted by his preventing, his auxiliant, his concomitant grace, grace exhibited to thee, at that time when he calls thee: for, ſo ſaies that Father, *Sic eum vocat, quo modo ſcit ei congruere, ut vocantẽ non reſpuat*: God calls him then, when he knows he wil not reſiſt his calling; But he doth not ſay, then, when he cãnot reſiſt; that needs not be ſaid. But, as there is *põdus gloriæ*, as the Apoſtle ſpeaks, *an eternall weight of glory*, which mans underſtanding cannot cõprehend; ſo there is *Pondus gratiæ*, a certain weight of grace, that God layes upon that ſoule, D which ſhall be his, under which that ſoule ſhall not eaſily bend it ſelf any way from God.

This then is the ſumme of this whole Catechiſme, which theſe words, in theſe three places doe conſtitute: Firſt, that we be truely affected with Gods fore-warnings, and ſay there, *Domine credo*, Lord I beleeve that report, I beleeve that judgement to be denoun ced againſt my ſin: And then, that we be duely affected with preſent changes, and ſay there, *Domine credo*, Lord I beleeve that report, I beleeve this judgement to come from thee, and to be a letter of thy hand; Lord enlighten others to interpret it aright, for thy more publique glory, and me, for my particular reformation. And then, laſtly, to be ſincerely, and ſeriouſly affected with the Ordinances of his Church, and to reſt in them, for the means of our ſalvation; and to ſay there, *Domine credo*, Lord I beleeve this report, I beleeve that I cannot be ſaved without beleeving, nor beleeve without hearing; And therefore, whatſoever thou haſt decreed to thy ſelfe above in heaven, give me a holy aſſi- E duity of indevor, and peace of conſcience, in the execution of thy Decrees here; And let thy Spirit beare witneſſe with my ſpirit, that I am of the number of thine elect, becauſe I love the beauty of thy houſe, becauſe I captivate mine underſtanding to thine Ordinances, becauſe I ſubdue my will to obey thine, becauſe I find thy Son Chriſt Jeſus made mine, in the preaching of thy word, and my ſelfe made his, in the adminiſtration of his Sacraments. And keep me ever in the armes, and boſome of that Church, which without any tincture, any mixture, any leaven of ſuperſtition, or Idolatry, affords me all that is neceſſary to ſalvation, and obtrudes nothing, enforces nothing to be beleeved, by any Determination, or Article of hers that is not ſo. And be this enough for the Explication, and Application, and Complication of theſe words, in all theſe three places.

Mar. 9 23.

Mar. 16. 16.

# SERMON VII.
## *Preached upon Chriſtmas day.*

JOHN 10. 10.

*I am come that they might have life, and that they might have it more abundantly.*

THE Church celebrates this day, the Birth of our Lord and Saviour Chriſt Jeſus, bleſſed for ever; And though it fall amongſt the ſhorteſt dayes in the yeere, yet of all the Feſtivals in the yeere, it is the longeſt: It is a day that conſiſts of twelve dayes; A day not meaſured by the naturall and ordinary motion of the Sun, but by a ſupernaturall and extraordinary Star, which appeared to the Wiſemen of the Eaſt, this day, and brought them to Chriſt, at Bethlem, upon Twelfe day. That day, Twelfe day, the Church now calls the Epiphany; The ancient Church called this day (Chriſtmas day) the Epiphany. Both dayes together, and all the dayes betweene, This day, when Chriſt was manifeſted to the Jews, in the Shepheards by the Angels, and Twelfe day, when Chriſt was manifeſted to the Gentiles in thoſe Wiſemen of the Eaſt, make up the Epiphany, that is, the manifeſtation of God to man. And as this day is in ſuch a reſpect a longer day then others, ſo, if we make longer houres in this day, then in other dayes; if I extend this Sermon, if you extend your Devotion, or your Patience, beyond the ordinary time, it is but a due, and a juſt celebration of the Day, and ſome accommodation to the Text, for, I am come, as he, in whoſe Name and Power I came, came; and he tels you, that *He came that you might have life, and might have it more abundantly.*

God, who vouchſafed to be made Man for man, for man vouchſafes alſo to doe all the offices of man towards man. He is our Father, for he made us: Of what? Of clay; So God is *Figulus*, ſo in the Prophet; ſo in the Apoſtle, God is our Potter. God ſtamped his Image upon us, and ſo God is *Statuarius*, our Minter, our Statuary. God clothed us, and ſo is *veſtiarius*; he hath opened his wardrobe unto us. God gave us all the fruits of the earth to eate, and ſo is *œconomus*, our Steward. God poures his oyle, and his wine into our wounds, and ſo is *Medicus*, and *Vicinus*, that Phyſitian, that Neighbour, that Samaritan intended in the Parable. God plants us, and waters, and weeds us, and gives the increaſe; and ſo God is *Hortulanus*, our Gardiner. God builds us up into a Church, and ſo God is *Architectus*, our Architect, our Builder; God watches the City when it is built; and ſo God is *Speculator*, our Sentinell. God fiſhes for men, (for all his *Iohns*, and his *Andrews*, and his *Peters*, are but the nets that he fiſhes withall) God is the fiſher of men; And here, in this Chapter, God in Chriſt is our Shepheard. The book of *Iob* is a repreſentation of God, in a Tragique-Comedy, lamentable beginnings comfortably ended: The book of the Canticles is a repreſentation of God in Chriſt, as a Bridegroom in a Marriage-ſong, in an Epithalamion: God in Chriſt is repreſented to us, in divers formes, in divers places, and this Chapter is his Paſtorall. The Lord is our Shepheard, and ſo called, in more places, then by any other name; and in this Chapter, exhibits ſome of the offices of a good Shepheard. Be pleaſed to taſte a few of them. Firſt, he ſayes, *The good Shepheard comes in at the doore*, the right way. If he come in at the window, that is, alwayes clamber after preferment; If he come in at vaults, and cellars, that is, by clandeſtin, and ſecret contracts with his Patron, he comes not the right way: When he is in the right way, *His ſheep heare his voyce*: firſt there is a voyce, He is heard; Ignorance doth not ſilence him, nor lazineſſe, nor abundance of preferment; nor indiſcreet, and diſtempered zeale does not ſilence him; (for to induce, or occaſion a ſilencing upon our ſelves, is as ill as the ignorant, or the lazie ſilence) There is a voyce, and (ſayes that Text) is is his voyce, not alwayes another in his roome; for (as it is added in the next verſe)

Mal. 2. 10.
Eſay 45. 9.
Rom. 9. 21.
Gen. 1. 27.
Gen. 3. 21.
Gen. 1. 29.
Luke 10.
1 Cor. 3. 6.
Acts 20. 32.
Pſal. 127. 1.
Mat. 4. 19.
Joh. 10. 1.
Ver. 3.

*The*

A *The ſheep know his voyce*, which they could not doe, if they heard it not often, if they were not uſed to it. And then, for the beſt teſtimony, and conſummation of all, he ſayes, *The good Shepheard gives his life for his ſheep*. Every good Shepheard gives his life, that is, ſpends his life, weares out his life for his ſheep: of which this may be one good argument, That there are not ſo many crazie, ſo many ſickly men, men that ſo ſoon grow old in any profeſſion, as in ours. But in this, Chriſt is our Shepheard in a more peculiar, and more incommunicable way, that he is *Paſtor humani generis, & eſca*; firſt, that he feeds not one Pariſh, nor one Dioceſſe, but *humanum genus*, all Mankinde, the whole world, and then feeds us ſo, as that he is both our *Paſtor*, and our *Paſture*, he feeds us, and feeds us with himſelfe, for, *His fleſh is meat indeed, and his blood is drink indeed*. And therefore *Honor celebratur totius gregis, per annua feſta paſtoris*: As often as we come to celebrate the comming of this Shepheard, in giving that honour, we receive an honour, becauſe that is
B a declaration, that we are the ſheepe of that paſture, and the body of that head. And ſo much being not impertinently ſaid, for the connexion of the words, and their complication with the day, paſſe we now to the more particular diſtribution and explication thereof, *I am come that they might have life, and that they might have it more abundantly*.

In theſe words, our parts will be three; for, firſt we muſt conſider the Perſons, The Shepheard and the ſheep, God and Man, Him and Them, Them indefinitely, all them, all men, *I came*, ſayes Chriſt, I alone, *that they*, all they *might have life*: And ſecondly we conſider the action it ſelf, as it is wrapped up in this word, *veni, I came*; for, that is firſt, that he who was alwaies omnipreſent, every where before, did yet ſtudy a new way of comming, & communicating himſelf with man, *veni, I came*, that is, *novo modo veni*, I came by a new way; And then, that he, who fed his former flock but with Propheſies, and promiſes, that he would come, feeds us now with actuall performances, with his reall preſence, and the
C exhibition of himſelf. And laſtly we ſhall conſider the end, the purpoſe, the benefit of his comming, which is *life*: And firſt, *ut daret*, that he might give life, bring life, offer life to the world, (which is one mercy) and then, *ut haberent*, that we might have it, embrace it, poſſeſſe it, (which is another) and, after both, a greater then both, that we might have this life *abundantius*, more abundantly; which is, firſt, *abundantius illis*, more abundantly then other men of this world, and then *abundantius ipſis*, more abundantly then we our ſelves had it in this world, in the world to come; for, therefore *he came, that we might have life, and might have it more abundantly*.

First then, in our firſt part, we conſider the Perſons, The Shepheard and the Sheepe, Him and Them, God and Man; of which Perſons, the one for his Greatneſſe, God, the other for his littleneſſe, man, can ſcarce fall under any conſideration. What eye can fixe it ſelf upon Eaſt and Weſt at once? And he muſt ſee more then Eaſt and Weſt, that ſees
D God, for God ſpreads infinitely beyond both: God alone is all; not onely all that is, but all that is not, all that might be, if he would have it be. God is too large, too immenſe, and then man is too narrow, too little to be conſidered; for, who can fixe his eye upon an Atome? and he muſt ſee a leſſe thing then an Atome, that ſees man, for man is nothing. First, for the incomprehenſibleneſſe of God, the underſtanding of man, hath a limited, a determined latitude; it is an intelligence able to move that Spheare which it is fixed to, but could not move a greater: I can comprehend *naturam naturatam*, created nature, but for that *natura naturans*, God himſelfe, the underſtanding of man cannot comprehend. I can ſee the Sun in a looking-glaſſe, but the nature, and the whole working of the Sun I cannot ſee in that glaſſe. I can ſee God in the creature, but the nature, the eſſence, the ſecret purpoſes of God, I cannot ſee there. There is *defatigatio in intellectualibus*, ſayes the ſaddeſt and ſoundeſt of the Hebrew Rabbins, the ſoule may be
E tired, as well as the body, and the underſtanding dazeled, as well as the eye. It is a good note of the ſame Rabbi, upon thoſe words of *Solomon*, *fill not thy ſelfe with hony, leſt thou vomit it*, that it is not ſaid, that if thou beeſt cloyd with it, thou maiſt be diſtaſted, diſaffected towards it after, but thou maiſt vomit it, and a vomit works ſo, as that it does not onely bring up that which was then, but that alſo which was formerly taken. Curious men buſie themſelves ſo much upon ſpeculative ſubtilties, as that they deſert, and abandon the ſolid foundations of Religion, and that is a dangerous vomit; To ſearch ſo farre into the nature, and unrevealed purpoſes of God, as to forget the nature, and duties of man, this is a ſhrewd ſurfet, though of hony, and a dangerous vomit. It is not needfull for thee, to ſee the things that are in ſecret, ſayes the wiſe man, *non indiges*, thou needeſt

V. 4. V. 11. *Maximus.* Joh. 6. Leo. *Diviſio.* 1 Part. *Perſonæ.* *Deus.* R. Moſes. Pro. 25. 16. Eccluſ. 3. 23.

deſt not that knowledge: Thou maiſt doe well enough in this world, and bee Gods good ſervant, and doe well enough in the next world, and bee a glorious Saint, and yet never ſearch into Gods ſecrets. *Te decet Hymnus*, (ſo the vulgar reades that place) To thee, O Lord, belong our Hymnes, our Pſalmes, our Prayſes, our cheerefull acclamations; and conformably to that, we tranſlate it, *Praiſe waiteth for thee, O God in Sion:* But if we will take it according to the Originall, it muſt be, *Tibi ſilentium laus eſt*, Thy praiſe, O Lord, conſiſts in ſilence: That that man praiſes God beſt, that ſayes leaſt of him; of him, that is of his nature, of his eſſence, of his unrevealed will, and ſecret purpoſes. *O that men would praiſe the Lord*, is *Davids* provocation to us all, but how? *O that men would praiſe the Lord, and declare his wondrous works to the ſons of men!* but not to goe about to declare his unrevealed Decrees, or ſecret purpoſes, is as good a way of praiſing him, as the other. And therefore, O that men would praiſe the Lord, ſo, forbeare his Majeſty, when he is retired into himſelfe, in his Decrees, and magnifie his Majeſty, as he manifeſts himſelfe to us, in the execution of thoſe Decrees; of which, this in our Text is a great one, that he that is infinitely more then all, deſcended to him, that is infinitely leſſe then nothing; which is the other perſon whom we are to conſider in this part, *ille illis*, I to them, God to us.

Pſ.65.1.

*Illis.*

The Hebrew Doctors almoſt every where repeat that adage of theirs, *lex loquitur linguam filiorum hominum*, God ſpeakes mens language, that is, the Holy Ghoſt in the Scriptures deſcends to the capacity and underſtanding of man, and ſo preſents God in the faculties of the minde of man, and in the lineaments of the body of man. But yet, ſay they, there is never braine, nor liver, nor ſpleene, nor any other inward part aſcribed to God, but onely the heart. God is all heart, and that whole heart, that inexhauſtible fountaine of love, is directed wholly upon man. And then, though in the Scriptures, thoſe bodily lineaments, head and feet, and hands, and eyes, and eares be aſcribed to God, God is never ſaid to have ſhoulders; for, ſay they, ſhoulders are the ſubjects of burdens, and therein the figures of patience, and ſo God is all ſhoulder, all patience; he heares patiently, he ſees patiently, he ſpeakes patiently, he dyes patiently: And is there a patience beyond that? In Chriſt there is, he ſuffers patiently a quotidian Crucifying; we kill the Lord of Life every day, every day we make a mock of Chriſt Jeſus, and tread the blood of the Covenant under our feet every day: And as though all his paſſion, and blood, and wounds, and heart, were ſpent by our former oathes, and blaſphemies, we crucifie him dayly by our dayly ſins, that we might have new blood, and heart, and wounds to ſweare by; and all this hee ſuffers patiently, and after all this, *ille illis*, to this man, this God comes.

*Illis, qui nihil.* Eſay.40.15.

He to us, God to man; all to nothing: for upon that we inſiſt firſt, as the firſt diſproportion betweene us, and ſo the firſt exaltation of his mercy towards us. *Man is*, ſayes the Prophet *Eſay*, *Quaſi ſtilla ſitulæ*, *As a drop upon the bucket*. Man is not all that, not ſo much as that, as a drop upon the bucket, but *quaſi*, ſomething, ſome little thing towards it; and what is a drop upon the bucket, to a river, to a ſea, to the waters above the firmament? Man to God? *Man is*, ſayes the ſame Prophet in the ſame place, *Quaſi momentum ſtateræ*; we tranſlate it, *As ſmall duſt upon the balance*: Man is not all that, not that ſmall graine of duſt; but *quaſi*, ſome little thing towards it: And what can a graine of duſt work in governing the balance? What is man that God ſhould be mindfull of him? Vanity ſeemes to be the lighteſt thing, that the Holy Ghoſt could name; and when he had named that, he ſayes, and ſayes, and ſayes, often, very, very often, *All is vanity*. But when he comes to waigh man with vanity it ſelfe, he findes man lighter then vanity: *Take*, ſayes he, *great men, and meane men altogether, and altogether they are lighter then vanity.* When that great Apoſtle ſayes of himſelfe, that he was in *nothing behinde the very chiefeſt of the Apoſtles*, and yet, for all that, ſayes he was nothing; who can think himſelfe any thing, for being a Giant in proportion, a Magiſtrate in power, a Rabbi in learning, an Oracle in Counſell? Let man be ſomething; how poore, and inconſiderable a ragge of this world, is man? Man, whom *Paracelſus* would have undertaken to have made, in a Limbeck, in a Furnace: Man, who, if they were altogether, all the men, that ever were, and are, and ſhall be, would not have the power of one Angel in them all, whereas all the Angels, (who, in the Schoole are conceived to be more in number, then, not onely all the Species, but all the individualls of this lower world) have not in them all, the power of one finger of Gods hand: Man, of whom when *David* had ſaid, (as the loweſt diminution

Pſ.62.9.

2 Cor.12.11.

L.1.de rerum generatione.

A nution that he could put upon him) *I am a worme and no man*, He might have gone lower, and ſaid, I am a man and no worm; for man is ſo much leſſe then a worm, as that wormes of his own production, ſhall feed upon his dead body in the grave, and an immortall worm gnaw his conſcience in the torments of hell. And then, if that which God, and God in the counſaile and concurrence, and cooperation of the whole Trinity hath made thee, Man, be nothing, canſt thou be proud of that, or think that any thing which the King hath made thee, a Lord, or which thy wife hath made thee, Rich, or which thy riches have made thee, an Officer? As *Iob* ſayes of impertinent comforters, miſerable comforters, ſo I ſay of theſe Creations, miſerable creations are they all. Only as thou maiſt be a new creature in Chriſt Jeſus, thou maiſt be ſomething; for that's a nobler, and a harder creation then the firſt; when God had a clod of red earth in his hand, to make me in *Adam*, he had more towards his end, then when he hath me, an unregenerate, and B rebellious ſoule, to make a new creature in Chriſt Jeſus. And yet *Ille illis*, to this man comes this God, God that is infinitely more then all, to man that is infinitely leſſe then nothing, which was our firſt diſproportion, and the firſt exaltation of his mercy; and the next is, *Ille illis, Illis qui hoſtes*, that this God came to this man, then when this man was a profeſſed enemy to this God. Pſ. 22.6.

*Illis qui Hoſtes.*

*Si contrarium Deo quæras nihil eſt*, ſaies S. *Auguſtine*. If thou aske me what is contrary to God, I cannot ſay, that any thing is ſo; for, whatſoever is any thing, hath a beeing, and whatſoever hath ſo, hath in that very beeing ſome affinity with God, ſome aſſimilation to God; ſo that nothing is contrary to God. If thou aske mee, *Quis hoſtis*, who is an enemy to GOD, I cannot ſay that of any thing in this World, but man. That viper that flew at Saint *Paul*, was not therein an enemy to GOD; that viper did not direct it ſelfe upon S. *Paul*, as S. *Paul* was a uſefull, and a neceſſary inſtru- C ment of Chriſt; But S. *Paul* himſelfe was a direct enemy to Chriſt himſelfe, *Tu me*, thou perſecuteſt me, ſaies Chriſt himſelfe unto him. And if we be not all enemies to God in ſuch a direct oppoſition, as that we ſinne therefore becauſe that ſinne violates the maje- ſty of God, (and yet truly every habituall, and deliberated ſinne amounts to almoſt as much, becauſe in every ſuch ſinne, we ſeeme to try concluſions, whether God can ſee a ſinne, or be affected with a ſinne, or can, or cares to puniſh a ſinne, as though we doubted whether God were a preſent God, or a pure God, or a powerfull God, and ſo conſe- quently whether there be any God or no) If we be not all enemies to God, in this kind, yet in adhering to the enemy we are enemies; In our prevarications, and eaſie betrayings, and ſurrendring of our ſelves to the enemy of his kingdom, ſatan, we are his enemies. For ſmall wages, and ill-paid penſions we ſerve him; and leſt any man ſhould flatter and delude himſelfe, in ſaying, I have my wages, and my reward before hand, my pleaſures in this life, the puniſhment, (if ever) not till the next, The Apoſtle deſtroyes that dreame, D with that queſtion of confuſion, *What fruit had you then in thoſe things, of which you are now aſhamed?* Certainly ſin is not a gainfull way; without doubt more men are impoveri- ſhed, and beggered by ſinful courſes, then enriched; what fruit had they? ſays the Apoſtle, and ſin cannot be the way of honour, for we dare not avow our ſins, but are aſhamed of them, when they are done, fruitleſneſs, unprofitableneſs before, ſhame and diſhonor after, and yet for theſe we are enemies to God; and yet for all this God comes to us; *Ille illis*, the Lord of Hoſts, to naked and diſarmed man, the God of peace to this enemy of God. Some men will continue kinde, where they finde a thankfull receiver, but *God is kinde to the unthankfull*, ſayes Chriſt himſelfe. There may be found a man that will dye for his friend, ſayes he; but God dyed for his enemies: Then when ye were enemies, you were reconciled to God by the death of his Son. To come ſo in-glorioufly, he that is infinitely E more then all, to him that is infinitely leſſe then nothing, (that was our firſt diſproportion, and the firſt exaltatation of his mercy) to come, (ſhall we venture to ſay ſo) ſo ſelfe pro- ditorioufly, as to betray himſelfe and deliver himſelfe to his enemies, (that was our ſe- cond) is equalled, at leaſt, in a third, *ille illis*, he to them, that is *unus omnibus*, he alone for the ſalvation of all men, as it is expreſly ſaid, for this word in our Text, *they*, hath no limitation, I came, I alone, that they, all they might be the better. Rom 6.21. Luke 6.35. 1 Cor. 5.14.

*Illis omnibus.*

Some of the ancient Fathers, delivering the mercies of God, ſo, as the articles of our Church enjoyne them to bee delivered, that is, generally, as they are delivered in the Scriptures, have delivered them ſo over-generally, that they have ſeemed loth to thinke the devill himſelfe excluded from all benefit of Chriſts comming. Some of the later Authors

Authors in the Roman Church, (who, as pious as they pretend to be towards the Fathers, are apter to discover the nakednesse of the Fathers, then we are) have noted in *Iustin Martyr*, and in *Epiphanius*, and in *Clement* of Alexandria, and in *Oecumenius*, (and *Oecumenius* is no single Father, but *Pater patratus*, a manifold Father, a complicated father, a Father that collected Fathers) and even in S. *Ierome* himselfe, and S. *Ambrose* too, some inclinations towards that opinion, that the devill retaining still his faculty of free will, is therefore capable of repentance, and so of benefit by this comming of Christ; And those Authors of the Roman Church, that modifie the matter, and excuse the Fathers herein, excuse them no other way but this, that though that opinion and doctrine of those Fathers, bee not true in it selfe, yet it was never condemned by any Councell, nor by any ancient Father. So very far, did very many goe in enlarging the mercies of God in Christ, to all. But waiving this over-large extention and profusion thereof, and directing it upon a more possible, and a more credible object, that is, Man; S. *Cyril* of Alexandria, speaking of the possibility of the salvation of all men, saies, by way of objection to himselfe, *Omnes non credunt*, How can all be saved since all doe not beleeve? but, saies he, Because actually they do not beleeve, is it therefore impossible they should beleeve? And for actuall beleefe, saies he, though all doe not, yet so many doe, *ut facilè qui pereant, superent*, that, by Gods goodnesse, more are saved, then lost, saies that Father of tender and large bowels, S. *Cyril*. And howsoever he may seeme too tender, and too large herein, yet it is a good peece of counsaile, which that Rabbi whom I named before, gives, *Ne redarguas ea falsitatis, de quorum contrariis nulla est demonstratio*, Be not apt to call any opinion false, or hereticall, or damnable, the contrary whereof cannot be evidently proved. And for this particular, the generall possibility of salvation, all agree that the merit of Christ Jesus is sufficient for all. Whether this all-sufficiency grow *ex intrinseca ratione formali*, out of the very nature of the merit, the dignity of the person being considered, or grow *ex pacto, & acceptatione*, out of the acceptation of the Father, and the contract betweene him and the Son, for that, let the *Thomists*, and the *Scotists*, in the Roman Church wrangle. All agree, that there is enough done for all. And would God receive enough for all, and then, exclude some, of himselfe, without any relation, any consideration of sinne? God forbid. Man is called by divers names, names of lownesse enough, in the Scriptures; But, by the name of *Enosh*, *Enosh* that signifies *meere misery*, Man is never called in the Scriptures, till after the fall of *Adam*. Onely sinne after, and not any ill purpose in God before, made man miserable. The manner of expressing the mercy of God, in the frame and course of Scriptures, expresses evermore the largenesse of that mercy. Very often, in the Scriptures, you shall finde the person suddenly changed; and when God shall have said in the beginning of a sentence, I will shew mercy unto them, them, as though he spoke of others, presently, in the same sentence, he will say, my loving kindnesse will I not draw from thee; not from thee, not from them, not from any; that so whensoever thou heareſt of Gods mercy proposed to them, to others, thou mightest beleeve that mercy to bee meant to thee, and whensoever they, others heare that mercy proposed to thee, they might beleeve it to be meant to them. And so much may, to good purpose, be observed out of some other parts of this Chapter, in another translation. In the third verse it is said, *His sheepe heare his voice*, In the Arabique translation it is *Oves audit*, *His sheepe* in the plurall, *does heare*, in the singular. God is a plurall God, and offers himselfe to all, collectively; God is a singular God, and offers himselfe to every man, distributively. So also is it said there, *Nominibus suo*, *He cals his sheepe by their names*; It is *names* in the plurall, and *theirs*, in the singular: whatsoever God proposes to any, he intends to all. In which contemplation, S. *Augustine* breaks out into that holy exclamation, *O bone omnipotens qui sic curas unumquemque nostrûm, tanquam solum cures, & sic omnes tamquam singulos*, O good and mighty God, who art as loving to every man, as to all mankind, and meanest as well to all mankind, as to any man. Be pleased to make your use of this note, for the better imprinting of this largenesse of Gods mercy. *Moses* desires of God, that he would shew him *Vias suas*, *His waies*, his proceedings, his dealings with men; that which he calls after, *Gloriam suam*, *His glory*, how he glorifies himselfe upon man, God promises him in the next verse, that he will shew him *Omne bonum*, *All his goodnesse*, God hath no way towards man but goodnesse, God glorifies himselfe in nothing upon man, but in his owne goodnesse. And therefore when God comes to the performance of this promise, in the next Chapter, he showes him his way, and his glory,

Moses.

Exod. 33. 13. V. 18. V. 19.

Exod. 34. 6.

A glory, and his goodneſſe, in ſhewing him that he is a mercifull God, a gracious God, a long-ſuffering God, a God that forgives ſins and iniquities, and (as the Hebrew Doctors note) there are thirteen attributes, thirteen denotations of God ſpecified in that place, and of all thoſe thirteen, there is but one that taſts of judgement, (That he will puniſh the ſins of Fathers upon Children.) All the other twelve are meerly, wholly mercy; ſuch a proportion hath his mercy above his juſtice, ſuch a proportion, as that there is no cauſe in him, if all men be not partakers of it. Shall we ſay, (ſayes S. *Cyril*) *Melius agriculturam non exerceri, ſi quæ nocent tolli non poſſunt*, It were better there were no tillage, then that weeds ſhould grow, *Melius non creaſſe*, better that God had made no men, then that ſo many ſhould be damned. God made none to be damned; And therefore though ſome would expunge out of our Litany, that Rogation, that Petition, That thou wouldſt have mercy upon all men; as though it were contrary to Gods purpoſe to have mercy
B upon all men; yet S. *Auguſtine* enlarges his charity too far, *Libera nos Domine, qui jam invocamus te*, deliver us O Lord, who do now call upon thee, *Et libera eos qui nondum invocant, ut invocent te, & liberes eos*, and deliver them who do not yet call upon thee, that they may call upon thee, and be farther delivered by thee. But it is time to paſſe from this firſt part, the conſideration of the Perſons, *Ille Illi*, that God who is infinitely more then All, would come to man who is infinitely leſſe then nothing; that God who is the God of peace, would come to man his profeſſed enemy; that God, the only Son of God, would come to the reliefe of man, of all men, to our ſecond generall part, the action it ſelf, ſo far as it is enwrapped in this word, *Veni*, *I came*; *I came that they might have life.*

Through this ſecond part, *veni*, *I came*, we muſt paſſe apace; becauſe, upon the third, 2 Part.
the end of his comming, (*that they might have life*) we muſt neceſſarily inſiſt ſome time.
In this therefore, wee make but two ſteps; And this the firſt, that that God who is om-
C nipreſent, alwayes every where, in love to man, ſtudyed a new way of comming, of communicating himſelfe to man; *veni*, *I came*, *novo modo*, ſo as I was never with man before. The rule is worth the repeating, *lex loquitur linguam filiorum hominum*, God ſpeakes mans language, that is, ſo, as that he would be underſtood by man. Therefore to God, who alwayes fills all places, are there divers Poſitions, and Motions, and Tranſitions aſcribed in Scriptures. In divers places is God ſaid to ſit; *Sedet Rex, The Lord ſitteth King for ever.* Howſoever the Kings of the earth be troubled, and rayſed, and throwne Pſal. 29. 10.
downe againe, and troubled, and raiſed, and throwne downe by him, yet the Lord ſitteth King for ever. *Habitat in Cœlis*, ſayes *David*, and yet *ſedet in circulis terræ*, ſayes *Eſay*, *The Lord dwelleth in the heavens*, and yet hee *ſits upon the compaſſe of this earth*: Where no earth-quake ſhakes his ſeat; for *ſedet in confuſione* (as Eſay 40. 22.
one Tranſlation reads that place, *Pſal.* 29. 10.) *The Lord ſitteth upon the flood*, (ſo wee
D reade it) what confuſions ſoever diſorder the world, what floods ſoever ſurround and overflow the world, the Lord ſits ſafe. Other phraſes there are of like denotation. *Exit de loco*, *Behold the Lord commeth out of his place*; that is, he produces, and brings to light, Eſay 26. 21.
things which he kept ſecret before. And ſo, *Revertar ad locum*, *I will goe*, *and returne to* Hoſe. 5. 15.
*my place*; that is, I will withdraw the light of my countenance, my preſence, my providence from them. So that heaven is his place, and then is he ſaid to come to us, when he manifeſts himſelf unto us in any new manner of working. In ſuch a ſenſe was God come to us, when he ſaid, *I lift up my hands to heaven, and ſay, I live for ever.* Where Deut. 32. 40.
was God when he lifted up his hands to heaven? Here, here upon earth, with us, in his Church, for our aſſurance, and our eſtabliſhment, making that proteſtation (denoted in the lifting up of his hands to heaven) that he lived for ever, that he was the everliving God, and that therefore we need feare nothing. God is ſo omnipreſent, as that the Ubi-
E quitary will needs have the body of God every where: ſo omnipreſent, as that the Stancariſt will needs have God not only to be in every thing, but to be every thing, that God is an Angel in an Angel, and a ſtone in a ſtone, and a ſtraw in a ſtraw. But God is truly ſo omnipreſent, as that he is with us before he comes to us: *Quid peto ut venias in me,* Auguſt.
*qui non eſſem, ſi non eſſes in me?* why doe I pray that thou wouldſt come into me, who could not only not pray, but could not bee, if thou wert not in me before? But his comming in this Text, is a new act of particular mercy, and therefore a new way of comming. What way? by aſſuming our nature in the bleſſed Virgin. That that *Paradoxa virgo*, (as *Amelberga* the wife of one of the Earls of Flanders, who lived continently even in mariage, and is therfore called *Paradoxa virgo*, a Virgin beyond opinion) that this moſt bleſſed

blessed Virgin *Mary* should not only have a Son, (for *Manes*, the Patriarch of that great Sect of Heretiques, the Manichees, boasted himselfe to be the son of a Virgin, and some casuists in the Romane Church have ventured to say, that by the practice and intervention of the devill there may be a childe, and yet both parents, father and mother remain Virgins) But that this Son of this blessed Virgin, should also be the Son of the eternall God, this is such a comming of him who was here before, as that if it had not arisen in his own goodnesse, no man would ever have thought of it, no man might ever have wished, or prayed for such a comming, that the only Son of God should come to die for all the sons of men. For *Aliud est hic esse, aliud hic tibi esse*; It is one thing for God to be here in the world, another thing to be come hither for thy sake, born of a woman for thy salvation. And this is the first act of his mercy wrapped up in this word, *Veni, I came*, I who was alwayes present, studied a new way of comming, I who never went from thee, came again to thee.

Augusti.

*Veni altu.*

The other act of his mercy enwrapped in this word, *veni, I came*, is this, that he that came to the old world but in promises, and prophecies, and figures, is actually, really, personally, and presentially come to us; of which difference, that man will have the best sense, who languishes under the heavy expectation of a reversion, in office, or inheritance, or hath felt the joy of comming to the actuall possession of such a reversion. Christ was the Lamb slain from the beginning of the world; appointed for a Sacrifice from that first promise of a Messias in Paradise long before that; from all eternity. For, whensoever the election of the elect was, (date it when you will) Christ was at that election; and not only as the second person in the Trinity, as God, but Christ considered as man, and as the propitiation and sacrifice for man; for whosoever was elected, was elected in Christ. Christ was alwayes come in Gods purpose; and early come in Gods promise; and continually comming in the succession of the Prophets; with such a confidence, as that one of them sayes, *Puer datus, filius natus, A childe is given unto us, a Son is born unto us*; Born and given already; because the purpose of God, in which he was born, cannot be disappointed; the promise of God, by which he was given, cannot be frustrated; the Prophets of God, by whom he was presented, cannot be mistaken. But yet, still it was a future thing. Christ is often called *the Expectation of the world*; but it was all that while, but an Expectation, but a reversion of a future thing. So God fed that old world with expectation of future things, as that that very name by which God notified himself most to that people, in his commission by *Moses* to *Pharaoh*, was a future name; howsoever our Translations and Expositions run upon the present, as though God had said *Qui sum*, my name is *I am*, yet in truth it is *Qui ero*; *my name is I shall be.* They had evidences enow that God was; but God was pleased to establish in them an assurance that he would be so still; and not only be so still as he was then; but that hee would be so with them hereafter as he was never yet, he would be *Immanuel*, *God with us* so, as that God and man should be one person. It was then a faire assurance, and a blessed comfort which the children of Israel had in that of *Zechary*, *Ecce venit rex, Rejoyce ye daughters of Sion, and shout ye daughters of Ierusalem, Behold thy King commeth riding unto thee, upon an Asse.* But yet this assurance, though delivered as in the present, produced not those acclamations, and recognitions, and Hosannaes, and Hosanna in the highest, to the Son of *David*, as his personall, and actuall, and visible riding into Jerusalem upon Palme-Sunday did. Amougst the Jews there was light enough to discern this future blessing, this comming of Christ; but they durst not open it, nor publish it to others. We see the Jews would dye in defence of any part of their Law, were it but the Ceremoniall; were it but for the not eating of Swines flesh; what unsufferable torments suffered the seven brothers in the *Maccabees*, for that? But yet we never finde that any of them dyed, or exposed themselves to the danger, or to the dignity of Martyrdome for this Doctrine of the Messias, this future comming of Christ. Nay, we finde that the Septuagint, who first translated the Hebrew Scriptures into Greek, for King *Ptolome*, disguised divers places thereof, and departed from the Originall, rather then propose this future comming of the Son of God to the interpretation of the world. A little Candle they had for themselves, but they durst not light anothers Candle at it. So also some of the more speculative Philosophers had got some beames of this light, but because they saw it would not be beleeved, they let it alone, they said little of it. Hence is it that S. *Augustine* sayes, *si Platonici reviviscerent*, if *Plato* and his Disciples should rise from the dead,

Esay 9 6.

Exod. 3. 14.

Zech. 9 9.

Mat. 21. 9.

*De civit. Dei* lib. 8. cap. 4.

A dead, and come now into our ſtreets, and ſee thoſe great Congregations, which thruſt and throng every Sabbath, and every day of holy convocation, to the worſhip of our Lord and Saviour Chriſt Jeſus, *Hoc fortaſſe dicerent*, This it is likely they would ſay, ſayes he, *Hæc ſunt, quæ populis perſuadere non auſi, conſuetudini ceſſimus*, This is that religion, which becauſe it conſiſted ſo much in future things, we durſt not propoſe to the people, but were fain to leave them to thoſe preſent, and ſenſible, and viſible things, to which they had been accuſtomed before, leſt when we had ſhaked them in their old religion, we ſhould not be able to ſettle, and eſtabliſh them in the new; And, as in civill government, a Tyranny is better then an Anarchy, a hard King better then none, ſo when we conſider religions, Idolatry is better then Atheiſme, and ſuperſtition better then profaneneſſe. Not that the Idolater ſhall any more be ſaved then the Atheiſt; but that the Idolater having been accuſtomed to ſome ſenſe and worſhip of God (of God in his eſtimation) B is therefore apter to receive religious impreſſions, then the Atheiſt is. In this then conſiſts this ſecond act of Chriſts mercy to us in this word *veni*, I am actually, really, perſonally, preſentially come, that thoſe types and figures and ſacrifices, which repreſented Chriſt to the old world, were not more viſible to the eye, more palpable to the hand, more obvious to the very bodily ſenſes, that Chriſt himſelf hath been ſince to us. Therefore S. *John* does not only reſt in that, *That which was from the beginning*, (Chriſt was alwayes in purpoſe, in prophecy, in promiſe) nor in that, *That which we have heard*, (the world heard of Chriſt long before they ſaw him) but he proceeds to that, *That which we have ſeen, and looked upon with our eyes, and handled with our hands, that declare we unto you.* So that we are now delivered from that jealouſie that poſſeſſed thoſe Septuagint, thoſe Tranſlators, that they durſt not ſpeak plain, and delivered from that ſuſpition that poſſeſſed *Plato*, and his diſciples, that the people were incapable of that doctrine. Wee C know that Chriſt is come, and we avow it, and we preach it, and we affirm, that it is not onely as impious, and irreligious a thing, but as ſenſleſſe, and as abſurd a thing to deny that the Son of God hath redeemed the world, as to deny that God hath created the world; and that he is as formally, and as gloriouſly a Martyr that dyes for this Article, The Son of God is come, as he that dyes for this, There is a God. And theſe two acts of his mercy, enwrapped in this one word, *veni*, *I came*, (firſt, that he who is alwayes preſent, out of an abundant love to man, ſtudied a new way of comming, and then, that he who was but betrothed to the old world by way of promiſe, is married to us by an actuall comming) will be farther explicated to us, in that, which only remaines and conſtitutes our third, and laſt part, the end and purpoſe of his comming, *That they might have life, and might have it more abundantly.* And though this laſt part put forth many handles, wee can but take them by the hand, and ſhake them by the hand, that is, open them, and ſo D leave them.

D Firſt then in this laſt part, we conſider the gift it ſelf, the treaſure, Life, *That they might have life.* Now life is the character by which Chriſt ſpecificates and denominates himſelfe; Life is his very name, and that name by which he conſummates all his other names, *I am the Way, the Truth, and the Life*; And therefore does *Peter* juſtly and bitterly upbraid the Jews with that, *Ye deſired a murderer*, (an enemy to life) *to be granted unto you, and killed the Prince of Life.* Acts 3. 14. It is an honour to any thing that it may be ſworn by; by vulgar and triviall things men might not ſweare, *How ſhall I pardon them this?* ſayes God, *They have ſworn by things that are not gods.* And therefore God, who in ſo many places profeſſes to ſweare by himſelf, and of whom the Apoſtle ſayes, *That becauſe he could ſweare by no greater, he ſwore by himſelfe*, becauſe he could propoſe no greater thing in himſelf, no clearer notion of himſelf then life, (for his life is his eternity, and E his eternity is himſelfe) does therefore through all the Law and the Prophets ſtill ſweare in that form, *Vivo ego, vivit Dominus, As I live, ſaith the Lord, and as the Lord liveth*; ſtill he ſweares by his own life; As that ſolemne Oath which is mentioned in *Daniel*, is conceived in that form too, *He lift up his right hand and his left hand to heaven, and ſwore by him that liveth for ever*; that is, by God, and God in that notion as he is life. All that the Queen and the Councell could wiſh and appreeate to the King, was but that, Life, *In ſempiternum vive, vive in æternum, O King live for ever.* God is life, and would not the death of any. We are not ſure that ſtones have not life; ſtones may have life; neither (to ſpeak humanely) is it unreaſonably thought by them, that thought the whole world to be inanimated by one ſoule, and to be one intire living creature; and in that reſpect does

1 John 1. 1.

3. Part. *Vita.*

John 14. 6.

Jer. 5. 7.

Heb. 6. 13.

Dan. 12. 7.

Dan. 5.

does S. *Auguſtine* prefer a fly before the Sun, becauſe a fly hath life, and the Sun hath not. A
1 Tim. 5. 6. This is the worſt that the Apoſtle ſayes of the young wanton widow, That *if ſhe live in pleaſure, ſhe is dead whilſt ſhe lives.* So is that Magiſtrate that ſtudies nothing but his own honour, and dignity in his place, dead in his place; And that Prieſt that ſtudies nothing but his owne eaſe, and profit, dead in his living; And that Judge that dares not condemne a guilty perſon, And (which is the bolder tranſgreſſion) dares condemne the innocent, deader upon the Bench, then the Priſoner at the Barre; God hath included all that is
Deut. 30. 15. good, in the name of Life, and all that is ill in the name of Death, when he ſayes, *See, I have ſet before thee Vitam & Bonum, Life and Good, Mortem & Malum, Death and Evill.*
Hab. 2. 4. This is the reward propoſed to our faith, *Iuſtus fide ſua vivit,* To live by our faith: And this is the reward propoſed to our works, *Fac hoc & vives,* to live by our works; All is life. And this fulneſſe, this conſummation of happineſſe, Life, and the life of life, ſpiritu- B
all life, and the exaltation of ſpirituall life, eternall life, is the end of Chriſts comming, *I came that they might have life.*

*Vt daret.* And firſt, *ut daret,* that he might give life, bring life into the world, that there might be life to be had, that the world might be redeemed from that loſſe, which S. *Auguſtine* ſayes it was falne into, *Perdidimus poſſibilitatem boni,* That we had all loſt all poſſibility of life. For, the heaven and the earth, and all that the Poet would call Chaos, was not a deader lump before the Spirit of God moved upon the face of the waters, then Mankind was, before the influence of Chriſts comming wrought upon it. But now that God ſo loved the world, as that he gave his Son, now that the Son ſo loved the world, as that he
Pſal. 19. 6. gave himſelfe, as *David* ſayes of the Sun of the firmament, the father of nature, *Nihil abſconditum,* there is nothing hid from the heat thereof; ſo we ſay of this Son of God, the Father of the faithfull in a far higher ſenſe, then *Abraham* was called ſo, *Nthil abſcon-*
*ditum,* there is nothing hid from him, no place, no perſon excluded from the benefit of his C
comming. The Son hath paid, the Father hath received enough for all; not in ſingle money, for the diſcharge of thy leſſer debts, thy idle words, thy wanton thoughts, thy unchaſt looks, but in maſſie talents, to diſcharge thy crying debts, the clamors of thoſe poore whom thou haſt oppreſſed, and thy thundring debts, thoſe blaſphemies by which thou haſt torne that Father that made thee, that Sonne that redeemed thee, that holy
1 Reg. 5. Ghoſt that would comfort thee. There is enough given; but then, as *Hiram* ſent materials ſufficient for the building of the Temple, but there was ſomething elſe to be done, for the fitting, and placing thereof; ſo there is life enough brought into the world, for all the world, by the death of Chriſt, but then there is ſomething elſe to be done for the application of this life to particular perſons, intended in this word in our Text, *ut haberent, I came that they might have life.*

*Vt haberent.* There is Ayre enough in the world, to give breath to every thing, though every thing D
doe not breath. If a tree, or a ſtone doe not breathe, it is not becauſe it wants ayre, but becauſe it wants meanes to receive it, or to returne it. All egges are not hatched that the
Matt. 23. 37. hen ſits upon; neither could Chriſt himſelfe get all the chickens that were hatched, to come, and to ſtay under his wings. That man that is blinde, or that will winke, ſhall ſee no more ſunne upon S. *Barnabies* day, then upon S. *Lucies*; no more in the ſummer, then
Pſal. 130. 7. in the winter ſolſtice. And therefore as there is *copioſa redemptio,* a plentifull redemption brought into the world by the death of Chriſt, ſo (as S. *Paul* found it in his particular
Acts 22. 6. converſion) there is *copioſa lux,* a great & a powerfull light exhibited to us, that we might ſee, and lay hold of this life, in the Ordinances of the Church, in the Confeſſions, and Abſolutions, and Services, and Sermons, and Sacraments of the Church: Chriſt came *ut daret,* that he might bring life into the world, by his death, and then he inſtituted his Church, *ut haberent,* that by the meanes thereof this life might be infuſed into us, and in- E
fuſed ſo, as the laſt word of our Text delivers it, *Abundantius, I came, that they might have life more abundantly.*

*Abundantius.* Auguſt. *Dignaris Domine, ut eis, quibus debita dimittis, te, promiſſionibus tuis, debitorem facias;* This, O Lord, is thine abundant proceeding; Firſt thou forgiveſt me my debt to thee, and then thou makeſt thy ſelfe a debter to me by thy large promiſes; and after all, performeſt thoſe promiſes more largely then thou madeſt them. Indeed, God can doe nothing ſcantly, penuriouſly, ſingly. Even his maledictions, (to which God is ever loth to come) his firſt commination was plurall, it was death, and death upon death, *Morte morieris.* Death may be plurall; but this benediction of life cannot admit a ſingular, *Chajim,*

which

A which is the word for *life*, hath no ſingular number. This is the difference betweene Gods Mercy, and his Judgements, that ſometimes his Judgements may be plurall, complicated, enwrapped in one another, but his Mercies are alwayes ſo, and cannot be otherwiſe; he gives them *abundantiùs*, *more abundantly*.

More abundantly then to whom? The naturall man hath the Image of God imprinted in his ſoule; eternity is God himſelfe, man hath not that, not eternity; but the Image of eternity, that is Immortality, a poſt-eternity there is in the ſoule of man. And then, man is all ſoule in *Moſes* expreſſion; For, hee does not ſay that *man had*, but that *man was a living ſoule*. So that the naturall man hath life more abundantly then any other creature, (howſoever Oakes, and Crowes, and Harts may bee ſaid to out-live him) becauſe he hath a life after this life. But Chriſt came to give life more abundantly then this. *Illis, gentibus.* Gen. 2. 7.

B That he did, when he came to the Jews in promiſes, in Types, and Figures, and Sacrifices: He gave life more abundantly to the Jew, then to the Gentile, becauſe he gave him better meanes to preſerve that life, better meanes to illuſtrate that Image of God in his ſoule, that is, to make his Immortality Immortall happineſſe, (for otherwiſe our Immortality were our greateſt curſe) better meanes to conforme himſelfe to God, by having a particular Law for the direction of all his actions, which the Gentiles had not. For, therein eſpecially conſiſted the abundant favour of God to the Jews, as it is expreſſed by *Moſes*, *Vnto what Nation are their gods come ſo neare unto them, as the Lord our God is come unto us?* And in what conſiſted this nearneſſe? In this, *What Nation hath Lawes and Statutes ſo righteous as we have?* God gave man life more abundantly then other creatures, becauſe he gave him Immortality; God gave the Jews life more abundantly then other men, by giving them a Law to make their Immortality Immortall happineſſe, *Illis, Judæis.*

C and yet there is a further *abundantiùs*, Chriſt came to give us, us Chriſtians, life more abundantly then Gentile, or Jew.

*Iuſtin Martyr* denies, that ever any underſtood the true God, till Chriſt came. He goes upon the ſame ground that S. *Paul* does, *Whilſt you were without Chriſt, you were without God*; that is, without ſuch an evidence, ſuch a manifeſtation, ſuch an aſſurance of God, as faith requires, or as produces faith. For, the Ceremoniall Lawes of the Jewes caſt as many ſhadowes as it did lights, and burdened them in eaſing them. Whereas the Chriſtian Religion, is, as *Greg. Nazianz.* ſayes, *Simplex & nuda, niſi pravè in artem difficiliorem converteretur:* It is a plaine, an eaſie, a perſpicuous truth, but that the perverſe and uncharitable wranglings of paſſionate and froward men, have made Religion a hard, an intricate, and a perplexed art; ſo that now, that Religion, which carnall and worldly men, have, by an ill life, diſcredited, and made hard to be beleeved, the paſſion, and per- *Illis, Chriſtianis.*

D verſneſſe of Schoole-men, by Controverſies, hath made hard to bee underſtood. Whereas the Chriſtian Religion, is of it ſelfe *Iugum ſuave*, a ſweet, and an eaſie yoak, and *verbum abbreviatum*, an abridgement and a contracted doctrine; for, where the Jews had all abridged in *decem verba* (as *Moſes* calls the ten Commandements, *ten words*) the Chriſtian hath all abridged in *duo verba*, into two words, *love God, love thy neighbour*. So Chriſt hath given us, us Chriſtians life *abundantiùs*, more abundantly then to the Gentile, or to the Jew; but there is a farther abundance yet; all this is but *abundantiùs illis*, more abundantly then to others, but Chriſt hath given us life *abundantiùs ipſis*, more abundantly then to our ſelves.

That is, in the Chriſtian Church, he hath given us meanes to be better to day then yeſterday, and to morrow then to day. That grace which God offers us in the Church, *Abundantiùs ipſis.*

E does not onely fill that capacity, which we have, but give us a greater capacity then we had: And it is an abuſe of Gods grace, not to emprove it, or not to procure ſuch farther grace, as that preſent grace makes us capable of. As it is an improvident, and dangerous thing to ſpend upon the ſtock, ſo is it to rely upon that portion of grace, which I thinke I had in my election, or that meaſure of Sanctification, which I came to in my laſt ſickneſſe. Chriſt gives us life *abundantiùs illis*, better meanes of eternall life then to Gentile or Jew, and *abundantiùs ipſis*; better, that is, nearer aſſurance, in our growth of grace, and encreaſe of Sanctification every day, then in the conſideration of any thing done by God, in our behalfe, heretofore.

Now, with theſe abundances (in which, we exceed *illos*, and *ipſos*, others and our ſelves) Chriſt comes to us, in this, that he hath conſtituted, and eſtabliſhed a Church; *Eccleſia.*

and therefore wee conſider his abundant proceeding in that work. From this day, in which, the firſt ſtone of that building, the Church, was laid, (for, though the foundations of the Church were laid in Eternity, yet, that was under ground, the firſt ſtone above ground, that is, the manifeſtation of Gods purpoſe to the world was laid this day, in Chriſts birth) from this day, the Incarnation of Chriſt, (for, of all thoſe names, by which the ancients deſigne this day, *Chriſtmas* day, *Athanaſius* calling it the Subſtantiation of Chriſt; *Tertullian*, the Incorporation of Chriſt; *Damaſcen*, the Humanation of Chriſt; Of all thoſe fifty names, which are collected out of the Fathers, for this day, moſt concurre in that name, The Incarnation of Chriſt) from this day, God proceeded ſo abundantly in enlarging his Church, as that, within two hundred yeares, *Tertullian* was able to ſay, *Ipſa hoſpitalia ægrorum*, The very hoſpitals of the Chriſtians are more and more ſumptuouſly built, and more richly endowed, then the very Temples of the Idols, or then the Palaces of Idolatrous Princes. And ſtill *abundantiùs*, not to compare onely with Idolaters, but with the Jews themſelves, and with them, in that wherein they magnified themſelves moſt, their Temple. That Church, which *Iuſtinian* the Emperour built at *Conſtantinople*, and dedicated to *Sophia*, to the wiſedome of God, (and the wiſedome of God is Chriſt, *Chriſt is the Power of God, and the Wiſedome of God*, 1 *Cor.* 1.24) is found by them, who have written that ſtory, in bigneſſe, and in beauty, to have exceeded *Solomons* Temple: Though in that, there were employed for many yeares, thirty thouſand Carpenters, and forty thouſand Maſons, and (other endowments of rich veſſell being proportionable to it) more then twenty thouſand Bowls, and Goblets of gold, and ſilver, yet *Iuſtinians* Church at *Conſtantinople* exceeded that: Unto the riches of this wiſedome of God, Chriſt Jeſus, flowed all the treaſure of the World, and upon this Wiſedome of God, Chriſt Jeſus, waited all the wiſedome of the World. For, at that time, when Chriſt came into the world, was learning at that heighth, as that accounting from *Cicero* and *Virgil*, (two great Maſters in two great kindes) to the two *Plinies*, (which may ſhut up one age) we may reckon in that one ſtate, under whoſe government Chriſt was born, *Rome*, ſeaven or eight ſcore Authors, more then ever they had before or after. *This is*
Pſal. 118.24. *the day which the Lord hath made, we will rejoyce, and be glad in it.* And as *Conſtantine* ordained, that upon this day, the Church ſhould burne no Oyle, but Balſamum in her Lamps, ſo let us ever celebrate this day, with a thankfull acknowledgment, that Chriſt, who is *unctus Domini*, The Anointed of the Lord, hath anointed us with the Oyle of gladneſſe above our fellowes, and given us life more abundantly then others, in making us partakers of theſe meanes of ſalvation in his Church.

But I bring it cloſer then ſo; now, and here, within theſe wals, and at this houre, comes Chriſt unto you, in the offer of this abundance; and with what penuriouſneſſe, penuriouſneſſe of devotion, penuriouſneſſe of reverence do you meet him here? *Deus ſtetit*,
Pſal. 82.1. ſaies *David*, *God ſtandeth in the Congregation*; does God ſtand there, and wilt thou ſit? ſit, and never kneele? I would ſpeake ſo, as the congregation ſhould not know whom I meane; but ſo, as that they whom it concernes, might know I meane them; I would ſpeake: for, I muſt ſay, that there come ſome perſons to this Church, and perſons of example to many that come with them, of whom, (excepting ſome few, who muſt therefore have their praiſe from us, as, no doubt, they have their thanks and bleſſings from God) I never ſaw Maſter nor ſervant kneele, at his comming into this Church, or at any part of divine ſervice. *David* had ſuch a zeale to Gods ſervice, as that he was content to be thought a foole, for his humility towards the Arke. S. *Paul* was content to be thought mad; ſo was our bleſſed Saviour himſelfe, not onely by his enemies, but by his
John 10.20. owne friends and kinsfolke. Indeed, the roote of that word *Tehillim*, which is the name
Mar. 3.21. of the Pſalmes, and of all cheerefull and hearty ſervice of God, is *Halal*, and *Halal* is *Inſanire*, *To fall mad*; And, if humility in the ſervice of God here, be madneſſe, I would more of us were more out of our wits, then we are; I would all our Churches were, to that purpoſe, Bedlams. S. *Hieroms* rule is not onely *frequenter orandum*, to come often to prayers, but *Flexo corpore orandum*, to declare an inward humiliation by an outward. As our comming to Church is a teſtification, a profeſſion of our religion, to teſtifie our fall in *Adam*, the Church appoints us to fall upon our knees; and to teſtifie our Reſurrection in Chriſt Jeſus, the Church hath appointed certaine times, to ſtand: But no man
Juſt. Mar. is ſo left to his liberty, as never to kneele. *Genuflexio eſt peccatorum*, kneeling is the ſinners poſture; if thou come hither in the quality of a ſinner, (and, if thou do not ſo, what doeſt thou

A thou here, the whole need not the Physitian) put thy selfe into the posture of a sinner, kneele. We are very far from enjoyning any one constant forme to be alwaies observed by all men; we onely direct you, by that good rule of S. *Bernard*, *Habe reverentiam Deo, ut quod pluris est ei tribuas*. Doe but remember, with what reverence thou camest into thy Masters presence, when thou wast a servant, with what reverence thou camest to the Councell table, or to the Kings presence, if thou have beene called occasionally to those high places; and *Quod pluris est*, such reverence, as thou gavest to them there, be content to afford to God here. That Sacrifice that struggled at the Altar, the Ancients would not accept for a Sacrifice; But Cæsar would not forbeare a sacrifice for struggling, but sacrificed it for all that. He that struggles, and murmures at this instruction, this increpation, is the lesse fit for a sacrifice to God, for that; But the zeale that I bear to Gods house, puts so much of Cæsars courage into mee, as, for all that struggling, to say now, and to
B repeat as often as I see that irreverence continued, to the most impatient struggler, *Deus stetit*, *God stands in the Congregation*, and wilt thou sit; sit, and never kneele? *Venite*, saies *David*, *Let us come* hither, let us be here; what to doe? *Venite adoremus*, *Let us come and worship*; How? will not the heart serve? no; *Adoremus & procidamus*, *Let us fall downe, and kneele before the Lord our Maker*. Humiliation is the beginning of sanctification; and as without this, without holinesse, no man shall see God, though he pore whole nights upon the Bible; so without that, without humility, no man shall heare God speake to his soule, though hee heare three two-houres Sermons every day. But if God bring thee to that humiliation of soule and body here, hee will emprove, and advance thy sanctification *abundantiùs*, more abundantly, and when he hath brought it to the best perfection, that this life is capable of, he will provide another *abundantiùs*, another maner of abundance in the life to come; which is the last beating of the pulse of this text, the last
C panting of the breath thereof, our anhelation, and panting after the joyes, and glory, and eternity of the kingdome of Heaven; of which, though, for the most part, I use to dismisse you, with saying something, yet it is alwaies little that I can say thereof; at this time, but this, that if all the joyes of all the Martyrs, from *Abel* to him that groanes now in the Inquisition, were condensed into one body of joy, (and certainly the joyes that the Martyrs felt at their deaths, would make up a far greater body, then their sorrowes would doe,) (for though it bee said of our great Martyr, or great Witnesse, (as S. *Iohn* calls Christ Jesus) to whom, all other Martyrs are but sub-martyrs, witnesses that testifie his testimony, *Non dolor sicut dolor ejus*, there was never sorrow like unto his sorrow, it is also true, *Non gaudium sicut gaudium ejus*, There was never joy like unto that joy which was set before him, when he endured the crosse;) If I had all this joy of all these Martyrs, (which would, no doubt, be such a joy, as would worke a liquefaction, a melting of
D my bowels) yet I shall have it *abundantiùs*, a joy more abundant, then even this superlative joy, in the world to come. What a dimme vespers of a glorious festivall, what a poore halfe-holyday, is *Methusalems* nine hundred yeares, to eternity? what a poore account hath that man made, that saies, this land hath beene in my name, and in my Ancestors from the Conquest? what a yesterday is that? not six hundred yeares. If I could beleeve the transmigration of soules, and thinke that my soule had beene successively in some creature or other, since the Creation, what a yesterday is that? not six thousand yeares. What a yesterday for the past, what a to morrow for the future, is any terme, that can be comprehended in Cyphar or Counters? But as, how abundant a life soever any man hath in this world for temporall abundances, I have life more abundantly then hee, if I have the spirituall life of grace, so what measure soever I have of this spirituall life of grace, in this world, I shall have that more abundantly in Heaven, for there,
E my terme shall bee a terme for three lives; for those three, that as long as the Father, and the Son, and the holy Ghost live, I shall not dye. And to this glorious Son of God, and the most almighty Father, &c.

Pſ. 95. 6.

Apoc. 1. 5.

Lam. 3. 12.

Heb. 12. 2.

# SERMONS

Preached upon

# Candlemas-day.

SERMON

Preached upon

Candlemas-day

A



B

# SERMON VIII.

## *Preached upon Candlemas Day.*

MAT. 5. 16.

*Let your light ſo ſhine before men, that they may ſee your good works, and glorifie your Father which is in heaven.*

C

EIther of the names of this day, were Text enough for a Sermon, Purification, or Candlemas. Joyne we them together, and raiſe we only this one note from both, that all true purification is in the light; corner purity, clandeſtine purity, conventicle purity is not purity. *Chriſt gave himſelf for us,* ſayes the Apoſtle, *that he might purifie to himſelf a peculiar people.* How ſhall this purification appeare? It follows; *They ſhall be zealous of good works*; They ſhall not wrangle about faith and works, but be actually zealous of goods works. For, purification was accompanied with an oblation, ſomething was to be given; A Lamb, a Dove, a Turtle; All, emblemes of mildneſſe; true purity is milde, meek, humble, and to deſpiſe and undervalue others, is an inſeparable mark of falſe purity. The oblation of this dayes purification is light: ſo the day names it, Candlemas-day, ſo your cuſtome celebrates it, with many lights. Now, when God received lights into his Tabernacle, hee received none of Tallow, (the Oxe hath hornes) he received none of Waxe, (the Bee hath his ſting) but he received only lampes of oyle. And, though from many fruits and berries they preſſed oyle, yet God admitted no oyle into the ſervice of the Church, but only of the Olive; the Olive, the embleme of peace. Our purification is with an oblation, our oblation is light, our light is good works; our peace is rather to exhort you to them, then to inſtitute any ſolemne, or other then occaſionall compariſon between faith and them. Every good work hath faith for the roote; but every faith hath not good works for the fruit thereof. And it is obſervable, that in all this great Sermon of our Saviours in the Mount, (which poſſeſſeth this, and the two next Chapters) there is no mention of faith, by way of perſwaſion or exhortation thereunto, but the whole Sermon is ſpent upon good works. For, good works preſuppoſe faith; and therefore he concludes that they had but little faith, becauſe they were ſo ſolicitous about the things of this world, *O ye of little faith.* And as Chriſt concludes an unſtedfaſtneſſe in their faith, out of their ſolicitude for this world, ſo may the world juſtly conclude an eſtabliſhment in their faith, if they ſee them exerciſe themſelves in the works of mercy, and ſo *let their light ſhine before men, that they may ſee their good works, and glorifie their Father which is in heaven.*

Tit. 2. 14.

Levit. 12. 6.

Mat. 6. 30.

*Diviſio.*

These are words ſpoken by our Saviour to his Diſciples in the Mount; a treaſure depoſited in thoſe diſciples, but in thoſe diſciples, as depoſitaries for us; an Oracle uttered to thoſe diſciples, but through thoſe diſciples to us; Paradiſe convayed to thoſe diſciples, but to thoſe diſciples, as feoffees in truſt for us; to every one of us, in them (from him,

him, that rides with his hundreds of Torches, to him that crawles with his ruſh-candle
our Saviour ſayes, *Let your light ſo ſhine before men, that they may ſee your good works, &c*
The words have two parts; ſo muſt our explication of them; firſt a precept, *Sic luce*
*at*, (*Let your light ſo ſhine before men*) and then the reaſon, the purpoſe, the end, the effect
*ut videant*, (*that men may ſee your good works, and &c.*) From the firſt bough will diver
branches ſpring, and divers from the other; all of good taſte and nouriſhment, if we
might ſtay to preſſe the fruits thereof. We cannot; yet, in the firſt we ſhall inſiſt
while upon each of theſe three; Firſt, the light it ſelf, what that is, *Sic luceat lux*, *Le*
*your light ſo ſhine*; And then, ſecondly, what this propriety is, *lux veſtra*, (let *your ligh*
ſhine, *yours*;) And laſtly what this emanation of this light upon others is, *coram homini*
*bus*, (let your light ſhine *before men.*) The ſecond part, which is the reaſon, or the effect
of this precept, *ut videant*, (*that men may ſee your good works, and glorifie your Father whic*
*is in heaven*) abounds in particular conſiderations; and I ſhould weary you, if I ſhoul
make you ſtand all the while under ſo heavy a load, as to charge your memories with al
thoſe particulars, ſo long before I come to handle them. Reſerving them therefore t
their due time, anon, proceed we now to the three branches of our firſt part, firſt th
light in it ſelf, then the propriety in us, laſtly, the emanation upon others, *Let your ligh*
*ſo ſhine before men.*

1 Part. *Lux.*

First, for the light it ſelf, There is a light that lightneth every man that commeth int
the world. And, even this univerſall light is Chriſt, ſayes S. *Iohn*, (*He was that light tha*
John 1.9. *lighteth every man that commeth into the world.*) And this univerſall enunciation, (*H*
*lightneth every man*) moved S. *Cyril* to take this light for the light of nature, and natural
John 1.3. reaſon. For even nature and naturall reaſon is from Chriſt. *All things were made by him*
Coloſ.1.16. ſayes S. *Iohn*, even nature it ſelf. And, *By him, and for him, all things viſible, and inviſi*
*ble were created*, ſayes the Apoſtle. And therefore our latter men of the Reformation, ar
not to be blamed, who for the moſt part, purſuing S. *Cyrils* interpretation, interpret thi
univerſall light, *that lightneth every man*, to be the light of nature. Divers others of th
Fathers take this univerſall light (becauſe Chriſt is ſaid to be this light) to be Baptiſme
For, in the primitive Church, as the Nativity of Chriſt was called the Epiphany, Mani
feſtation, ſo Baptiſme was called Illumination. And ſo, Chriſt lightens every man tha
comes into the world, (that is, into the Chriſtian world) by that Sacrament of Illumina
tion, Baptiſme. S. *Auguſtine* brought the expoſition of that univerſall propoſition int
a narrow roome; That he enlightned all that came into the world, that is, all that were
enlightned in the world, were enlightned by him; there was no other light; and ſo h
makes this light to be the light of faith, and the light of effectuall grace, which all have
not, but they that have, have it from Chriſt. Now which of theſe lights is intended i
our Text, *Let you light ſhine out?* is it of the light of nature, at our comming into th
world, or the light of Baptiſme, and that generall grace that accompanies all Gods Or
dinances, at our comming into the Church, or the light of faith, and particular grace
ſealing our adoption, and ſpirituall filiation there? Properly, our light is none of theſe
three; and yet it is truly, all; for our light is the light of good works; and that light pro
ceeds from all the other three, and ſo is all thoſe, and then it goes beyond all three, an
ſo is none of them. It proceeds from all; for, if we conſider the firſt light, the light o
nature, in our creation, *We are* (ſayes the Apoſtle) *his workmanſhip, created in Chriſt Ieſu*
Epheſ.2.10. *unto good works.* So that we were all made for that, for good works; even the natural
man, by that firſt light. Conſider it in the ſecond light, in baptiſme; there we dye i
Chriſt, and are buried in Chriſt, and riſe in Chriſt, and in him we are new creatures, an
with him we make a covenant in baptiſme, for holineſſe of life, which is the body o
good works. Conſider the third, that of faith, and as every thing in nature is, ſo faith i
Jam.2.26. perfected by working; for, *faith is dead*, without breath, without ſpirit, if it be *withou*
*workes.* So, this light is in all thoſe lights; we are created, we are baptized, we are ado
pted for good works; and it is beyond them all, even that of faith; for, though faith
have a preheminence, becauſe works grow out of it, and ſo faith (as the root) is firſt, ye
works have the preheminence thus, both that they include faith in them, and that they
dilate, and diffuſe, and ſpread themſelves more declaratorily, then faith doth. There
John 6.28. fore, as our Saviour ſaid to ſome that asked him, *What ſhall we do that we might work th*
*work of God?* (you ſee their minde was upon works, ſomething they were ſure was to b
done) *This is the work of God, that ye beleeve in him whom he hath ſent*, and ſo refers them

to

to faith, ſo to another that asks him, *What ſhall I do, that I may have eternall life?* (all goe upon that, that ſomething there muſt be done, works there muſt be) Chriſt ſayes, *Keepe the Commandements*, and ſo refers him to works. *He hath ſhewed thee O man, what is good, and what doth the Lord require of thee, but to do juſtly, and to ſhew mercy, and to walk humbly with thy God?* This then is the light that lighteth every man that goes out of the world, *good works*; for, *their works follow them.* Their works; they ſhall be theirs, even after their death; which is our ſecond branch in this firſt part, the propriety, *lux veſtra*, let *your light* ſhine. Mat. 19. 16. Mic. 6. 8. Apoc. 14. 13.

I cannot alwaies call the works that I do, my works; for ſometimes God works them, and ſometimes the devill: Sometimes God works his owne worke, *The Lord will do his worke, his ſtrange worke, and bring to paſſe his act, his ſtrange act.* Sometimes he works my works, *Thou Lord haſt wrought all our workes in us.* In us, and in all things elſe, *Operatur omnia in omnibus*, he worketh all in all. And all this in all theſe, *Secundum conſilium voluntatis ſuæ*, After the counſaile of his owne will; for, I will worke, and who ſhall let it? But for all this his generall working, his enemy works in us too. *That which I doe, I allow not*, ſaies the Apoſtle; nay, *I know it not*; for, ſaies he, *what I hate, that I doe. And, if I doe that I would not doe, it is no more I that doe it, but ſin that dwelleth in me.* Yet, for all this diverſe, this contrary working, as S. *Auguſtine* ſayes of the faculty of the will, *Nihil tam noſtrum, quam voluntas*, there is nothing ſo much our owne, as our will before we worke, ſo there is nothing ſo much our owne, as our workes, after they are done. They ſtick to us, they cleave to us; whether as fomentations to nourish us, or as corraſives, to gnaw upon us, that lyes in the nature of the worke; but ours they are; and upon us our works work. Our good works are more ours, then our faith is ours. Our faith is ours as we have received it, our worke is ours, as we have done it. Faith is ours, as we are poſſeſſors of it, the work ours, as we are doers, actors in it. Faith is ours, as our goods are ours, works, as our children are ours. And therefore when the Prophet *Habakkuk* ſaies, *Fide ſua, The juſt ſhall live by his faith*, that particle *His*, is a word of poſſeſſion, not a word of Acquiſition; That God hath infuſed that faith into him, and ſo it is his, not that he hath produced that faith in himſelfe. His faith muſt ſave him; his own, and not anothers, not his parents faith, though he be the ſon of holy parents, not the Churches faith, (if he be of yeares) though he be within the covenant, but his own perſonall faith; yet not his ſo, as that it grew in him, or was produced in him, by him, by any plantation, or ſemination of his own. And therefore S. *Paul* in citing that place of *Habakkuk* (as he doth cite it three ſeverall times) in all thoſe places leaves out that particle of propriety, and acquiſition, *his*, and ſtill ſayes, *The juſt ſhall live by faith*, and he ſayes no more. And when our bleſſed Saviour ſayes to the woman with the bloody iſſue, *Fides tua, Daughter, thy faith hath made thee whole*, it was ſaid then, when he had ſeen that woman come trembling and fall down at his feet; he ſaw outward declarations of her faith, he ſaw works. And ſo, in divers of thoſe places, where Chriſt repeats that, *fides tua, thy faith*, we finde it added, *Ieſus videns fidem, Ieſus ſeeing their faith.* With what eyes? he looked upon them with his humane eyes, not his divine; he ſaw not (that is, conſidered not at that time) their hearts, but their outward declarations, and proceeding as a good man would, out of their good works concludes faith. *Velle & nolle noſtrum eſt*, to aſſent or to diſ-aſſent is our own; we may chooſe which we will doe; *Ipſumq́, quod noſtrum eſt, ſine Dei miſeratione noſtrum non eſt*; But though this faculty be ours, it is ours, but becauſe God hath imprinted it in us. So that ſtill to will, as well as to doe, to beleeve, as well as to work, is all from God; but yet they are from God in a diverſe manner, and a diverſe reſpect; and certainly our works are more ours then our faith is, and man concurres otherwiſe in the acting and perpetration of a good work, then he doth in the reception and admiſſion of faith. *Sed quæ non fecimus ipſi*, ſayes the Poet; and he was *Vates*, a Prophet in ſaying ſo, *Vix ea noſtra voco*; nothing is ours, but that which we have done our ſelves; and all that is ours. And though Chriſt refer us often to beliefe, in this life, becauſe he would be ſure to plant, and faſten ſafely that which is the only true root of all, that is, faith, yet when he comes to Judgement, in the next life, all his proceeding is grounded upon workes, and he judges us by our fruits. So then, God gives us faith, immediatly from himſelfe, and out of that faith, he produces good works, inſtrumentally, by us, ſo, as that thoſe works are otherwiſe ours, then that faith is. And this the propriety, *lux veſtra*, let *your light* ſhine, which we propoſed for the ſecond branch in this firſt part, that God vouchſafes to afford us an

Hab. 2. 4. Rom. 1. 17. Gal. 3. 11. Heb. 10. 36. Mar. 5. 34. Hieron.

*Proprietas veſtra.* Eſay 28. 21. Eſay 26. 12. 1 Cor. 12. 6. Epheſ. 1. 11. Eſay 43. 13. Rom. 7. 15. ver. 20. Auguſt.

intereſt

interest, in the working of our salvation; And then our third branch is, the emanation of this light, from us, to others, *Coram hominibus*, let your light shine *before men*. A

*Luceat. Emanatio.*

There was a particular Holy-day amongst the heathen, that bore the name of this day, *Accensio luminum, Candlemas day*; A superstitious multiplying of Lamps, and Torches in Divine Service. This superstition *Lactantius* reproves, elegantly, and bitterly. *Num mentis suæ compos putandus est?* can we think that man in his wits, that offers to God, the Father, and Fountaine, the Author and Giver of all light, a Candle for an Oblation, for a Sacrifice, for a New-yeares gift? *Solem contempletur*, sayes he; Let that man but consider seriously the Sun, and he will see, that that God who could spare him so glorious a light as the Sun, needs not his Candle. And therefore sayes *Tertullian*, (reprehending the same superstition) *Lucernis diem non infringimus*, we doe not cut off, we doe not shorten our dayes, by setting up lights at noone, nor induce, nor force, nor make night before it comes.

Lactant.

Tertul.

B

I would not be understood to condemne all use of candles by day, in Divine Service, nor all Churches that have or doe use them; For, so, I might condemne even the Primitive Church, in her pure and innocent estate. And therefore, that which *Lactantius*, almost three hundred yeares after Christ, sayes of those Lights, and that which *Tertullian*, almost a hundred yeares before *Lactantius*, sayes, in reprehension thereof, must necessarily be understood of the abuse, and imitation of the Gentiles therein; for, that the thing it selfe, was in use, before eyther of their times, I thinke, admits little question. About *Lactantius* time, fell the *Eliberitan* Councell; and then the use, and the abuse was evident. For, in the thirty fourth Canon of that Councell, it is forbidden to set up Candles in the Church-yard: And, the reason that is added, declares the abuse, *Non sunt enim inquietandi spiritus fidelium*, That the soules of the Saints departed should not be troubled. Now the setting up of lights could not trouble them; but these lights were accompanied with superstitious Invocations, with magicall Incantations, and with howlings and ejulations, which they had learnt from the Gentiles, and with these, the soules of the dead, were, in those times, thought to be affected, and disquieted. It is in this Ceremony of lights, as it is in other Ceremonies; They may be good in their Institution, and grow ill in their practise. So did many things, which the Christian Church received from the Gentiles, in a harmlesse innocency, degenerate after, into as pestilent superstition there, as amongst the Gentiles themselves. For, ceremonies, which were received, but for the instruction, and edification of the weaker sort of people, were made reall parts of the service of God, and meritorious sacrifices. To those ceremonies, which were received as *signa commonefacientia*, helps to excite, and awaken devotion, was attributed an operation, and an effectuall power, even to the ceremony it selfe; and they were not practised, as they should, *significativè*, but *effectivè*, not as things which should signifie to the people higher mysteries, but as things as powerfull, and effectuall in themselves, as the greatest Mysteries of all, the Sacraments themselves. So lights were received in the Primitive Church, to signifie to the people, that God, the Father of lights, was otherwise present in that place, then in any other, and then, men came to offer lights by way of sacrifice to God; And so, that which was providently intended for man, who indeed needed such helps, was turned upon God, as though he were to be supplied by us. But what then? Because things good in their institution, may be depraved in their practise, *Ergonè nihil cerimoniarum rudioribus dabitur, ad juvandam eorum imperitiam?* Shall therefore the people be denyed all ceremonies, for the assistance of their weakenesse? *Id ego non dico*; I say not so, sayes he. *Omnino illis utile esse sentio hoc genus adminiculi*; I think these kinds of helps to be very behoovefull for them; *Tantum hic contendo*, all that I strive for, is but Moderation; and that Moderation he places very discreetly in this, That these ceremonies may be few in number; That they may be easie for observation; That they may be clearely understood in their signification; wee must not therefore be hasty in condemning particular ceremonies: For, in so doing, in this ceremony of lights, we may condemne the Primitive Church, that did use them, and wee condemne a great and Noble part of the reformed Church, which doth use them at this day.

C

D

Calv. Instit. l. 4. c. 10. § 14.

E

These superstitious lights, are not the lights we call for here, *sic luceat*, let your light shine out; but *lux vestra*, your light, the light of good works; let that shine out. Truly, this carrying, and diffusing of light to others is so blessed a thing, as that though *Lucifer*, (whose

A (whose name signifies the carrying of light) be now an odious name, an infamous name, applyed onely to the Devill, yet a great Bishop in the Primitive Church abstained not from that name, forbore not that name, *Lucifer Talaritanus*; that he might carry about him, in his name, a remembrancer, *ferre lucem*, to carry light to others, he was content with that name, *Lucifer*. God had made light the first day, and yet he made many lights after. One light of thine shines out in our eyes, thy profession of Christ; let us see more lights, works worthy of that profession. God calls the Sun, and the Moone too, Great lights, because though there be greater in the Firmament, they appeare greatest to us; those works of ours are greatest in the sight of God, that are greatest in the sight of men, that are most beneficiall, most exemplary, and conduce most to the promoving of others to glorifie God. To such rich men, as produce no light at all, (no works) that of S. *Augustine* is appliable, *cimices sunt*, they are as these wormes, or flies, the *cimices*, B *qui vivi mordent, mortui fœtent*, They bite, and suck a man, whilst they live, and they stink pestilently, and offend so, when they are dead. The actions of such rich men are mischievous whilst they live, and their memory odious when they are dead. But all rich men are not such, to be absolutely without all light. But then they may have light, (a determined purpose to doe some good works) and yet this light not shine out. No man can more properly be said to hide his light under a bushell, (which because Christ sayes, (in the verse before our Text) no man does, certainly no man should doe) then he, who hath disposed some part of his estate to pious uses, but hides it in his will, and locks up that will in his cabinet; For, in this case, though there be light, yet it does not shine out. *Your gold, and your silver is cankered*, sayes S. *James*, *and the rust of them shall be a witnesse, and shall eate your flesh, as it were fire.* He does not say the gold and the silver it self, as reproving the ill getting of it, but the rust, the hiding, the concealing thereof, shall be C this witnesse against thee, this executioner upon thee. That man dyes in an ill state, of whose faith we have had no evidence, till, after his death, his executors meet, and open his Will, and then publish some Legacies to pious uses: And we had no evidence before, if he had done no good before. For, *shew me thy faith without thy works*, sayes the Apostle; and he proposes it, as an impossible thing, impossible to shew it, impossible to have it. And therefore, as good works are our owne, so are they never so properly our owne, as when they are done with our owne hands; for this is the true shining of our light, the emanation from us, upon others. And so have you the three peeces, which constitute our first part, the precept, *Let your light shine before men*; The light it selfe, not the light of nature, nor of Baptisme, nor of Adoption, but the light of good works; And then the Appropriation of this light, how these workes are ours, though the goodnesse thereof be onely from God; And lastly the emanation of this light upon others; D which cannot well be said to be an emanation of our light, of light from us, except it be whilst we are we, that is, alive. And so we passe to those many particulars, which frame our second part, the reason, and the end of this, *That men may see your good works, and glorifie your Father which is in heaven.*

In this end, our beginning is, *ut videant*, that men may see it. The apparitions in old times, were evermore accompanied with lights; but they were private lights; such an old woman, or such a child saw a light; but *non videbant homines*, it did not shine out, so that men might see this light. We have a story delivered by a very pious man, and of the truth whereof he seemes to be very well assured, that one *Conradus* a devout Priest, had such an illustration, such an irradiation, such a coruscation, such a light at the tops of those fingers, which he used in the consecration of the Sacrament, as that by that light of his fingers ends, he could have reade in the night, as well as by so many Candles; E But this was but a private light, *& non viderunt homines*, It did not shine out, so that men might see it. Blessed S. *Augustine* reports, (if that Epistle be S. *Augustines*) that when himselfe was writing to S. *Hierome*, to know his opinion of the measure and quality of the Joy, and Glory of Heaven, suddenly in his Chamber there appeared *ineffabile lumen*, sayes he, an unspeakable, an unexpressible light, *nostris invisum temporibus*, such a light as our times never saw, and out of that light issued this voyce, *Hieronymi anima sum*, I am the soule of that *Hierome* to whom thou art writing, who this houre dyed at *Bethlem*, and am come from thence to thee, &c. But this was but a private light, and whatsoever S. *Augustine* saw, (who was not easily deceived, nor would deceive others) *non videbant homines*, this light did not shine so, as that men might see it. Here, in our Text, there

Gen. 1. 16.

August.

James 5. 3.

James 2. 18

2. Part. *Ut videant.*

Cantiprat. l. 2. c. 9.

Epist. 105. ad Cyrill: Jerosolym.

there is a light required that men may ſee. Thoſe lights of their apparitions we cannot ſee; There is a light of ours, which our adverſaries may ſee, and will not; which is truly the light of this Text, the light of good works. Though our zeale to good works ſhine out aſſiduouſly, day by day in our Sermons, and ſhine out powerfully in the Homilies of our Church, compoſed expreſly to that purpoſe, and ſhine out actually in our many ſumptuous buildings, and rich endowments, (in which works, we of this Kingdome, in this laſt Century, ſince the Reformation of Religion, have perhaps exceeded our Fathers, in any one hundred of yeares, whilſt they lived under the Romane perſwaſion) yet ſtill they cry out, we are enemies of this light, and abhorre good works. As I have heard them, in ſome obſcure places abroad, Preach, that here in England, we had not onely no true Church, no true Prieſthood, no true Sacraments, but that we have no materiall Churches, no holy Convocations, no obſerving of Sundayes, or Holy dayes, no places to ſerve God in; ſo I have heard them Preach, that we doe not onely not advance, but that we cry downe, and diſcredit, and diſſwade, and diſcountenance the doctrine of good works. It is enough to ſay to them, as the Angel ſaid to the Devill, *Increpet te Dominus, The Lord rebuke thee.* And the Lord does rebuke them, in enabling us to proceed in theſe pious works, which, with ſo notorious falſhood they deny; And we doe rebuke them, the beſt and moſt powerfull way, in that, (as the Apoſtle ſayes) *we conſider one another*, (conſider the neceſſities of others) *and provoke one another to love, and good workes.*

Iude 9.

Heb. 10. 24.

But then, if this be Gods end in our good works, *ut videant homines*, that men may ſee them, why is Chriſt ſo earneſt, in this very ſermon as to ſay, *Take heed you do not your almes before men, to be ſeene of them?* Is there no contradiction in theſe? far from it; The intent of both precepts together make up this doctrine, That we doe them not therefore, not to that end, that men may ſee them. So far we muſt come, that men muſt ſee them, but we muſt not reſt there; for, it is but *Sic luceat, Let your light ſhine out ſo*, it is not, *let it ſhine out therefore*; Our doing of good workes muſt have a farther end, then the knowledge of men, as we ſhall ſee, towards our end, anon.

Mat. 6. 1.

*Opera.*

Men muſt ſee them then, and ſee them to be workes, *Vt videant opera, That they may ſee your works:* which is a word that implies difficulty, and paine, and labour, and is accompanied with ſome loathneſſe, with ſome colluctation. Doe ſuch workes, for Gods ſake, as are hard for thee to doe. In ſuch a word does God deliver his Commandement of the Sabbath; not that word, which in that language ſignifies ordinary and eaſie works, but ſervile and laborious workes, toyleſome and gainefull workes, thoſe workes thou maiſt not doe upon the Sabbath. But thoſe workes, in the vertue of the precept of this text, thou muſt doe in the ſight of men; thoſe that are hard for thee to doe. *David* would not conſecrate nor offer unto God, that which coſt him nothing; firſt he would buy *Araunahs* threſhingfloare at a valuable price, and then he would dedicate it to God. To give old cloathes, paſt wearing, to the poore, is not ſo good a worke as to make new for them. To give a little of your ſuperfluities, not ſo acceptable as the widows gift, that gave all. To give a poore ſoule a farthing at that doore, where you give a Player a ſhilling, is not equall dealing; for, this is to give God *quiſquilias frumenti, The refuſe of the wheat.* But doe thou ſome ſuch things, as are truly works in our ſenſe, ſuch as are againſt the nature, and ordinary practice of worldly men to doe; ſome things, by which they may ſee, that thou doſt prefer God before honour, and wife, and children, and hadſt rather build, and endow ſome place, for Gods ſervice, then poure out money to multiply titles of honour upon thy ſelfe, or enlarge joyntures, and portions, to an unneceſſary, and unmeaſurable proportion, when there is enough done before.

2. Sam. 24. 24.

Mat. 12. 42.

Amos 8. 6.

*Opera Bona.*

Let men ſee that that thou doeſt, to be a worke, qualified with ſome difficulty in the doing, and then thoſe workes, to be good workes, *Videant opera bona, that they may ſee your good works.* They are not good works how magnificent ſoever, if they be not directed to good ends. A ſuperſtitious end, or a ſeditious end vitiates the beſt worke. Great contributions have beene raiſed, and great ſummes given, to build, and endow Seminaries, and ſchooles, and Colledges in forraine parts; but that hath a ſuperſtitious end. Great contributions have beene raiſed, and great ſummes given at home, for the maintenance of ſuch refractary perſons, as by oppoſing the government and diſcipline of the Church, have drawne upon themſelves, ſilencings, and ſuſpenſions, and deprivations; but that hath a ſeditious end. But, give ſo, as in a rectified conſcience, and not a diſtempered zeale,

(a

A (a rectified conſcience is that, that hath the teſtimony and approbation of moſt good men, in a ſucceſſion of times, and not to rely occaſionally upon one or a few men of the ſeparation, for the preſent) give ſo, as thou maiſt ſincerely ſay, God gave me this, to give thus, and ſo it is a good worke. So it muſt be, *a worke* (ſomething of ſome importance) and a *good worke*, (not depraved with an ill end) and then *your worke*, *Vt videant opera veſtra, That they may ſee your good works.*

They are not your works, if that that you give be not your owne. Nor is it your own, if it were ill gotten at firſt. How long ſoever it have beene poſſeſſed, or how often ſoever it have beene transformed, from money to ware, from ware to land, from land to office, from office to honour, the money, the ware, the land, the office, the honour is none of thine, if, in thy knowlege, it were ill gotten at firſt. *Zachæus*, in S. *Luke*, gives halfe his goods to the poore; but it is halfe of his, his owne, for there might be goods in his houſe, B which were none of his. Therefore in the ſame inſtrument, he paſſes that ſcrutiny, If I have taken any thing unjuſtly, I reſtore him foure-fold. Firſt let that that was ill gotten, be deducted, and reſtored, and then, of the reſt, which is truly thine owne, give cheerefully. When *Moſes* ſaies, that our yeares are three ſcore and ten, if we deduct from that terme, all the houres of our unneceſſary ſleep, of ſuperfluous ſittings at feaſts, of curioſity in dreſſing, of largeneſſe in recreations, of plotting, and compaſſing of vanities, or ſinnes, ſcarce any man of threeſcore and ten, would be ten years old, when he dyes. If we ſhould deale ſo with worldly mens eſtates, (defalſe unjuſt gettings) it would abridge and attenuate many a ſwelling Inventory. Till this defalcation, this ſcrutiny be made, that you know what's your owne, what's other mens, as your Tombe ſhall be but a monument of your rotten bones, how much gold or marble ſoever be beſtowed upon it, ſo that Hoſpitall, that free-ſchoole, that Colledge that you ſhall build, and endow, will bee but a C monument of your bribery, your extortion, your oppreſſion; and God, who will not be in debt, (though he owe you nothing that built it) may be pleaſed to give the reward of all that, to them, from whom that which was ſpent upon it, was unjuſtly taken; for, *The wealth of the ſinner is laid up for the righteous*, ſaies *Solomon*. The ſinner may doe pious works, and the righteous may be rewarded for them; the world may thinke of one founder, and God knowes another. That which is enjoyn'd in the name of *light* here, is *works*, (not trifles) and *good works*, (made good by the good ends they are directed to) and then *your workes* (done out of that which is truly your owne) and *by ſeeing this light*, men will be mov'd to *glorifie your Father which is in Heaven*; which is the true end of all; that men may ſee them, but ſee them therefore, *To glorifie your Father which is in Heaven.*

He does not ſay, that by ſeeing your good works, men ſhall glorifie your ſonnes upon earth. And yet truly, even that part of the reward, and retribution is worth a great deale D of your coſt, and your almes; that God ſhall eſtabliſh your poſterity in the world, and in the good opinion of good men. As you have your eſtates, you have your children from God too. As it is *Davids* recognition, *Dominus pars hæreditatis meæ, The Lord is the portion of mine inheritance*, ſo the *Poſſedi virum à Domino*, was *Eves* Recognition upon the birth of her firſt ſon, *Cain, I have gotten, I poſſeſſe a man from the Lord.* Now that that man that thou poſſeſſeſt from the Lord, thy ſon, may poſſeſſe that land that thou poſſeſſeſt from the Lord, it behooves thee to be righteous; for ſo, (by that righteouſneſſe) thou becomeſt a foundation for poſterity, (*The righteous is an everlaſting foundation*) his light, (his good workes) ſhall be a chearefull light unto him; (for, *The light of the righteous reioyceth him.*) They ſhall be ſo in this life, and, *He ſhall have hope in his death*, ſaith *Solomon*; that is, hope for himſelf in another world, & hope of his poſterity in this world; E for, ſaies he, *He leaveth an inheritance to his childrens children*; that is, an inheritance, out of which hee hath taken, and reſtored all that was unjuſtly got from men, and taken a bountifull part, which he hath offered to God in pious uſes, that the reſt may deſcend free from all claimes, and encumbrances upon his childrens children. *The righteous is merciſull, and lendeth*, ſaies *David*. Mercifull as his Father in Heaven is mercifull; that is, in perpetuall, not tranſitory endowments, (for, God did not ſet up his lights, his Sun, and his Moone for a day, but for ever, and ſuch ſhould our light, or good works be too.) Hee is mercifull, and he lendeth; to whom? for to the poore he giveth; he looks for no returne from them, for they are *the waters upon which he caſts his bread.* Yet he lendeth; *He that hath pity on the poore, lendeth to the Lord. The righteous is mercifull and lendeth*, and then, (as *David* addes there) *His ſeed is bleſſed.* Bleſſed in this (which followes there)

*Opera bona veſtra.*

Luke 19.8.

Pſal. 90.10.

*Patrem, non Filios.*

Pſal. 16.5.

Gen. 4.1.

Prov. 10.25.

Prov. 13.9.

Prov. 14.23.

Prov. 13.22.

Pſal. 37.26.

Eccleſ. 11.1.

Prov. 19.17.

Psal.37.29. Psal.112.4. that he *shall inherit the land, and dwell therein for ever,* (which he ratifies againe, *Surely he shall not be moved for ever*; that is, he shall never be moved, in his posterity) And as he is blessed that way, blessed in the establishment of his possession upon his childrens children, so is he blessed in this, that his honour, and good name shall bee poured out as a fragrant oyle upon his posterity, *The righteous shall be had in everlasting remembrance.* Their memory shall be alwaies alive, and alwaies fresh in their posterity, when *The name of the wicked shall rot.* So then, *the fruit of the righteous is the tree of life*, saies *Solomon*; that is, the righteous shall produce plants, that shall grow up, and flourish; so his posterity shall be a tree of life to many generations; and then, *The glory of children are their Fathers*, saies that wise King; As Fathers receive comfort from good children, so children receive glory from good parents; in this are children glorified, that they had righteous Fathers, that lent unto the Lord. So that, (to recollect these peeces) it is no small reward that God affords you, if men, seeing your good workes, glorifie, that is, esteeme, and respect, and love, and honour your children upon earth. But it is not onely that; your good workes shall bee an occasion of carrying glory upon the right object, They shall *glorifie your Father, which is in heaven.*

*Non Patrem.* It is not the Father which is in Heaven; that they should glorifie God, as the common Father of all, by creation. For, for that they need not your light, your good works; *The Heavens declare the glory of God*, saies *David*; that is, glorifie him in an acknowledgement, that he is the Father of them, and of all other things by creation. *Is not hee thy Father? hath he not made thee?* is an interrogatory ministred by *Moses*, to which all things must answer with the Prophet *Malachie*, yes, *He is our Father, for he hath made us.* But that's not the paternity of this text, as God is Father of us all by creation. Nor as he is a Father of some in a more particular consideration, in giving them large portions, great patrimonies in this world; for, thus, he may be my Father and yet disinherit me; hee may give me plenty of temporall blessings, and withhold from me spirituall, and eternall blessings. Now, to see this, men need not your light, your good workes; for, they see dayly, That *he maketh his sun to shine on the evill, and on the good; and causeth it to raine on the just, and the unjust*; He feeds Goates as well as Sheepe, he gives the wicked temporall blessings, as well as the righteous. These then are not the paternities of our text, that men, by this occasion, glorifie God as the Father of all men by creation, nor as the Father of all rich men, by their large patrimonies, not as he is the Father, not as he is a Father, but as he is *your Father*, as he is made yours, as he is become yours, by that particular grace of using the temporall blessings which he hath given you, to his glory, in letting your light shine before men. For, it were better God disinherited us so, as to give us nothing, then that he gave us not the grace to use that that he gave us, well: without this, all his bread were stone, and all his fishes serpents, all his temporall liberality malediction. How much happier had that man beene, that hath wasted thousands in play, in riot, in wantonnesse, in sinfull excesses, if his parents had left him no more at first, then he hath left himselfe at last? How much nearer to a kingdome in Heaven had hee beene, if he had beene borne a begger here? Nay, though he have done no ill, (of such excessive kinds) how much happier had he beene, if he had had nothing left him, if hee have done no good? There cannot be a more fearfull commination upon man, nor a more dangerous dereliction from God, then when God saies, *I will not reprove thee for thy sacrifices*; Though thou offer none, I care not, Ile never tell thee of it, nor reprove thee for it, I will not reprove thee for thy sacrifices. And when he saies, (as he does there) *If I bee hungry I will not tell thee*; I will not awake thy charity, I will not excite thee, not provoke thee, with any occasion of feeding me, in feeding the poore. When God shall say to me, I care not whether you come to Church or no, whether you pray or no, repent or no, confesse, receive or no, this is a fearfull dereliction; so is it, when he saies to a rich man, I care not whether your light shine out, or no; whether men see your good works or no; I can provide for my glory other waies. For, certainly God hath not determined his purpose, and his glory so much in that, to make some men rich that the poore might be relieved, (for, that ends in bodily reliefe) as in this, that he hath made some men poore, whereby the rich might have occasion to exercise their charity; for, that reaches to spirituall happinesse; for which use, the poore doe not so much need the rich, as the rich need the poore; the poore may better be saved without the rich, then the rich without the poore. But when men shall see, that that God, who is the Father of us all, by creating

Mat.5.45. Mat.7.9. Ps.50.8.& 12.

us,

A us, and the father of all the rich, by enriching them, is alſo become your father, yours by adoption, yours by infuſion of that particular grace, to doe good with your goods, then are you made bleſſed inſtruments of that which God ſeeks here, his glory, They ſhall *glorifie your father which is in heaven.*

Glory is ſo inſeparable to God, as that God himſelf is called *Glory*, *They changed their Glory into the ſimilitude of an Oxe*; Their glory, their true God into an inglorious Idol. *That glory may dwell in our land*, ſayes he; that is, that God may dwell therein. The firſt end of letting our light to ſhine before men, is, that they may know Gods proceedings; but, the laſt end to which all conduces, is, that God may have glory. Whatſoever God did firſt in his own boſome, in his own decree, (what that was, contentious men will needs wrangle) whatſoever that firſt act was, Gods laſt end in that firſt act of his was his own glory. And therefore to impute any inglorious or ignoble thing to God, comes too neare blaſphemy. And be any man who hath any ſenſe or taſte of nobleneſſe, or honour, judge, whether there be any glory in the deſtruction of thoſe creatures whom they have raiſed, till thoſe perſons have deſerved ill at their hands, and in ſome way have damnified them, or diſhonoured them. Nor can God propoſe that for glory, to deſtroy man till he finde cauſe in man. Now, this glory, to which Chriſt bends all in this Text, (that men by ſeeing your good works, might glorifie your Father) conſiſts eſpecially in theſe two declarations, Commemoration, and Imitation; a due celebration of former founders and benefactors, and a pious proceeding according to ſuch precedents, is this glorifying of God.

*Gloria.* Pſal. 106. 20. Pſal. 85. 10.

When God calls himſelf ſo often, *The God of Abraham, of Iſaac, and of Iacob*, God would have the world remember, that *Abraham*, *Iſaac*, and *Iacob* were extraordinary men, memorable men. When God ſayes, *Though theſe three men, Noah, Daniel, and Iob were here, they ſhould not deliver this people*, God would have it knowne, that *Noah*, *Daniel*, and *Iob* were memorable men, and able to doe much with him. When the Holy Ghoſt is ſo carefull to give men their additions, *That Iabal was the father of ſuch as dwell in Tents, & keep Cattell, & Iubal the father of Harpers, and Organiſts, and Tubal-Cain of all Gravers in Braſſe and Iron.* And when he preſents with ſo many particularities every peece of worke, that *Hiram* of Tyre wrought in Braſſe for the furniſhing of *Solomons* Temple, God certainly is not afraid that his honour will be diminiſhed, in the honourable mentioning of ſuch men as have benefited the world by publique good works. The wiſe man ſeemes to ſettle himſelfe upon that meditation; let us now praiſe famous men, ſayes he, and our fathers that begot us; and ſo he inſtitutes a ſolemne commemoration, and gives a catalogue of *Enoch*, and *Abraham*, and *Moſes*, and *Aaron*, and ſo many more, as poſſeſſe ſix Chapters; nor doth he ever end the meditation till he end his booke; ſo was he fixt upon the commemoration of good men; as S. *Paul* likewiſe feeds and delights himſelfe in the like meditation, even from *Abel*. It is therefore a wretched impotency, not to endure the commemoration, and honourable mentioning of our Founders and Benefactors. God hath delivered us, and our Church, from thoſe ſtraights, in which, ſome Churches of the Reformation have thought themſelves to be, when they have made Canons, That there ſhould be no Bell rung, no dole given, no mention made of the dead at any Funerall, leſt that ſhould ſavour of ſuperſtition. The Holy Ghoſt hath taught us the difference between praiſing the dead, and praying for the dead, betweene commemorating of Saints, and invocating of Saints. We underſtand what *David* meanes, when he ſayes, *This honour have all his Saints*, and what S. *Paul* meanes, when he ſayes, *Vnto the only wiſe God be honour, and glory, for ever and ever.* God is honoured in due honour given to his Saints, and glorified in the commemoration of thoſe good men whoſe light hath ſo ſhined out before men, that they have ſeen their good workes. But then he is glorified more, in our imitation, then in our commemoration.

*Gloria ex Commemoratione.* Ezech. 14. 14. Gen. 4. 20. 1 Reg. 7. 13. Eccluſ. 44. 1. Heb. 11. Pſal. 149. 9. 1 Tim. 1. 17.

*Herein is my Father glorified*, (ſayes Chriſt) *that ye beare much fruit.* The ſeed ſowed in good ground, bore ſome an hundred fold, the leſſe thirty. The ſeed (in this caſe) is the example that is before you, of thoſe good men, whoſe light hath ſhined out ſo, that you have ſeene their good workes. Let this ſeed, theſe good examples bring forth hundreds, and ſixties, and thirties in you, much fruit; for herein is your Father glorified, that you beare much fruit. Of which plentifull encreaſe, I am afraid there is one great hinderance that paſſes through many of you, that is, that when your Will lyes by you, in which ſome little lamp of this light is ſet up, ſomething given to God in pious uſes,

*Gloria ex Imitatione.* Iohn 15. 8. Mat. 4. 20.

uſes, if a Ship miſcarry, if a Debtor break, if your ſtate be any way empaired, the firſt that ſuffers, the firſt that is blotted out of the Will, is God and his Legacy; and if your eſtates encreaſe, portions encreaſe, and perchance other legacies, but Gods portion and legacy ſtands at a ſtay. Chriſt left two uſes of his paſſion; application and imitation. *He ſuffered for us*, ſayes the Apoſtle; for us, that is, that we might make his death ours, apply his death, and then (as it follows there) *he left us an example.* So Chriſt gives us two uſes of the Reformation of Religion; firſt, the doctrine, how to doe good works without relying upon them, as meritorious; and then example, many, very many men (and more by much, in ſome kindes of charity ſince the Reformation of Religion, then before) even in this City, whoſe light hath ſhined out before you, and you have ſeen their good works. That as this noble City hath juſtly acquired the reputation and the teſtimony of all who have had occaſion to conſider their dealings in that kinde, that they deale moſt faithfully, moſt juſtly, moſt providently, in all things which are committed to their truſt for pious uſes, from others, not only in a full employment of that which was given, but in an improvement thereof, and then an employment of that emprovement to the ſame pious uſe, ſo every man in his particular may propoſe to himſelfe, ſome of thoſe bleſſed examples which have riſen amongſt your ſelves, and follow that, and exceed that; That as your lights are Torches, and not petty Candles, and your Torches better then others Torches, ſo he alſo may be a larger example to others, then others have been to him, for, *Herein is your Father glorified, if you beare much fruit*, and that is the end of all, that we all doe, *That men ſeeing it, may glorifie our Father which is in heaven.*

1 Pet. 2. 22.

# SERMON IX.

## *Preached upon Candlemas day.*

ROM. 13. 7.

*Render therefore to all men their dues.*

The Text being part of the Epiſtle of that day, that yeare.

THE largeneſſe of this ſhort Text conſiſts in that word, *Therefore*; therefore becauſe you have been ſo particularly taught your particular duties, therefore perform them, therefore practiſe them; *Reddite omnibus debita, Render therefore to every man his due.* The Philoſopher might ſeem to have contracted as large a law, into a few words, in his *ſuum cuique*, as the Holy Ghoſt had done in his *Reddite omnibus*; if it were not for this, *Therefore*; for that carries our conſideration over the whole Epiſtle. This Epiſtle particularizing all duties, which appertaine *ad pietatem erga Deum*, to our religious worſhip of God, *ad charitatem erga proximum*, to charitable offices towards one another, and *ad ſanctimoniam propriam*, to a ſanctification and holineſſe of life in our ſelves: You have ſeen a liſt of your debts, ſayes the Apoſtle, (and that men deeply endebted are loath to doe) you have ſeen what you owe God, what you owe your ſelves, and what you owe the world, *Reddite ergo omnibus debita*, be therefore behinde hand with none of theſe, but render unto all their dues: Foh, our debts here are not reſtrained to thoſe that are mentioned in the following part of this verſe, Tribute, and Cuſtome, and Feare, and Honour, but it is the knot that ties up all, and this Text in this verſe, is the ſame that begins the next verſe alſo; *Reddite debita omnibus, Render to all men their dues*, and *Nemini quicquam debeas, Owe nothing to any man*, is all one: It is farther then many uſe to come, to know what they owe; ſince I have brought you ſo far, ſayes our Apoſtle, *Render to all men their dues.*

*Diviſio.* It is one degree of thrift, (but for the moſt part it comes late) to bring our debts into as few hands as we can. Our debt here we cannot bring into fewer then theſe three, to God, to our Neighbour, to our ſelves. Conſider our debts to God, to be our ſins, and ſo we dare not come to a reckoning with him, but we diſcharge our ſelves intirely upon

our

A our ſurety, our Saviour Chriſt Jeſus: but yet of that debt we muſt pay an acknowledgement, an intereſt (as it were) of praiſe, for all that we have, and of prayer for all that we would have, and theſe are our debts to God. Conſider our debts to man, and our creditors are perſons above us, and perſons below us, ſuperiours, and inferiours; and to ſuperiours (who are the perſons of whom this Text, or this verſe, is moſt literally intended) we are debtors firſt in matter of ſubſtance, expreſſed here, in thoſe words Tribute, and Cuſtome; and in matter of ceremony, expreſſed here, in thoſe words, Feare, and Honour. And to our inferiours, we are debtors for counſell to direct them, and for reliefe in compaſſion of their ſufferings. And then to come to our third ſort of creditors, to our ſelves, we owe our ſelves ſome debts which are to be tendred at noone, which are to be paid in our beſt ſtrength and proſperity, in the courſe of our lives; and ſome which are to be tendred at night, at our Sun-ſet, at our deaths: *Reddite ergo omnibus, Render therefore to*
B *all their dues.* For your firſt debt, to God, we bring you to Church; this is no place to arreſt in; but yet the Spirit of God calls upon you for thoſe debts, praiſe him in his holy place, and pray to him in his houſe, which is the houſe of prayer. For your debts of the ſecond kinde, to other men, for thoſe to ſuperiours, we ſend you to Court; for thoſe to inferiours, we ſend you to Hoſpitals, and priſons; and though Courts and priſons be ill paying places, yet pay you your debts of ſubſtance, and of ceremony, of tribute, and of honour, at Court; and your debt of counſell and relief to thoſe that need them, in the darkeſt corners. And for you third kinde of debts, debts to your ſelves, make eaven with your ſelves all the way in your lives, leſt your payment prove too heavy, and you break, and your hearts breake, when you come to ſee that you cannot doe that upon your death-bed: *Reddite omnibus, Render to all*, to God, to man, to your ſelves, *their dues.*

To begin then with our beginning, our debts to God; if we take that definition of 1 Part. *Deo.*
C of debts, which ariſes out of the ſound of the word, *Debere eſt de alio habere*, a man owes all that which he hath received of another, we are debtors of all that we have, and all that we are, to God; our well being, and our very being is from him. If we take that definition of debt, *Debere eſt Iure aliquo teneri ad dandum aut faciendum aliquid*, To owe, is to be bound by ſome Law, to give ſomething, or to doe ſomething to ſome perſon; The Law of Nature in our hearts, the Law of the Creature in our eyes, the Law of the Word in our eares, provokes us to give and to doe ſomething to that God, who hath given and done all to us; and more then giving or doing, hath ſuffered ſo much for us. What then is the paiment which we are to make? Firſt, Glory, Praiſe: For, in all his works, God *Laus.*
ſtill propoſed to himſelfe, his Glory. Thoſe men who will needs be of Gods Cabinet Counſell, and pronounce what God did firſt, what was his firſt Decree, and the firſt clauſe in that Decree, thoſe men who will needs know, and then publiſh Gods ſecrets,
D (And, by the way, that, which ſometimes it may concerne us to know, yet it may be a Libell to publiſh it) Thoſe myſteries, which, for the oppoſing and countermining ſtubborne, and perverſe Hereſies, it may concerne us, in Councels and Synods, and other fit places, to argue, and to cleare, it may be an injury to God, and againſt his Crowne, and Dignity, in breaking the peace of the Church, to publiſh and divulge to every popular auditory, and every itching eare, and thereby perplexe the conſciences of weak men, or offer contentious men, that which is their food, and delight, diſputation; Theſe men, I ſay, though they differ, in their order, whether Gods Decree of Reprobation and Salvation, were before his Decree of Creation, (for ſome place it before, and ſome after) yet all, on all ſides agree in this, That Gods firſt purpoſe was his owne glory; that was his firſt Decree, by what degrees ſoever he proceeded to the execution of that Decree. And ſo in the great and incomprehenſible work of our Salvation, when that was uttered
E in the mouth of Angels to the Shepheards, that Ambaſſage began with a *Gloria in excelſis*, There was Peace upon earth, and there was good will towards men, but firſt there was Glory to God on high. And though to correct Hereticall and Schiſmaticall men, amongſt whom, ſome would expreſſe themſelves in Gods ſervice, in one manner, and ſome in another, to the endangering of Doctrine, and to the confuſion of Order, and thereupon ſome would ſay, in the Church-Service, *Gloria Patri, in Filio, per Spiritum Sanctum*, Glory be to the Father, in the Son, by the Holy Ghoſt; And ſome *Gloria Patri per Filium*, Glory be to the Father by the Son; And ſome *Gloria Patri, & Filio, per Spiritum Sanctum*, Glory be to the Father, and the Son, by the Holy Ghoſt; Though to prevent the danger of theſe divers formes of ſervice, the Church came to determine all,

in that one, Glory be to the Father, and to the Son, and to the Holy Ghoſt, yet we ſee A
out of the formes of the Heretiques themſelves, ſtill ſo farre as they conceived the God-
head to extend, ſo farre they extended Glory, in that holy acclamation; thoſe who be-
leeved not the Son to be God, or the Holy Ghoſt not to be God, left out Glory, when
they came to their Perſons; but to him that is God, in all confeſſions, Glory appertains.
Now Glory is, *Clara cum laude notitia*, ſayes S. *Ambroſe*: It is an evident knowledge,
and acknowledgement of God, by which, others come to know him too; which ac-
knowledgement is well called a recognition, for it is a ſecond, a ruminated, a reflected
knowledge: Beaſts doe remember, but they doe not remember that they remember;
they doe not reflect upon it, which is that that conſtitutes memory: Every carnall and
naturall man knowes God, but the acknowledgement, the recognition, the manifeſtati-
on of the greatneſſe and goodneſſe of God, accompanied with praiſe of him for that, this
appertaines to the godly man, and this conſtitutes glory. If God have delivered me from B
a ſickneſſe, and I doe not glorifie him for that, that is, make others know his goodneſſe
to me, my ſickneſſe is but changed to a ſpirituall apoplexy, to a lethargy, to a ſtupefacti-
on. If God have delivered us from deſtruction in the bowels of the Sea, in an Invaſion,
and from deſtruction in the bowels of the earth, in the Powder-treaſon, and we grow
faint in the publication of our thanks for this deliverance, our puniſhment is but aggrava-
ted, for we ſhall be deſtroyed both for thoſe old ſins which induced thoſe attempts of
thoſe deſtructions, and for this later and greater ſin, of forgetting thoſe deliverances;
God requires nothing elſe; but he requires that, Glory and Praiſe. And that booke of
the Scriptures, of which, S. *Baſil* ſayes, That if all the other parts of Scripture could pe-
riſh, yet out of that booke alone, we might have enough for all uſes, for Catechizing,
for Preaching, for Diſputing; That whole Booke, which containes all ſubjects that ap-
pertaine to Religion, is called altogether *Sepher Tehillim*, *The Booke of praiſes*, for all our C
Religion is Praiſe. And of that Book every particular Pſalme is appointed by the
Church, and continued at leaſt for a thouſand and two hundred yeares, to be ſhut up
with that humble and glorious acclamation, Glory be to the Father, and to the Son, and
to the Holy Ghoſt; *O that men would therefore praiſe the Lord, and declare the wonderfull
works that he doth for the ſons of men! Nil quiſquam debet niſi quod turpe eſt, non reddere*,
ſayes the Law: It is *Turpe*, an infamous and ignominious thing, not to pay debt; And,
infamous and ignominious, are heavy and reproachfull words in the Law; and the Goſ-
pell would adde to that *Turpe*, *Impium*: It is not onely an infamous but an impious, an
irreligious thing, not to pay debts. As in debts, the State, and the Judge is my ſecurity,
they undertake I ſhall be paid, or they execute Judgement; ſo, conſider our ſelves as
Chriſtians, God is my ſecurity, and he will puniſh where I am defrauded. Either thou
oweſt God nothing, (And then, if thou owe him nothing, from whom, or from what D
hath ſhe ſtollen that face, that is faire; or he that eſtate, that is rich; or that office, that
commands others; or that learning, and thoſe orders and commiſſion, that preaches to
others; or they their ſoules, that underſtand me now? If you owe nothing, from whom
had you all theſe, all this?) Or if thou doſt owe, *Turpe eſt*, *Impium eſt*, It is an unwor-
thy, it is an unhoneſt, it is an irreligious thing, not to pay him, in that money, which his
owne Spirit mints, and coynes in thee, and of his owne bullion too, praiſe and thanks-
giving. Not to pay him then, when he himſelfe gives thee the money that muſt pay
him, the Spirit of Thankfulneſſe, falls under all the reproaches, that Law or Goſpell
can inflict in any names. How many men have we ſeene molder and crumble away
great eſtates, and yet pay no debts? It is all our caſes: What Poems, and what Orati-
ons we make, how induſtrious, and witty we are, to over-praiſe men, and never give
God his due praiſe? Nay how often is the Pulpit it ſelfe, made the ſhop, and the E
Theatre of praiſe upon preſent men, and God left out? How often is that called a Ser-
Pſal. 148. 2. mon, that ſpeakes more of Great men, then of our great God? *Laudate eum omnes An-
geli ejus, laudate eum omnes virtutes ejus*; *David* calls upon the Angels, and all the Hoſt
of Heaven, to praiſe God, and in the Romane Church, they will employ willingly all
their praiſe upon the Angels, and the Hoſt of Heaven it ſelfe; and this is not *reddere de-
bitum*; here is mony enough ſpent, but no debt paid; praiſe enough given, but not to
Ver. 10. the true God. *Laudate eum ligna fructifera, & univerſa pecora, & volucres pennatæ*, ſayes
*David* there; *David* calls upon fruits, and fowle, and cattle to praiſe God, and we
praiſe, and ſet forth our lands, and fruits, and fowle, and cattle, with all Hyperbolicall
praiſes;

praiſes; and this is not *reddere debitum*, no paiment of a debt, where it is due. *Laudate cum juvenes, & ſenes, & virgines*, ſayes *David* too; He calls upon old men, and young men, and virgins, to praiſe the Lord, and we ſpend all our praiſes, upon young men, which are growing up in favour, or upon old men, who have the government in their hands, or upon maidens, towards whom our affections have tranſported us, and all this is no paiment of the debt of praiſe. *Laudate eum Reges terræ, Principes & omnes Judices*; V. 11. He calls upon Kings, and Judges, and Magiſtrates to praiſe God, and we employ all our praiſe upon the actions of thoſe perſons themſelves. Beloved, God cannot be flattered, he cannot be over-praiſed, we can ſpeake nothing Hyperbolically of God: But he cannot be mocked neither; He will not be told, I have praiſed thee, in praiſing thy creature, which is thine Image; would that diſcharge any of my debt to a Merchant, to tell him, that I had beſtowed as much, or more mony then my debt, upon his picture? Though Princes, and Judges, and Magiſtrates be pictures, and Images of God, though beauty, and riches, and honour, and power, and favour, be, in a proportion, ſo too, yet, as I bought not that Merchants picture, becauſe it was his, or for love of him, but becauſe it was a good peece, and of a good Maſters hand, and a good houſe-ornament; ſo though I ſpend my nights, and dayes, and thoughts, and ſpirits, and words, and preaching, and writing, upon Princes, and Judges, and Magiſtrates, and perſons of eſtimation, and their praiſe, yet my intention determines in that uſe which I have of their favour, and reſpects not the glory of God in them; and when I have ſpent my ſelfe to the laſt farthing, my lungs to the laſt breath, my wit to the laſt Metaphore, my tongue to the laſt ſyllable, I have not paid a farthing of my debt to God; I have not praiſed him, but I have praiſed them, till not only my ſelfe, but even they, whom I have ſo miſpraiſed, are the worſe in the ſight of God, for my over-praiſing; I have flattered them, and they have taken occaſion by that, to thinke that their faults are not diſcerned, and ſo they have proceeded in them.

This is then our firſt debt to God, glory and praiſe, which is, (as we ſaid out of S. *Ambroſe*) a manifeſtation of Gods bleſſing to us: for it is not towards God as it is towards great perſons, under whom we have riſen, that we ſhould be afraid to let the world know, how rich we are, leſt they that raiſed us, ſhould borrow of us, or draw us into bands for them: God requires nothing but the glory, the manifeſtation, that by knowing what he hath done for thee, others may know what to hope, and what to pray for, at his hands: In our debts to God, the *novverint univerſi*, is the *quietus eſt*, our publiſhing of them, to his praiſe and glory, is his acquittance and diſcharge for them.

Our other debt to God is Prayer, for that alſo is due to him, and him onely; For, *Si quod petendum eſt petis, ſed non à quo petendum eſt, impius es*: If we direct our prayers to any, even for temporall things, as to the Authors of thoſe benefits, we may poure out as many prayers, as would have paid that debt, if they had been rightly placed, but yet by ſuch a paiment, our debt is growne a debt of a higher nature, a ſin. This is a circumſtance, nay, an eſſentiall difference peculiar to our debts to God, that we doe not pay them, except we contract more; we grow beſt out of debt, by growing farther in debt; by praying for more, we pay our former debt. *Oratio.* Auguſt. *Domus mea Domus Orationis*, my houſe, ſaies God, is a houſe of prayer; for this uſe, and purpoſe, he built himſelfe a houſe upon earth; He had praiſe and glory in heaven before, but for Prayer he erected a houſe here, his Church. All the world is his Exchequer, he gives in all; from every creature, from Heaven, and Sea, and Land, and all the inhabitants of all them, we receive benefits; But the Church is his Court of Requeſts, there he receives our petitions, there we receive his anſwers.

It is true that neither is that houſe onely for prayer, nor prayer onely for that houſe: Chriſt, in his perſon, conſecrated that place, the Temple, by Preaching too: And for prayer elſewhere, Chriſt did much accuſtome himſelfe to private prayer: But in him, who was truly Head of the Church, the whole Church was; Chriſt alone, was a Congregation, he was the Catholique Church. But when we meet in Gods houſe, though, by occaſion, there be no Sermon, yet if we meet to pray, we pay our debt, we doe our duty; ſo doe we not, if we meet at a Sermon, without prayer. The Church is the houſe of prayer, ſo, as that upon occaſion, preaching may be left out, but never a houſe of preaching, ſo, as that Prayer may be left out. And for the debt of prayer, God will not be paid, with money of our owne coyning, (with ſudden, extemporall, inconſiderate prayer)

prayer) but with currant money, that beares the Kings Image, and inſcription; The Church of God, by his Ordinance, hath ſet his ſtampe, upon a Liturgie and Service, for his houſe. *Audit Deus in corde cogitantis, quod nec ipſe audit, qui cogitat*, ſayes S. *Bernard:* God heares the very firſt motions of a mans heart, which, that man, till he proceed to a farther conſideration, doth not heare, not feele, not deprehend in himſelfe.

That ſoule, that is accuſtomed to direct her ſelfe to God, upon every occaſion, that, as a flowre at Sun-riſing, conceives a ſenſe of God, in every beame of his, and ſpreads and dilates it ſelfe towards him, in a thankfulneſſe, in every ſmall bleſſing that he ſheds upon her; that ſoule, that as a flowre at the Suns declining, contracts and gathers in, and ſhuts up her ſelfe, as though ſhe had received a blow, when ſoever ſhe heares her Saviour wounded by a oath, or blaſphemy, or execration; that ſoule, who, whatſoever ſtring be ſtrucken in her, baſe or treble, her high or her low eſtate, is ever tun'd toward God, that ſoule prayes ſometimes when it does not know that it prayes. I heare that man name God, and aske him what ſaid you, and perchance he cannot tell; but I remember, that he caſts forth ſome of thoſe *ejaculationes animæ*, (as S. *Auguſt:* calls them) ſome of thoſe darts of a devout ſoule, which, though they have not particular deliberations, and be not formall prayers, yet they are the *indicia*, pregnant evidences and bleſſed fruits of a religious cuſtome; much more is it true, which S. *Bernard* ſaies there, of them, *Deus audit*, God heares that voice of the heart, which the heart it ſelfe heares not, that is, at firſt conſiders not. Thoſe occaſionall and tranſitory prayers, and thoſe fixed and ſtationary prayers, for which, many times, we binde our ſelves to private prayer at ſuch a time, are payments of this debt, in ſuch peeces, and in ſuch ſummes, as God, no doubt, accepts at our hands. But yet the ſolemne dayes of payment, are the Sabbaths of the Lord, and the place of this payment, is the houſe of the Lord, where, as *Tertullian* expreſſes it, *Agmine facto*, we muſter our forces together, and beſiege God; that is, not taking up every tatter'd fellow, every ſudden ragge or fragment of ſpeech, that riſes from our tongue, or our affections, but muſtering up thoſe words, which the Church hath levied for that ſervice, in the Confeſſions, and Abſolutions, and Collects, and Litanies of the Church, we pay this debt, and we receive our acquittance. Firſt, we muſt be ſure to pray, where we may be ſure to ſpeed, and onely God can give. It is a ſtrange thing, ſaies *Juſtin Martyr*, to pray to *Eſculapius* or to *Apollo* for health, as Gods thereof, *Qui apud Chironem medicinã didicerunt*; when they who pray to them, may know, to whom thoſe gods were beholden for all their medicines, and of whom they learnt all their phyſick: why ſhould they not rather pray to their Maſters, then to them? why ſhould *Apollo*, *Chiroes* ſcholar, and not *Chiro*, *Apollo's* Maſter, be the god of phyſick? why ſhould I pray to S. *George* for victory, when I may goe to the Lord of Hoſts, Almighty God himſelfe; or conſult with a Seargeant, or Corporall, when I may goe to the Generall? Or to another Saint for peace, when I may goe to the Prince of peace Chriſt Jeſus? Why ſhould I pray to Saint *Nicolas* for a faire paſſage at Sea, when he that rebuked the ſtorme, is nearer me then S. *Nicolas?* why ſhould I pray to S. *Antony* for my hoggs, when he that gave the devill leave to drowne the Gergeſens whole heard of hoggs, did not do that by S. *Antonies* leave, nor by putting a caveat or præ-non-obſtante in his monopoly of preſerving hoggs? I know not where to finde S. *Petronilla* when I have an ague, nor S. *Apollonia*, when I have the tooth-ache, nor S. *Liberius*, when I have the ſtone: I know not whether they can heare me in Heaven, or no; Our Adverſaries will not ſay, that all Saints in Heaven heare all that is ſaid on earth: I know not whether they be in Heaven, or no: our Adverſaries will not ſay, that the Pope may not erre, in a matter of fact, and ſo may canonize a Traytor for a Saint: I know not whether thoſe Saints were ever upon earth or no; our Adverſaries will not ſay, that all their Legends were really, hiſtorically true, but that many of them, are holy, but yet ſymbolicall inventions, to figure out not what was truly done before, but what wee ſhould endeavour to doe now. I know my Redeemer liveth, and I know where he is; and no man knowes, where he is not. He is our Creditor, to him we muſt pray. But for what? we may finde in ſome reſpects a better modell of prayer in heathen, and unchriſtian Rome, then in ſuperſtitious Rome. There wee finde their prayer to have beene, *Aut innocentiam des nobis, aut maturam pœnitentiam*; preſerve us O Lord, in an innocencie, or afford us a ſpeedy repentance: And as we finde that there was in that State a publique Officer, *Conditor precum*, that made their Collects, and prayers for publique uſe, ſo wee finde in their prayers, that which may

make

A make us asham'd; At first, for many yeares, their prayer was, *Vt res populi Romani ampliores facerent*, that their Gods would enlarge their State; after that, it was, *Vt res perpetuò incolumes servarent*, that their Gods would preserve, and establish them, in that State; And after, *Vota nuncupata, si res eo stetissent statu*; They vowed their service, and their sacrifice to God, upon condition that he should keepe them alwaies in that State, and not otherwise. So far therefore they may be our example, that they contented themselves with a competency, but not, that they made themselves Judges of that competency. We come to Gods house to pay a debt, and our debt is, to confesse that we can have from none but him, nor desire from him any more, then he is pleased to give.

We come now to our second sort of Creditors, to whom wee are commanded to render their dues, to men: And of them, to our Superiors first, and then to our Inferiors. For, that with which, the Apostle enters into this Chapter, *Omnis anima*, Let every soule be subject to the higher powers, S. *Chrysostome* applies *Ad Prophetam, & Euangelistam*, though he were a Prophet, or an Euangelist; S. *Bernard*, *Ad Episcopum, & Archiepiscopum*, though a Bishop, or Archbishop, (for, though they be as spirituall meteors betweene Heaven, and earth, and stand betweene God and us, yet they are subject to that jurisdiction, which God hath given man over man, though they were in an extraordinary calling, (the Prophets were so) yet they were subject to an ordinary jurisdiction;) And *Theophylact*, and *Theodoret* both, apply it *ad Monachum & Fratrem*, to Monks and Friers; though they seeme to be gone out of the world, yet to this entendment, of being subject to higher powers, they are all within the world, no Cloyster, no Cathedrall Church, no profession, no dignity is a sanctuary, a priviledged place from the payment of this debt. Here is a *Quo warranto* to be brought against all, and what exception can bee pleaded to this *Omnis anima*, let every soule be subject? The Anabaptist would not pay this debt, hee acknowledges no Magistrate, and yet *John Baptist* did, who submitted himselfe to *Herod*; The Jesuit will not pay this debt, he acknowledges no secular Magistrate, and yet Christ Jesus did, who submitted himselfe to *Pilate*; *Nemo seculatior Pilato, cui adstitit Dominus judicandus*, saies S. *Bernard*, there was never a more seculat Judge then *Pilate*, and yet the Lord of life was judg'd to death by him.

2 Part.

B

C

We cannot enlarge this consideration to all our Creditors, in these debts, not to all Superiors, naturall, as Parents, and civill, as Magistrates, and Ecclesiasticall, as Prelates, and that which is mixt of all, matrimoniall, from the wife to the husband, and therefore we contract it to the roote of all, the Soveraigne; And to him we consider first a Reall, and substantiall, and then a circumstantiall and ceremoniall debt. The substantiall debt is paid in a faithfull, in a ready and chearfull paying of those debts, those Tributes, and Customes, (as the Apostle cals them here) which belong to the King, and he that makes no conscience in defrauding the publique, he that withholds part of this debt, whensoever he can, he would pay that which he payes, in counterfait money, if he durst: hee that deceives, because he sees he can scape with that deceit, he would coyne too, if he saw too, that he could scape for that coyning. A principall reason that makes coyning and adulterating of money capitall in all states, is not so much because hee that coynes usurpes the Princes authority, (for every coyner is not a pretender to the Crowne) nor because he diminishes the Princes majesty, (for what is the Prince the worse in that his face is stamped by another in base mettall, then when that is done by himselfe, or when his face is graved in any stone that is not precious?) as because he that coynes, injuries the publique: and no man injuries the publique more, then he, who defrauds him, who is Gods steward for the publique, the King. In matter of cloathes and apparell, God wrought a miracle in private mens cases, in continuing and enlarging the children of Israels cloathes in the wildernesse: In matter of meat he wrought a miracle in private mens behalfe too, in feeding so many, with so few loaves, and fishes; and so he did for drinke too, in a miraculous providing of wine at the Marriage; for, meat, and drink, and cloathes are things necessary for every man: But because money is not so, if these other things may otherwise be had, (as some nations have lived, by permutation of commodities, without money) therefore God never wrought a miracle in matter of money, in any private mans case; But because money is the most necessary of all, to the publique, to the Prince, therefore he wrought a miracle for that; and for that, onely then, when that money was to be employed upon tribute to Cæsar; no miracle in matter of money but for tribute. As it is a signe of subjection to see a man stand bare headed, so it may be

*Princeps.*

*Realis.*

D

E

Mat. 17. 27.

a declination towards a worſe condition, to ſee a State bare headed, to ſee the Prince, the Head, kept bare, by being either defrauded of that which is ordinarily due to him, or denied that which becomes alſo due in the payment, though it were extraordinarily given in the grant. But I am not here, to deale upon affections, but conſciences, and but ſo far upon them, in this point, as they finde themſelves in a rectified, and well examined conſcience, to have beene enemies to the publique, by having defrauded that, by any meanes, of that which was truly due to it. And to bring that into conſideration, which is little conſidered, that as it is a greater ſinne to defraud the publique, then to defraud any private perſon, ſo doth the aſſiſting of the publique lay a greater obligation upon us, then the aſſiſting of any other, by private almes. A

*Ceremoniali.* The other debt from us to men, and of them to Superiours, and of them principally to the Soveraigne, we called ceremoniall; And the Apoſtle, in that which followes in this verſe, referres chiefely to that, in thoſe words, Feare, and Honour, for it conſiſts eſpecially in thoſe things, wherein, by outward reverence, we contribute to the maintenance, and upholding of the dignity of the Prince; and of theſe outward ceremoniall things hath God alwaies profeſſed himſelfe to be moſt jealous. And, (if I miſtake not, as I may eaſily doe, in things ſo far removed out of my way) when in your judiciall proceedings in criminall cauſes, you make the greateſt offences to be againſt the Crowne and Dignity, in the firſt, (the Crowne) you intend the eſſentiall part, and in the other, (the Dignity) the ceremoniall, the Honour, and Reverence, and Reputation of the Prince. God gave his very Eſſence to his Son, he was very God of very God; But when this Son of his became man, that which God ſayes in generall, my Honour will I give to no man, reaches ſo far to the Son of God himſelfe, as that the honour due to God, is not to be given to the body, not to the manhood of Chriſt Jeſus himſelfe. How very great a part of the Law of God was ceremoniall? and how very heavy puniſhments were ordained for the breakers even of thoſe Ceremonies? The Sabbaths themſelves, S. *Paul* puts amongſt Ceremonies: And that man, who aſſiſted the Reformation of Religion, with as much learning, and modeſty, as any, defines the Commandment of the Sabbath well, to be *Morale præceptum, de Ceremoniali*, That though the Commandment be morall, and binde all men for ever, yet that which is commanded in that morall Commandement, is in it ſelfe Ceremoniall; for, indeed, all that which we call by the generall name of Religion, as it is the outward worſhip of God, is Ceremoniall, and there is nothing more morall, then that ſome ceremoniall things there muſt be. Now, as theſe Ceremoniall things are due to God himſelfe, ſo are they to them, to whom God hath imparted his name, in ſaying they are Gods. Wee ſhall not read in any ſecular or prophane ſtory, of greater humility and reverence in ſubjects to their Princes, then in the booke of God, to the Kings there. What phraſes of abjecting themſelves, in reſpect of the Prince, can exceed *Davids* humble expreſſing of himſelfe to *Saul*? Or *Daniels* magnifying the King, when he cals him King of Kings? And certainly ſome of the beſt, and moſt religious of Chriſtian Emperors tooke to themſelves ſo great Titles, in their ſtile, as can be excuſed no other way, but becauſe their Predeceſſors had done ſo, there lay a neceſſity upon them, to keepe this ceremoniall reſpect and dignity, at the ſame heighth, becauſe upon the Ceremoniall, much of the Eſſentiall depends too. And therefore God pierces to the roote, to the heart, when he forbids an irreverent, or unreſpective thought of the Prince, for, ſaies he, *Thoſe that have wings, ſhall declare the matter*; God imployes ſo many Informers, as Angels; It is not an office unworthy of the Angels of Heaven, much leſſe of any other Angels of the Church, (no, not though it be delivered by way of confeſſion) to diſcover any diſloyall purpoſes; though in other caſes, by our owne Canons, that ſeale of Confeſſion lay juſtly a ſtrong obligation upon us, and God gives Angels an ability, a faculty, which in their nature they have not, that is, to know thoughts; for this purpoſe, for the diſcovery of ſuch irreverent, and diſloyall hearts. Angels doe not know thoughts naturally, yet to this purpoſe they ſhall know thoughts, ſaies God. Morall men ſhould not diſcover the ſecrets of friends, we ſhould not diſcover the things we receive in confeſſion; but when it comes to matter of diſloyalty, all morall ſeales, and all Eccleſiaſticall ſeales loſe their obligation. B

The foote of this account, the totall ſumme of this Ceremoniall debt to Superiors, is, that due reſpect be given to every man, in his place; for when young men thinke it the onely argument of a good ſpirit, to behave themſelves fellowly, and frowardly to great perſons, C

Coloſ. 2. 17. Melancton.

Eccleſ. 10. 20. D E

A persons, those greater persons in time, take away their respect from Princes, and at last, (for in the chain of order, every link depends upon one another) God loses the respect and honour due to him; private men lessen their respect of Magistrates, and Magistrates of Princes, and Princes and all, of God. And therefore, that which S. *Chrysostome* sayes of the highest rank; *Non putes Christiana philosophia dignitatem ladi*, reaches to all sorts, Let no man think that he departs from the dignity of a Christian, in attributing to every man that which appertains to the dignity of his place. I speak not all this, as though a man should lose the substance for the ceremony, that that man, whose place it is to advise and counsell, should be so ceremonious with his superiour, as to concurre with him in the allowance of all his errors. *Caput meum confessatum est* (it is an expostulation of S. *Bernards*) My head is bruised, corrupted, putrified, (he speakes it of his head, his superiour, a Bishop) *Et jam sanguine ebulliente, putaverim esse tegendum*, now my head runs downe
B with blood, can I think to cover it? *Quicquid apposuero, cruentabitur*, whatsoever I lay to it will be bloody too; if I dissemble, or cover his faults, his blood will fall upon me, and I shall have part of his sins. Every wife hath a superiour at home, so hath every childe, and every servant, and every man a superiour some where, in some respect, that is, in a spirituall respect: for so, not only the King, but the highest spirituall person hath a superiour for absolution. And to this superiour respectively, every man owes a ceremoniall respect, as a debt, though this debt be not so far, as to accompany him, or to encourage him in his ill purposes, for that is too high a ceremony, and too transcendent a complement, to be damned for his sake, by concurring with my superiour in his sins. And then, they whose office it is to direct, even their superiours, by their counsell, (as that office may in cases belong to a wife, to a childe, to a servant, as *Iob* professes it was in his family) have also a ceremoniall duty in that duty, which is, to doe even that, with
C sweetnesse, with respect, with reverence. It was a better rule in so high a businesse, then a man would look for at a Friars hands, which S. *Bernard* hath, *Absit prudentia & benevolentia, non sunt perfecta consilia*: No man is a good Counsellor, for all his wisdome, and for all his liberty of speech, except he love the person whom he counsels: If he do not wish him well, as well as tell him his faults, he is rather a Satyrist, and a Calumniator, and seeks to vent his own wisdome, and to exercise his authority, then a good Counsellor. And therefore, sayes that Father, before Christ took *Peter* into that high place, he asked him, and asked him thrice, *Amas me? Loveſt thou me?* He would be sure of his love to him first, before he preferred him; *Vix in multitudine hominum, unum reperio, in utraq; gratia consummatum*, sayes he still: Not one man amongst a thousand, that is both able to give counsell to great persons, and then doth that office out of love to that person,
D but rather to let others see his ability in himself, or his authority and power over that person, and so upon pretence of counselling, opens his weaknesses to the knowledge, and to the contempt of other men; as *Davids* wife, when he had danced (as she thought) undecently before the Ark, spoke freely enough, with liberty enough, but it was with scorn, and contempt: And this is in no sort any payment of this ceremoniall debt, which is, (that the foundations, and the substance being preserved, that is, the glory of God, and morall, and religious truths being kept inviolate) to think, and say, and doe, those things which may conduce to the estimation, and dignity of his superiour.

Now this hath led us to our other list of humane creditors, that is, our inferiours, and *Inferiors.*
to render to them also their dues; for, to them we said at beginning, there was due, counsell, if they were weak in understanding; and there was due, relieſe, if they were weak in their fortunes. For the first, there are some persons in so high place in this world, as that they can owe nothing to any temporall superiour, for they have none:
E But there is none so low in this world, but he hath some lower then he is, to pay this debt of counsell and advise to: at least the debt of prayer for him, if he will not receive the debt of counsell to him. But in this place (for haste) we contract our selves to the debt of relieſe to the poore: Amongst whom, we may consider one sort of poore whom we our selves have made poore, and damnified, and then our debt is Restitution, and another sort, whom God, for reasons unknowne to us hath made poore, and there our debt is Almes. For the first of these (those whom thou hast damnified and made poore) thou needst not come to the Apostles question of the blinde man, *Did this man sin or his parents, that he is born blinde?* Did this man waste himself in house-keeping, or in play, or in wantonnesse, that he is become poore? *Neither he sinned, nor his parents*, sayes Christ; neither

neither exceſſe, nor play, nor wantonneſſe hath undone this man, but thy prevarication in his cauſe, thy extortion, thy oppreſſion: And now he ſtarves, and thou hunteſt after a popular reputation of a good houſe-keeper with his meate; now he freezes in nakedneſſe, and thy train ſhines in liveries out of his Wardrobe; every Conſtable is ready to lay hold upon him for a rogue, and thy ſon is Knighted with his mony. *Sileat licèt fama, non ſilet fames*, ſayes good and holy *Bernard*, fame may be ſilent, but famine will not: perchance the world knowes not this, or is weary of ſpeaking of it, but thoſe poore wretches that ſtarve by thy oppreſſion, know it, and cry out in his hearing, where thine own conſcience accompanies them, and cryes out with them againſt thee. Pay this debt, this debt of reſtitution, and pay it quickly; for nothing periſhes, nothing decayes an eſtate more, nothing conſumes, nothing enfeebles a ſoule more, then to let a great debt run on long. A

*Eleemoſyna.* But if they be poore of Gods making, and not of thine (as they are to thee, if thou know not why, or how they are become poore) (for though God have inflicted poverty upon them for their ſins, that is a ſecret between God and them, that which God hath revealed to thee, is their poverty, and not their ſins) then thou oweſt them a debt of almes, though not reſtitution: though thou have nothing in thy hands which was theirs, yet thou haſt ſomething which ſhould be theirs; nothing perchance which thou haſt taken from them, but ſomething certainly which thou haſt received from God for them; and in that ſenſe S. *Bernard* ſayes truly, in the behalfe, and in the perſon of the poore, to waſtfull men, *Noſtrum eſt quod effunditis*, you are prodigall, there is one fault; but then you are prodigall of that which is not your own, but ours, and that is a greater; and then we whoſe goods you waſt, are poore and miſerable, and that is the greateſt fault of all. *Nobis crudeliter ſubtrahitur, quod inaniter expenditis*, whatſoever you ſpend wantonly and vainly upon your ſelves, or ſinfully upon others, is cruelly and bloodily drawen out of our bowels, and worſe then ſo, ſacrilegiouſly too, becauſe we are the Temples of the Holy Ghoſt: If not properly taken away becauſe we had it not, yet unjuſtly and cruelly with-held and kept away, becauſe we ſhould have it, ſay thoſe poore ſoules to theſe waſtfull prodigalls in that devout and perſwaſive mouth of S. *Bernard*. Here is a double miſery, of which you, you that are prodigals are authors, *Vos vanitando peritis, nos ſpoliando perimitis*, In this prodigality you waſte your ſelves, even your ſoules, and you rob us; you leave us naked in the cold, and you caſt your ſelves into dark and tormenting fire. So that whether they be poore of Gods making, or poore of your making, *Reddite debitum*, pay the debt you owe, to the one by almes, to the other by reſtitution. B C

3. Part. *Nos.* We deſcend now to our laſt creditors, our ſelves. It is a good rule of S. *Bernard*, *Qui ad ſui menſuram proximum diligit, ſeipſum diligere norit*, ſince we are commanded to love our neighbour, as our ſelves, we muſt be ſure to love our ſelves ſo as we ſhould doe, or elſe we proceed by a wrong, and a crooked rule. So to give ſome gueſſe of our ability, and of our willingneſſe, to pay our debts to God, and our debts to man, we muſt conſider what we owe, and how we pay our ſelves. *Thou art a debtor* (as S. *Paul* ſayes of himſelfe) *to the Greek, and to the Barbarian, to the wiſe, and to the unwiſe*; And thou thy ſelfe art amongſt ſome of theſe; wiſe and learned in the beſt art, though thou know not a letter, rich and mighty in the beſt treaſure, though thou poſſeſſe not a penny, if thou pay theſe debts duly, (for as God tels us we may buy without money, ſo we may pay debts without money) and then ignorant and unlettered, in the midſt of thy library and languages, and poore and beggarly in the midſt of thy coffers and rentals, if thou call not thy ſelfe to this account, for his debt to himſelfe alone, is debt enough to oppreſſe any man. *Solus mihi ſervandus*, ſayes S. *Bernard*, I am Biſhop over no man but my ſelfe, I have no larger Dioceſſe then mine own perſon, no mans debts to pay but mine own, nor any man to pay them to, but to my ſelfe, *Solus tamen mihi ſum ſcandalo*, yet I am ſcandalized in my ſelfe, I have brought an ill name upon my ſelfe, to be an ill pay maſter to mine own ſoul; *Solus tædio*, though I have no creditor to diſappoint but my ſelfe, yet I am growen a tedious, and dilatory man to my ſelf, I have taken longer and longer daies with my ſelfe, and ſtill put off my repentances, from ſickneſſe to ſickneſſe, *Solus tædio*, *ſolus oneri*, I am a burden to my ſelfe, I have over-burdened my ſelf even with collaterall ſecurity, with entring into new bands, with new vows upon my repentances, new contracts, new ſtipulations, new proteſtations to my God, which I have forfeited alſo, *ſolus oneri*; and *ſolus periculo*, I am become a dangerous man to my ſelfe, I dare not truſt D E

Rom. 1. 14.

my

A my ſelf alone, though I abſtain from my former ſinfull company, yet cuſtome of ſinne hath made me a tentation to my ſelf, and I ſin where no tentation offers it ſelf: *Solus mihi ſervandus*, I have no body to ſave, ſayes S. *Bernard* in his Cloiſter, but my ſelf, and I cannot doe that, but I damne my ſelf alone.

Begin therefore to pay theſe debts to thy ſelfe betimes; for, as we told you at beginning, ſome you are to tender at noone, ſome at evening. Even at your noon and warmeſt Sun-ſhine of proſperity, you owe your ſelves a true information, how you came by that proſperity, who gave it you, and why he gave it. Let not the Olive boaſt of her own fatneſſe, nor the Fig-tree of her own ſweetneſſe, nor the Vine of her own fruitfulneſſe, for we were all but Brambles. Let no man ſay, I could not miſſe a fortune, for I have ſtudied all my youth; How many men have ſtudied more nights, then he hath done hours, and ſtudied themſelves blinde, and mad in the Mathematiques, & yet withers in beggery B in a corner? Let him never adde, But I ſtudied in a uſefull and gainfull profeſſion; How many have done ſo too, and yet never compaſſed the favour of a Judge? And how many that have had all that, have ſtruck upon a Rock, even at full Sea, and periſhed there? In their Grandfathers & great Grandfathers, in a few generations, whoſoever is greateſt now, muſt ſay, With this ſtaffe came I over Jordan, nay, without any ſtaffe came I over Jordan, for he had in them at firſt, a beginning of nothing. As for ſpiritual happineſſe, *Non volentis, nec currentis, ſed miſerentis Dei*, It is not in him that would run, nor in him that doth, but only in God that proſpers his courſe; ſo for the things of this world, it is in vain to riſe early, and to lie down late, and to eat the bread of ſorrow, for, *niſi Dominus ædificaverit, niſi Dominus cuſtodierit*, except the Lord build the houſe, they labour in vaine, except the Lord keep the City, the watchman waketh but in vain. Come not therefore to ſay, I ſtudied more then my fellows, and therefore am richer then my fellows, but ſay, C God that gave me my contemplations at firſt, gave me my practice after, and hath given me his bleſſing now. How many men have worn their braines upon other ſtudies, and ſpent their time and themſelves therein? how many men have ſtudied more in thine own profeſſion, and yet, for diffidence in themſelves, or ſome disfavour from others, have not had thy practice? How many men have been equall to thee, in ſtudy, in practice, and in getting too, and yet upon a wanton confidence, that that world would alwayes laſt, or upon the burden of many children, and an expenſive breeding of them, or for other reaſons, which God hath found in his wayes, are left upon the ſand at laſt, in a low fortune? whileſt the Sun ſhines upon thee in all theſe, pay thy ſelf the debt, of knowing whence, and why all this came, for elſe thou canſt not know how much, or how little is thine, nor thou canſt not come to reſtore that which is none of thine, but unjuſtly wrung from others. Pay therefore this debt of ſurveying thine eſtate, and then pay thy ſelfe thine own too, by a chearfull enjoying and uſing that which is truly thine, and doe not deny D nor defraud thy ſelfe of thoſe things which are thine, and ſo become a wretched debtor, to thy back, or to thy belly, as though the world had not enough, or God knew not what were enough for thee.

Pay this debt to thy ſelfe of looking into thy debts, of ſurveying, of ſevering, of ſerving thy ſelfe with that which is truly thine, at thy noone, in the beſt of thy fortune, and in the ſtrength of thine underſtanding; that when thou commeſt to pay thy other, thy laſt debt to thy ſelf, which is, to open a doore out of this world, by the diſſolution of body and ſoule, thou have not all thy money to tell over when the Sun is ready to ſet, all the account to make of every bag of money, and of every quillet of land, whoſe it is, and whether it be his that looks for it from thee, or his from whom it was taken by thee; whether it belong to thine heire, that weepes joyfull tears behinde the curtain, or belong E to him that weeps true, and bloody teares, in the hole in a priſon. There will come a time, when that land that thou leaveſt ſhall not be his land, when it ſhall be no bodies land, when it ſhall be no land, for the earth muſt periſh; there will be a time when there ſhall be no Mannors, no Acres in the world, and yet there ſhall lie Mannors and Acres upon thy ſoul, when land ſhall be no more, when time ſhall be no more, and thou paſſe away, not into the land of the living, but of eternall death. Then the Accuſer will be ready to interline the ſchedules of thy debts, thy ſins, and inſert falſe debts, by abuſing an over-tenderneſſe, which may be in thy conſcience then, in thy laſt ſickneſſe, in thy death-bed: Then he will be ready to adde a cyphar more to thy debts, and make hundreds thouſands, and abuſe the faintneſſe which may be in thy conſcience then, in thy laſt ſick-

Judg. 9. 7.

neſſe, in thy death-bed. Then he will be ready to abuſe even thy confidence in God, and bring thee to think, that as a Pirate ventures boldly home, though all that he hath be ſtoln, if he be rich enough to bribe for a pardon; ſo, howſoever thoſe families periſh whom thou haſt ruined, and thoſe whole pariſhes whom thou haſt depopulated, thy ſoule may goe confidently home too, if thou bribe God then, with an Hoſpitall or a Fellowſhip in a Colledge, or a Legacy to any pious uſe in apparance, and in the eye of the world.

Luk. 16. 2. Pay thy ſelfe therefore this debt, that is, make up thine account all the way, for when that voyce comes, *Redde rationem, Give up an account of thy Stewardſhip*, it is not, goe home now, and make up thy account perfect; but now, now deliver up thine account; if it be perfect, it is well, if it be not, here is no longer day, for *Iam non poteris villicare, now thou canſt be no longer Steward*, now thou haſt no more to doe with thy ſelfe. Here the

Eſay 38. 1. voyce is not in the word to *Ezekiah*, *Diſpone domui, put thy houſe in order, for, morieris, thou ſhalt die*; For, there God had a gracious purpoſe, to give him a longer terme, but here it is, *foole, this night, repetunt*, not *they ſhall*, but *they doe fetch away thy ſoule*, and then what is become of that To morrow, which thou hadſt imagined and promiſed to thy ſelfe, for the paiment of this debt, of this repentance? Be juſt therefore to thy ſelfe all the way; pay thy ſelfe, and take acquittances of thy ſelfe, all the way, which is onely done under the ſeale, and in the teſtimony of a rectified conſcience. Let thine owne conſcience be thine evidence, and thy Rolls, and not the opinion of others: *Non tutum planè, ſed ſtultum, ibi theſaurum tuum recondere, ubi non vales reſumere, cum volueris*, ſayes Saint *Bernard*. It is not providently done, to lock thy treaſure in a cheſt, of which thou haſt no key, and to which thou haſt no acceſſe: *Si ponis in os meum, jam non in tua, ſed mea poteſtate eſt, ut te laudare, vel tibi derogare poſſim*: If thou build thy reputation upon my report, it is now in my power, not in thine, whether thou ſhalt be good or bad, honourable or infamous: *Sanum vas, & inconcuſſum, conſcientia*, a good conſcience is a ſweet veſſell, and a ſtrong; *Quicquid in ea repoſueris, ſervabit vivo, & defuncto reſtituet*: Whatſoever thou laieſt up in that, ſhall ſerve thee all thy life, and after; and that ſhall be thine acquittance, and diſcharge, at thy laſt paiment, *in manus tuas*, when thou returneſt thy ſpirit, into his hands that gave it: And then *reddidiſti debita omnibus*, thou ſhalt have rendred to all their dues, when thou haſt given the King, Honour; the poore, almes; thy ſelfe, peace; and God thy ſoule.

## SERMON X.

### *Preached upon Candlemas Day.*

ROM. 12. 20.

*Therefore if thine enemy hunger feed him, if he thirſt give him drink; for, in ſo doing thou ſhalt heap coales of fire on his head.*

IT falls out, I know not how, but, I take it from the inſtinct of the Holy Ghoſt, and from the Propheticall ſpirit reſiding in the Church of God, that thoſe Scriptures which are appointed to be read in the Church, all theſe dayes, (for I take no other this Terme) doe evermore afford, and offer us Texts, that direct us to patience, as though theſe times had eſpecial need of thoſe inſtructions. And truly, ſo they have; for though God have ſo farre ſpared us as yet, as to give us no exerciſe of patience in any afflictions, inflicted upon our ſelves, yet, as the heart akes if the head doe, nay, if the foote ake, the heart akes too; ſo all that profeſſe the name of Chriſt Jeſus aright, making up but one body, we are but dead members of that body, if we be not affected with the diſtempers of

of the moſt remote parts thereof. That man ſayes but faintly, that he is heart-whole, that is macerated with the Gout, or lacerated with the Stone; It is not a heart, but a ſtone growne into that forme, that feeles no paine, till the paine ſeize the very ſubſtance thereof. How much and how often S. *Paul* delights himſelfe with that ſociable ſyllable, *Syn*, *Con*, *Conregnare*, and *Convificare*, and *Conſedere*, of Raigning together, and living, and quickning together: As much alſo doth God delight in it, from us, when we expreſſe it in a Conformity, and Compunction, and Compaſſion, and Condolency, and (as it is but a little before the Text) *in weeping with them that weepe*. Our patience therefore being actually exerciſed in the miſeries of our brethren round about us, and probably threatned in the aimes and plots of our adverſaries upon us, though I hunt not after them, yet I decline not ſuch Texts, as may direct our thoughts upon duties of that kinde. 2 Tim. 2. 12. Eph. 2. 1, 6.

This Text does ſo; for the circle of this Epiſtle of S. *Paul*, this precious ring, being made of that golden Doctrine, That Juſtification is by faith, and being enameled with that beautifull Doctrine of good works too, in which enameled Ring, as a precious ſtone in the midſt thereof, there is ſet, the glorious Doctrine of our Election, by Gods eternall Predeſtination, our Text falls in that part, which concernes obedience, holy life, good works; which, when both the Doctrines, that of Juſtification by faith, and that of Predeſtination have ſuffered controverſie, hath been by all ſides embraced, and accepted; that there is no faith, which the Angels in heaven, or the Church upon earth, or our own conſciences can take knowledge of, without good works. Of which good works, and the degrees of obedience, of patience, it is a great one, and a hard one that is enjoyned in this Text; for whereas S. *Auguſtine* obſerves ſixe degrees, ſixe ſteps in our behaviour towards our enemies, whereof the firſt is *nolle lædere*, to be loth to hurt any man by way of provocation, not to begin; And a ſecond, *nolle amplius quam læſus lædere*, That if another provoke him, yet what power ſoever he have, he would returne no more upon his enemy, then his enemy had caſt upon him, he would not exceed in his revenge; And a third, *velle minus*, not to doe ſo much as he ſuffered, but in a leſſe proportion, onely to ſhew ſome ſenſe of the injury; And then another is, *nolle lædere licet læſus*, to returne no revenge at all, though he have been provoked by an injury; And a higher then that, *paratum ſe exhibere ut amplius lædatur*, to turne the other cheeke, when he is ſmitten, and open himſelfe to farther injuries; That which is in this Text, is the ſixt ſtep, and the higheſt of all, *lædenti benefacere*, to doe good to him, of whom we have received evill, *If thine enemy hunger, to feed him, if he thirſt, to give him drinke; for in ſo, &c.*

The Text is a building of ſtone, and that bound in with barres of Iron: fundamentall Doctrine, in point of manners, in it ſelfe, and yet buttreſſed, and eſtabliſhed with reaſons too, *therefore*, and *for*; Therefore feed thine enemy; For, in ſo doing, thou ſhalt heape coales. This *therefore*, confirmes the precedent Doctrine, and this *For*, confirmes that confirmation. *Diviſio.*

But all the words of God are Yea, and Amen, and therefore we need not inſiſt upon reaſons, to ratifie or eſtabliſh them. Our parts ſhall be but two; *Mandatum*, and *Emolumentum*; firſt the Commandement, (for we dare not call it by ſo indifferent a name, as an Euangelicall Counſell that we may chooſe whether we will doe or no; It is a Commandement, *doe good to thine enemy*) And ſecondly, the benefit that we receive by that benefit, *we heap coales upon his head*. Each part will have divers branches: for, in the Commandement, we ſhall firſt looke upon the perſon, to which God directs us, *inimicus*, though he be an *enemy*, and *inimicus tuus*, though he be *thine enemy*; but yet it is but *tuus*, thine enemy; It is not ſimply *inimicus homo*, the Devill, nor *inimicus veſter*, a ſpreading enemy, an enemy to the State, nor *inimicus Dei*, an enemy to Religion; And from the perſon, we ſhall paſſe to the duty, *Ciba*, and *Da aquam*, *feed*, and *give drink*, in which, all kindes of reliefes are implyed: But that is, *ſi eſurierit*, *if he be hungry*; There is no wanton nor ſuperfluous pampering of our enemy required, but ſo much as may preſerve the man, and not nouriſh the enmity. In theſe conſiderations we ſhall determine our firſt part; and our ſecond in theſe; Firſt, that God takes nothing from us, without recompence; nothing for nothing, he ſeales his Commandement with a powerfull reaſon, promiſe of reward: And then, the reward ſpecified here, ariſes from the enemy himſelfe; And that reward is, That *thou ſhalt caſt coales of fire upon his head*; and *congeres, accumulabis, Thou ſhalt heap coales of fire upon him.*

It is not ill ſaid by a Jeſuit, of theſe words, *Sententia magis Euangelica, quàm Moſaica*; This

1. Part. *Mandatum.* Pelanus.

This Text, that enjoynes benefits upon our enemies, is fitter for the Goſpel, then for the Law, fitter for the new, then for the old Teſtament; and yet it is *tam Moſaica, quam Euangelica*, to ſhew that it is Univerſall, Catholique, Morall Doctrine, appertaining to Jew, and Chriſtian, and all, this Text is in the old Teſtament, as well as in the new. In the mouth of two witneſſes is this truth eſtabliſhed, in the mouth of a Prophet, and in the mouth of an Apoſtle, *Solomon* had ſaid it before, and S. *Paul* ſayes it here, *If thine enemy hunger, feed him, if he thirſt, &c.* A

Prov. 25. 21.

Your *Senecaes* and your *Plutarchs* have taught you an art, how to make profit of enemies, becauſe as flatterers dilate a man, and make him live the more negligently, becauſe he is ſure of good interpretations of his worſt actions; So a mans enemies contract him, and ſhut him up, and make him live the more watchfully, becauſe he is ſure to be calumniated even in his beſt actions: But this is a leſſon above *Seneca*, and *Plutarch*, reſerved for *Solomon*, and Saint *Paul*, to make profit by conferring and placing benefits upon enemies: And that is our firſt branch, *Though he be an enemy.* B

*Eſt inimicus.*

S. *Auguſtine* cites, and approves that ſaying of the morall Philoſopher, *Omnes odit, qui malos odit*, he that hates ill men, hates all men, for if a man will love none but honeſt men, where ſhall he finde any exerciſe, any object of his love? So if a man will hold friendſhip with none, nor doe offices of ſociety to none, but to good natur'd, and gentle, and ſouple, and ſociable men, he ſhall leave very neceſſary buſineſſes undone. The frowardeſt and perverſeſt man may be good *ad hoc*, for ſuch or ſuch a particular uſe. By good company and good uſage, that is, by being mingled with other ſimples, and ingredients, the very fleſh of a Viper, is made an Antidote: A Viper loſes not his place in Phyſick, becauſe he is poyſon; a Magiſtrate ceaſes not to be a Magiſtrate, becauſe he is an ill man; much leſſe does a man ceaſe to be a man, and ſo to have a title to thoſe duties, which are rooted in nature, becauſe he is of an ill diſpoſition. *God makes his Sun to ſhine upon the good, and upon the bad, and ſendeth raine upon the juſt, and upon the unjuſt.* God hath made of one bloud all mankinde: how unkindly then, how unmanly is it to draw bloud? We come too ſoone to the name of enemy, and we carry it too farre: Plaintife and Defendant in a matter of Treſpaſſe, muſt be enemies: Diſputers in a Problematicall matter of Controverſie, that concernes not foundations, muſt be enemies; And then all enmity muſt imply an irreconcileableneſſe, once enemies may never be friends againe: we come too ſoone to the name, and we ſtand too long upon the thing; for there are offices and duties even to an enemy; and that, though an enemy in as high a Degree, as the word imports here, *oſor*, a hater, and *oſor tuus*, ſuch an enemy as hates thee, which is our next Branch. C

Mat. 5. 45.

*Tuus.*

We uſe to ſay, that thoſe benefits are longeſt remembred, which are publique, and common; and thoſe injuries, which are private, and perſonall: But truly in both, the private, and perſonall makes the greateſt impreſſion. For, if a man have benefitted the publique, with a Colledge, with an Hoſpitall, with any perpetuall endowment, yet he that comes after to receive the benefit of any ſuch place, for the moſt part determines his thankfulneſſe upon that perſon, who brought him thither, and reflects little upon the founder, or thoſe that are deſcended from him. And ſo it is in injuries, and violences too, we hate men more for perſonall, then for nationall injuries; more, if he have taken my Ship, then if he have attempted my Country. We ſhould be more ſenſible of the publique, but becauſe private and perſonall things doe affect us moſt, the Commandement here goes to the particular; Though he be thine enemy, and hate thee. *If you love them that love you, and lend to them that pay you, what thanks have you?* Truly not much: *Publicans doe the ſame*, ſayes S. *Matthew*; *Sinners doe the ſame*, ſayes S. *Luke*: But *love you your enemies*; For, in the ſame place, where Chriſt puts all thoſe caſes, If a man have been *angry with his Brother*, If a man haue ſaid *Racha to his Brother*, if he have called *his Brother Foole*, he ends all with that, *Agree with thine adverſary*; Though he be thine adverſary, yet he is thy Brother. If he have damnified thee, calumniated thee, pardon him. If he have done that to another, thou haſt no power to pardon him; Herein onely thou haſt exerciſe of greatneſſe and goodneſſe too, If he be thine enemy, thou and thou onely canſt pardon him; and herein onely thou haſt a Supremacy, and a Prerogative to ſhew. D

Luk. 6. 34.

Mat. 5. 22.

E

*Non veſter.*

So far then, the text goes literally, do good to an enemy; to thine enemy; and literally, no farther: It does not ſay to a State, *Si Inimicus veſter*; It does not binde us to favour

favour, or further a publique enemy; It does not binde the Magistrate to favour Theeves and Murderers at land, nor Pirates at Sea, who are truly *Inimici nostri*, our enemies even as we are men, enemies to mankinde. It does not binde Societies and Corporations Ecclesiasticall or Civill, to sinke under such enemies, as would dissolve them or impaire them in their priviledges; for such are not onely *Inimici vestri*, but *Vestrorum*, enemies of you, and yours, of those that succeed you: And all men are bound to transferre their jurisdictions and priviledges, in the same integrity, in which they received them, without any prevarication. In such cases it is true, that Corporations have no soules, that is, they are not bound to such a tendernesse of conscience; for there are divers lawes in this doctrine of patience, that binde particular men, that doe not binde States and Societies, under those penalties.

*Inimicus homo.* Luk. 10. 19.

Much lesse does the Commandment bind us to the *Inimicus homo*, which is the devill, to farther him, by fuelling and advancing his tentations, by high dyet, wanton company, or licencious discourse; and so, upon pretence of maintaining our health, or our cheerefulnesse, invite occasions of sinne. S. *Hierome* tells us of one sense, in which wee should favour that enemy, the devill, and that in this text, we are commanded to doe so: *Benevolus est erga Diabolum*, saies he, he is the devils best friend, that resists him; for by our yeelding to the devils tentations, we submit him to greater torments, then, if he mist of his purpose upon us, he should suffer. But betweene this enemy and us, God himselfe hath set such an enmity, that, as no man may separate those whom God hath joyned, so no man may joyne those whom God hath separated; God created not this enmity in the devill; he began it in himselfe; but God created an enmity in us, against him; and, upon no collaterall conditions, may wee bee reconciled to him, in admitting any of his superstitions.

Gen. 3. 15.

It is not then *Inimicus vester*, the common enemy, the enemy of the State; lesse, *Inimicus homo*, the spirituall enemy of Mankinde, the devill; least of all, *Inimicus Dei*, they who oppose God, (so, as God can be opposed) in his servants who professe his truth. *David* durst not have put himselfe upon that issue with God, (*Doe not I hate them, that hate thee*) if hee had beene subject to that increpation, which the Prophet *Iehu* laid upon *Iehoshaphat*, *Shouldst thou helpe the ungodly, and love them, that hate the Lord?* But *David* had the testimony of his conscience, that *hee hated them, with a perfect hatred*: which, though it may admit that interpretation, that it is *De perfectione virtutis*, that his perfect hatred, was a hatred becomming a perfect man, a charitable hatred; yet it is *De perfectione intentionis*, a perfect hatred is a vehement hatred, and so the Chalde paraphrase expresses it, *Odio consummato*, a hatred to which nothing can be added; *Odio religioso*, with a religious hatred; not onely that religion may consist with it, but that Religion cannot subsist without it; a hatred that gives the tincture, and the stampe to Religion it selfe. The imputation that lyes upon them, who doe not hate those that hate God, is sufficiently expressed in S. *Gregory*; He saw how little temporisers and worldly men, were moved with the word Impiety, and ungodlinesse, and therefore he waves that; He saw they preferred the estimation of wisdome before and above piety, and therefore hee saies not *Impium est*, but *stultum est, si illis placere quærimus, quos non placere domino scimus*: It is a foolish thing, to endeavour to be acceptable to them, who, in our own knowledge, doe not endeavour to be acceptable to God.

Psal. 139. 21. 2 Chron. 19. 2. Hilar.

But yet, Beloved, even in those enemies, that thus hate God, *Solomons* rule hath place, *There is a time to hate, and a time to love.* Though the person be the same, the affection may vary. As S. *Cyprian* saies, (if that booke be not rather *Origens*, then *Cyprians*, for it is attributed to both) *Ama fœminas inter Sacra solennia*, Love a woman at Church, (that is, love her comming to Church,) (though, as S. *Augustine* in his time did, we, in our times may complaine of wanton meetings there) But *Odio habe in communione privata*, Hate, that is, forbeare women in private conversation; so, for those that hate God in the truth of his Gospell, and content themselves with an Idolatrous Religion, we love them at Church, we would be glad to see them here, and though they come not hither, wee love them so far, as that we pray for them; and we love them in our studies so far, as we may rectifie them by our labours; But wee hate them in our Convocations, where wee oppose Canons against their Doctrines, and we hate them in our Consultations, where we make lawes to defend us from their malice, and we hate them in our bed-chambers, where they make children Idolaters, and perchance make the children themselves. We

Eccles. 3. 8. *De singularit. Cleric.*

acknowledge with S. *Auguſtine*, *Perfectio odii eſt in charitate*, the perfect hatred conſiſts with charity, *Cum nec propter vitia homines oderimus, nec vitia propter homines amemus*; when the greatneſſe of the men brings us not to love their religion, nor the illneſſe of their Religion, to hate the men. *Moſes*, in that place, is S. *Auguſtines* example, whom he propoſes, *Orabat & occidebat*, he prayed for the Idolaters, and he ſlew them; he hated, ſaies he, *Iniquitatem, quam puniebat*, that ſin which he puniſhed, and he loved *Humanitatem, pro qua orabat*, that nature, as they were men, for whom he prayed: for, that, ſaies he, is *perfectum odium, quod facti ſunt diligere, quod fecerunt, odiſſe*, to love them as they are creatures, to hate them as they are Traytors. Thus much love is due to any enemy, that if God be pleaſed to advance him, *De ejus profectu non dejiciamur*, ſayes S. *Gregory*, His advancement doe not deject us, to a murmuring againſt God, or to a diffidence in God; And that when God, in his time, ſhall caſt him downe againe, *Congaudeamus juſtitiæ Judicis, condoleamus miſeriæ peremptis*, Wee may both congratulate the juſtice of God, and yet condole the miſery of that perſon, upon whom that judgement is juſtly fallen: for, though *Inimicus veſter*, the enemy that malignes the State, and *Inimicus Dei*, the enemy that oppoſes our religion, be not ſo far within this text, as that we are bound to feed them, or to doe them good; yet there are ſcarce any enemies, with whom wee may not live peaceably, and to whom we may not wiſh charitably.

*Ciba.*

We have done with all, which was intended and propoſed of the perſon; we come to the duty expreſſed in this text, *Ciba, feed him*, and *give him drinke*. Here, there might be uſe in noting the largeneſſe, the fulneſſe, the abundance of the Goſpell, above the law: Not onely in that the bleſſings of God are preſented in the Old Teſtament, in the name of Milke and Hony, and Oyle, and Wine, (all temporall things) and in the New Teſtament, in the name of Joy, and Glory, (things, in a manner ſpirituall,) But that alſo, in the Old Teſtament, the beſt things are limited, and meaſured unto them; a Gomer of Manna, and no more, for the beſt man, whereas for the joy of the Goſpell, we ſhall enter *In Gaudium Domini, Into our Maſters Joy*, and be made partakers with Chriſt Jeſus, of that *Joy, for which he endured the Croſſe*; And here, in this world, *Gaudium meum erit*, ſaies Chriſt, *My Joy ſhall be in you*; in what meaſure? *Implebitur*, ſaies he, *Your Joy ſhall be full*; How long? for ever; *Nemo tollet, your Joy ſhall no man take from you*. And ſuch as the Joy is, ſuch is the glory too: How precious? *Divitiæ Gloriæ, The Riches of the Glory of his Inheritance*; How much? *Pondus gloriæ, A waight of glory*; How long? *Immarceſcibilis Corona, A crowne of Glory, that never fadeth*: We might, I ſay, take occaſion of making this compariſon, betweene the Old, and the New Teſtament, out of this Text, becauſe this charity, enjoyned here, in this text, to our enemy, in that place, from whence this text is taken, in the Proverbs, is but *Lachem*, and *Maiim*, *Bread*, and *Water*; But here, in S. *Paul*, it is in words of better ſignification, *feed him, give him drinke*. But indeed, the words, at the narroweſt, (as it is but bread and water) ſignifie whatſoever is neceſſary for the reliefe of him, that ſtands in need. And if we be enjoyn'd ſo much to our enemy, how inexcuſable are thoſe *Datores cyminibiles* (as the Canoniſts call them) that give Mint, and Cummin for almes, a roote that their Hogs will not, a broth that their Dogs will not eate. Remember in thy charity, the times, and the proportions of thy Saviour; After his Death, in the wound in his ſide, he poured out water, and bloud, which repreſented both Sacraments, and ſo was a bountifull Dole: provide in thy life, to doe good after thy death, and it ſhall be welcome, even in the eyes of God, then: But remember too, that this dole at his death, was not the firſt almes that he gave; his water was his white mony, and his blood was his gold, and he poured out both together in his agony, and ſeverally in his weeping, and being ſcourged for thee. What proportion of reliefe is due to him, that is thy brother in Nature, thy brother in Nation, thy brother in Religion, if meate and drinke, and in that, whatſoever is neceſſary to his ſuſtentation, bee due to thine enemy?

Mat. 25. 21.
Heb. 12. 2.
John 15. 11.
John 16. 22.
Eph. 1. 18.
2 Cor. 4. 17.
1 Pet. 5. 4.

*Si eſurierit.*

But all this bountifull charity, is *Si eſurierit, ſi ſitit, If he be hungry, if he be thirſty*. To the King, who beares the care and the charge of the publique, wee are bound to give, *Antequam eſuriat, Antequam ſitiat*, before he be overtaken with dangerous, and diſhonorable, and leſſe remediable neceſſities: not onely ſubſtantiall wants, upon which our ſafety depends, but circumſtantiall and ceremoniall wants, upon which his Dignity, and Majeſty depends, are alwaies to bee, not onely ſupplied, but prevented. But our enemy muſt be in hunger, and thirſt, that is, reduced to the ſtate, as hee may not become our

A enemy againe, by that which we give, before wee are bound, by this text, to give any thing. No doubt but the Church of Rome hungers ſtill for the money of this land, upon which they fed ſo luxuriantly heretofore: and no doubt but thoſe men, whom they ſhall at any time animate, will thirſt for the blood of this land, which they have ſought before; but this is not the hunger, and the thirſt of the enemy, which we muſt feed: The Commandement goes not ſo far, as to feed that enemy, that may thereby be a more powerfull enemy; But yet, thus far, truly, it does goe, deny no office of civility, of peace, of commerce, of charity to any, onely therefore, becauſe hee hath beene heretofore an enemy.

There remaines nothing of thoſe two branches, which conſtitute our firſt part, the perſon, that is, an enemy reduced to a better diſpoſition; and the duty, that is, to relieve him, with things neceſſary for that ſtate: And for the ſecond part, we muſt ſtop upon
B thoſe ſteps laid downe at firſt, of which the firſt was, That God takes nothing for nothing, he gives a Reward. When God tooke that great proportion of Sheep and Oxen out of his ſubjects goods in the State of Iſrael, for Sacrifice, that proportion, which would have kept divers Kings houſes, and would have victualed divers navies, perchance no man could ſay, I have this, or this benefit, for this, or this Sacrifice; but yet could any man ſay, God hath taken a Sacrifice for nothing? Where we have Peace, and Juſtice, and Protection, can any man ſay, he gives any thing for nothing? When God ſaies, *If I were hungry, I would not tell thee*, that's not intended, which *Tertullian* ſaies, *Scriptum eſt, Deus non eſuriet nec ſitiet*, It is written, God ſhall neither hunger nor thirſt, (for, firſt, *Tertullians* memory failed him, there is no ſuch ſentence in all the Scripture, as he cites there; And then God does hunger and thirſt, in this ſenſe, in the members of his myſticall body,) neither is that onely intended in that place of the Pſalme (though
C *Caſſiodore* take it ſo) That if God in his poore Saints, were hungry, he could provide them, without telling thee; but it is, If I were hungry, I need not tell thee; for, *The earth is the Lords, and the fulneſſe thereof, and they that dwell therein.* God does not alwaies binde himſelfe to declare his hunger, his thirſt, his preſſing occaſions, to uſe the goods of his ſubjects, but as the Lord gives, ſo the Lord takes, where and when he will: But yet, as God transfuſes a meaſure of this Right and power of taking, into them, of whom he hath ſaid, you are Gods, ſo he transfuſes this goodneſſe too, which is in himſelfe, that he takes nothing for nothing; He promiſes here a reward, and a reward ariſing from the enemy, which puts a greater encouragement upon us, to doe it; *Super caput ejus, In ſo doing, thou ſhalt heape coales of fire on his head.*

God is the Lord of Hoſts, and in this Text, he makes the ſeate of the warre in the enemies Country, and enriches his ſervants *Ex manubiis*, out of the ſpoyle of the enemy;
D *In caput ejus*, It ſhall fall upon his head. Though all men that go to the war, goe not upon thoſe juſt reaſons deliberated before in themſelves, which are the defence of a juſt cauſe, the obedience to a lawfull Commandment, yet of thoſe that do goe without thoſe conſcientiense deliberations, none goes therefore, becauſe he may have roome in an Hoſpitall, or reliefe by a penſion, when he comes home lame, but becauſe he may get ſomething, by going into a fat country, and againſt a rich enemy; Though honour may ſeeme to feed upon blowes, and dangers, men goe cheerefully againſt an enemy, from whom ſomething is to be got; for, profit is a good ſalve to knocks, a good Cere-cloth to bruiſes, and a good Balſamum to wounds. God therefore here raiſes the reward out of the enemy, feed him, and thou ſhalt gaine by it. But yet the profit that God promiſes by the enemy here, is rather that we ſhall gaine a ſoule, then any temporall gaine; rather that we ſhall make that enemy a better man, then that we ſhall make him a weaker ene-
E my: God reſpects his ſpirituall good, as we ſhall ſee in that phraſe, which is our laſt branch, *Congeres carbones, Thou ſhalt heape coales of fire upon his head.*

It is true that S. *Chryſoſtome* (and not he alone) takes this phraſe to imply a Revenge: that Gods judgements ſhall be the more vehement upon ſuch ungratefull perſons, *Et terrebuntur beneficiis*, the good turnes that thou haſt done to them, ſhall be a ſcourge and a terror to their conſciences. This ſenſe is not inconvenient; but it is too narrow: The Holy Ghoſt hath taken ſo large a Metaphor, as implyes more then that. It implyes the divers offices, and effects of fire; all this; That if he have any gold, any pure metall in him, this fire of this kindneſſe will purge out the droſſe, & there is a friend made. If he be nothing but ſtraw and ſtubble, combuſtible ſtill, ſtill ready to take fire againſt thee,

this

2. Part.

Pſal. 50. 12.

Pſal. 24. 1.

*Ex Inimicis.*

*Carbones.*

this fire which Gods breath ſhall blow, will conſume him, and burn him out, and there is an enemy marred: If he have any tenderneſſe any way, this fire will mollifie him towards thee; *Nimis durus animus*, ſayes S. *Auguſtine*, he is a very hard hearted man, *Qui ſi ultro dilectionem non vult impendere, etiam nolit rependere*, Who, though he will not requite thy love, yet will not acknowledge it. If he be waxe, he melts with this fire; and if he be clay, he hardens with it, and then thou wilt arme thy ſelfe againſt that pellet. Origen. Thus much good, God intends to the enemy, in this phraſe, that it is *pia vindicta ſi reſipiſcant*, we have taken a bleſſed revenge upon our enemies, if our charitable applying of our ſelves to them, may bring them to apply themſelves to God, and to glorifie him: *ſi benefaciendo cicuremus*, ſayes S. *Hierome*, if we can tame a wilde beaſt by ſitting up with him, and reduce an enemy by offices of friendſhip, it is well. Aben Ezra. Levi Gherſon. much good God intends him in this phraſe, and ſo much good he intends us, that, *ſi non incendant*, if theſe coales do not purge him, *ſi non injiciant pudorem*, if they do not kindle a ſhame in him, to have offended one that hath deſerved ſo well, yet this fire gives thee light to ſee him clearely, and to run away from him, and to aſſure thee, that he, whom ſo many benefits cannot reconcile, is irreconcileable.

15 July 1620

# SERMON XI.

## *Preached upon Candlemas day.*

MAT. 9. 2.

*And Ieſus ſeeing their faith, ſaid unto the ſick of the palſie, My ſon, be of good cheare, thy ſins be forgiven thee.*

*Diviſio.* IN theſe words, and by occaſion of them, we ſhall preſent to you theſe two generall conſiderations; firſt upon what occaſion Chriſt did that which he did, and then what it was that he did. And in the firſt, we ſhall ſee firſt ſome occaſions that were remote, but yet conduce to the Miracle it ſelfe; ſome circumſtances of time, and place, and ſome ſuch diſpoſitions, and then the more immediate occaſion, the diſpoſition of thoſe perſons who preſented this ſick man to Chriſt; and there we ſhall ſee firſt, that Faith was the occaſion of all, for *without faith it is impoſſible to pleaſe God*, and without pleaſing of God, it is impoſſible to have remiſſion of ſins. It was *fides*, and *fides illorum*, *their faith*, all their faith; for, though in the faith of others there be an aſſiſtance, yet without a perſonall faith in himſelfe, no man of ripe age comes ſo far, as to the forgiveneſſe of ſins; And then, this faith of them all, was *fides viſa*, a faith that was ſeen; Chriſt ſaw their faith, and he ſaw it as man, it was a faith expreſſed, and declared in actions: And yet, when all was done, it is but *cum vidit*, it is not *quia vidit*, Chriſt did it When he ſaw, not Becauſe he ſaw their faith, that was not the principle and primary cauſe of his mercy, for the mercy of God is all, and above all; it is the effect and it is the cauſe too, there is no cauſe of his mercy, but his mercy. And when we come in the ſecond part, to conſider what in his mercy he did, we ſhall ſee firſt, that he eſtabliſhes him, and comforts him with a gracious acceptation, with that gracious appellation, *Fili, Son:* He doth not diſavow him, he doth not diſinherite him; and then, he doth not wound him, whom God had ſtriken; he doth not flea him, whom God had ſcourged; he doth not ſalt him, whom God had flead; he doth not adde affliction to affliction, he doth not ſhake, but ſettle that faith which he had with more, *Confide fili, My ſon be of good cheare*; and then he ſeales all with that aſſurance, *Dimittuntur peccata, Thy ſins are forgiven thee*; In which, firſt he catechiſes this patient, and gives him all theſe leſſons, firſt that he gives before we ask, for he that was brought, they who brought him had asked nothing in his behalfe, when Chriſt unasked, enlarged himſelf towards them, *Dat prius*, God gives before we ask, that is firſt; And then *Dat meliora*, God gives better things then we ask, All that all they meant to ask, was but bodily

A dily health, and Chriſt gave him ſpirituall; and the third leſſon was, that ſin was the cauſe of bodily ſickneſſe, and that therefore he ought to have ſought his ſpirituall recovery before his bodily health: and then, after he had thus rectified him, by this Catechiſme, implyed in thoſe few words, *Thy ſins are forgiven thee*, he takes occaſion by this act, to rectifie the by-ſtanders too, which were the Phariſees, who did not beleeve Chriſt to be God: For, for proofe of that, firſt he takes knowledge of their inward thoughts, not expreſſed by any act or word, which none but God could doe; And then he reſtores the patient to bodily health, onely by his word, without any naturall meanes applyed, which none but God could doe neither. And into fewer particulars then theſe, this pregnant and abundant Text is not eaſily contracted.

First then to begin with the Branches of the firſt part, of which the firſt was, to conſi- 1 Part.
B der ſome, ſomewhat more remote circumſtances, and occaſions conducing to this miracle, we cannot avoid the making of ſome uſe of the Time, when it was done: It was done, when Chriſt had diſpoſſeſſed thoſe two men of furious, and raging Devils, amongſt the *Gergeſens*; at what time, becauſe Chriſt had been an occaſion of drowning their Mar. 8. ult.
heard of ſwine, the whole City came out to meet him, but not with a thankfull reverence, and acclamation, but their proceſſion was, to beſeech him to depart out of their coaſts: They had rather have had their Legion of Devils ſtill, then have loſt their hogs; and ſince Chriſts preſence was an occaſion of impairing their temporall ſubſtance, they were glad to be rid of him.

We need not put on ſpectacles to ſearch Maps for this Land of the *Gergeſens*; God knows we dwell in it; *Non quærimus Ieſum propter Ieſum*, (which was a Propheticall complaint by S. *Auguſt.*) we love the profeſſion of Chriſt only ſo far, as that profeſſion conduces to our temporall ends. We ſeek him not at the Croſſe; there moſt of his friends left
C him; but we are content to embrace him, where the Kings of the Eaſt bring him preſents of Gold, and Myrrh, and Frankincenſe, that we may participate of thoſe: we ſeek him not in the hundred and thirtieth Pſalme, where, though there be plenty, yet it is but *copioſa redemtio, plentifull redemption*, plenty of that that comes not yet; but in the twenty fourth Pſalm we are glad to meet him, where he proclaims *Domini terra, & plenitudo ejus, The earth is the Lords, and the fulneſſe thereof*, that our portion therein may be plenteous: We care not for him in S. *Peters* Hoſpital, where he excuſes himſelfe, *Aurum & argentum non habeo, Silver and gold have I none*; but in the Prophet *Haggais* Exchequer we doe, where he makes that claime, *Aurum meum, All the gold and all the ſilver is mine*. Scarce any Son is Proteſtant enough, to ſtand out a rebuke of his Father, or any Servant of his Maſter, or any Officer of his Prince, if that Father, or Maſter, or Prince would be, or would have him be a Papiſt; But, as though the different formes of Religion, were but the faſ-
D hions of the garment, and not the ſtuffe, we put on, and we put off Religion, as we would doe a Livery, to teſtifie our reſpect to him, whom we ſerve, and (miſerable *Gergeſens*) had rather take in that Devill againe, of which we have been diſpoſſeſſed three or fourſcore yeares ſince, then loſe another hogge, in departing with any part of our pleaſures or profits; *Non quærimus Ieſum propter Ieſum*, we profeſſe not Jeſus, for his, but for our owne ſakes.

But we paſſe from the circumſtance of the time, to a ſecond, that though Chriſt thus deſpiſed by the *Gergeſens*, did, in his Juſtice, depart from them; yet, as the Sea gaines in one place, what it loſes in another, his abundant mercy builds up more in *Capernaum*, then his Juſtice throwes downe amongſt the *Gergeſens*: Becauſe they drave him away, in Judgement he went from them, but in Mercy he went to the others, who had not intreated him to come.

E Apply this alſo; And, wretched *Gergeſen*, if thou have intreated Chriſt to goe from thee, for loſſe of thy hogges, that when thou haſt found the Preaching of Chriſt, or the ſting of thy conſcience whet thereby, to hinder thee in growing rich ſo haſtily as thou wouldſt, or trouble thee, in following thy pleaſures ſo fully as thou wouldſt, thou haſt made ſhift to deveſt, and put off Chriſt, and ſeare up thy conſcience, yet Chirſt comes into his *Capernaum* now, that ſent not for him; he comes into thy ſoule now, who came not hither to meet him, but to celebrate the day, by this ordinary, and faſhionall meeting; to thee he comes, as into *Capernaum*, to preach his owne Goſpell, and to work his miracles upon thee. And it is a high mercy in Chriſt, that he will thus ſurprize thy ſoule, that he will thus way-lay thy conſcience, that what collaterall reſpect ſoever

ſoever brought thee hither, yet when he hath thee here, he will make thee ſee that thou art in his houſe, and he will ſpeake to thee, and he will be heard by thee, and he will be anſwered from thee; and though thou thoughteſt not of him, when thou cameſt hither, yet he will ſend thee away, full of the love of him, full of comforts from him. A

Mat 9.1. But we paſſe alſo from this, to a third circumſtance, that when he came to *Capernaum*, he is ſaid to have come into *his own City*; not *Nazareth*, where he was borne, but *Capernaum* where he dwelt, and preached, is called *his own City*. Thou art not a Chriſtian, becauſe thou waſt borne in a Chriſtian Kingdome, and borne within the Covenant, and borne of Chriſtian Parents, but becauſe thou haſt dwelt in the Chriſtian Church, and performed the duties preſented to thee there.

Againe, *Capernaum* was *his owne City*, but yet Chriſt went forth of *Capernaum*, to many other places. I take the application of this, from you, to our ſelves; Chriſt fixes no man by his example ſo to one Church, as that no occaſion may make his abſence from thence excuſable. But yet when Chriſt did goe from *Capernaum*, he went to doe his Fathers will, and that, which he was ſent for. Nothing but preaching the Goſpell, and edifying Gods Church, is an excuſe for ſuch an abſence; for, *Væ ſi non Euangelizaverit*, if he neither preach at *Capernaum*, nor to the *Gergeſens*, neither at home, nor abroad, woe be unto him: If I be at home, but to take my tithes; If I be abroad, but to take the aire, woe be unto me. B

But we muſt not ſtop long upon theſe circumſtances; we end all of this kinde, in this one, that when Chriſt had undertaken that great work of the Converſion of the world, by the Word, and Sacraments, to ſhew that the word was at that time the more powerfull meanes of thoſe two, (for Sacraments were inſtituted by Chriſt, as ſubſidiary things, in a great part, for our infirmity, who ſtand in need of ſuch viſible and ſenſible aſſiſtances) Chriſt preached the Chriſtian Doctrine, long before he inſtituted the Sacraments; But yet, though theſe two permanent Sacraments, Baptiſme, and the Supper were not ſo ſoon inſtituted, Chriſt alwayes deſcended ſo much to mans infirmity, as to accompany the preaching of the Word, with certain tranſitory, and occaſionall Sacraments; for miracles are tranſitory and occaſionall Sacraments, as they are viſible ſignes of inviſible grace, though not ſeales thereof; Chriſts purpoſe in every miracle was, that by that work, they ſhould ſee Grace to be offered unto them. Now this hiſtory, from whence this Text is taken, begins, and ends with the principall meanes, with preaching; for, as Mark 2.2. S. *Mark* relates it, he was in the act of preaching, when this cure was done; And in Mat.9.35. S. *Matthew*, after all was done, he went about the Cities, and Villages, preaching the Goſpell of the Kingdome: And then betweene, S. *Matthew* here, records five of his tranſitory and occaſionall Sacraments, five miracles, of which every one, well conſidered, (as the petitions of *Abraham* did upon God) may juſtly be thought to have gained more and more, upon his Auditory. C D

Firſt, this paralytique man in our Text, who is *Sarcina ſibi*, over-loaded with himſelf, he cannot ſtand under his own burden, he is *cadaver animatum*; It is true, he hath a ſoule, but a ſoule in a ſack, it hath no Lims, no Organs to move, this Paralytique, this living dead man, this dead and buryed man, buryed in himſelfe, is inſtantly cured, and recovered. But the Palſie was a ſudden ſickneſſe; what could he doe, upon an inveterate diſeaſe? V.20. He cured the woman that had had the bloudy iſſue twelve yeares, by onely touching the hem of his garment. V.27. After, he extends his miraculous power to two at once, he cures two blinde men. But all theſe, though not by ſuch meanes meerely, yet in nature, and in art might be poſſible, Palſies, and Iſſues, and Blindneſſes have been cured: V.24. but he went farther then ever art pretended to goe; He raiſed the Rulers Daughter to life, then when he was laughed to ſcorne, for going about to doe it. And laſtly to ſhew his Power, as over ſickneſſe, and over death, ſo over hell it ſelfe, he caſt out the Devill out of the dumb man, in ſome ſuch extraordinary manner, as that the multitude marvailed, V.33. and ſaid, *It was never ſo ſeene in Iſrael*. This then was his way, and this muſt be ours, and it muſt be your way too. Chriſt preached, and he wrought great works, and he preached againe; It is not enough in us to preach, and in you to heare, except both doe and practice, that which is ſaid, and heard; Neither may we, though we have done all this, give over, for every day produces new tentations, and therefore needs new aſſiſtances. And ſo we paſſe from theſe more remote, to that which is our ſecond Branch E

of

A of this first part, the immediate occasion of Christs doing this miracle, *When Iesus saw their faith.*

Here then, the occasion of all that ensued, was *faith*; for, *without faith, it is impossible to please God*; Where you may be pleased to admit some use of this note, (for it is not a meere Grammaticall curiosity to note it) that it is not said in those words of S. *Paul*, It is impossible to please God, or impossible to please him, (which is with relation to God, as our Translation hath it,) but it is meerely, simply, onely, impossible to please, and no more, impossible to please any worth pleasing; but if we take away our faith in God, God will take away the protection of Angels, the favour of Princes, the obedience of children, the respect of servants, the assistance of friends, the society of neighbours; God shall make us unpleasing to all; without faith it is impossible to please any, but such, as we shall repent to have made our selves pleasing companions unto. When our Savi-
B our Christ perfected the Apostles Commission, and set his last seale to it, after his Resurrection, he never modifies, never-mollifies their instructions, with any milder phrase then this, *He that beleeveth not, shall be damned.* It is not, that *he shall be in danger of a Councell*; no, nor *in danger of hell fire*: It is not, that *it were better a Mill-stone were tyed about his neck, and he cast into the Sea*: It is not, that *it will goe hard with him at the last day*: It is not, that *it shall be easier to Tyre, and Sidon, then to him*; For he is not bound to beleeve, but that Tyre, and Sidon, and he too, may doe well enough: Here is no modification, no mollification, no reservation; roundly, and irrevocably, Christ Jesus himselfe, after his Resurrection, sayes, *Qui non crediderit, he that beleeveth not, shall be damned.*

If the Judge must come to a sentence of condemnation, upon any person of great qua-
C lity in the Kingdome, that Judge must not say, Your Lordship must passe out of this world, nor, your Lordship must be beheaded; but he must tell them plainly, You must be carryed to the place of execution and there hanged. Christ Jesus hath given us the Commission and the sentence there; *Goe into all the world, preach the Gospell to every creature*; And then, the sentence followes upon those that will not receive it, *He that beleeveth not, shall be damned.* These men then, who prevailed so farre upon Christ, brought faith; though not an explicite faith of all those articles, which we, who from the beginning have been Catechized in all those points, are bound to have, yet a constant assurance that Christ could, and that he would relieve this distressed person, in which assurance, there was enwrapped an implicite faith even of the Messias, that could remove all occasions of sicknesse, even sin it selfe.

There was faith in the case; but in whom? Whose faith was it, that Christ had re-
D spect to? To whom hath that *Illorum* in the Text, *their faith*, reference? There can be no question, but that it hath reference to those foure friends, that brought this sick man in his bed, to Christ: For, else it could not have been spoken in the plurall, and called *their faith.* And certainly S. *Ambrose* does not inconveniently make that particular an argument of Gods greatnesse and goodnesse, of his magnificence, and munificence, *Magnus Dominus, qui aliorum meritis, alius ignoscit*; This is the large and plentifull mercy of God, that for one mans sake, he forgives another. This *Ioash* acknowledged in the per-
E son of *Elisha*; *when Elisha was sick, the King came downe to him, and wept over his face, and said, O my Father, my Father, the Chariot of Israel, and the horse men thereof.* Here were all the forces of Israel mustred upon one sick bed, the whole strength of Israel consisted in the goodnesse of that one man. The Angel said to *Paul*, when they were in an evident and imminent danger of shipwrack, *God hath given thee all them that sayle with thee*; He spared them, not for their owne sakes, but for *Pauls.* God gave those passengers to *Paul* so, as he had given *Paul* himselfe before to *Stephen*; *Si Stephanus non sic oraſſet, Paulum hodiè Eccleſia non haberet*, sayes S. *Auguſtine*; If *Paul* had not been enwrapped in those prayers, which *Stephen* made for his persecutors, the Church had lost the benefit of all *Pauls* labours; and if God had not given *Paul* the lives of all those passengers in that Ship, they had all perished. For the righteousnesse of a few, (if those few could have been found) God would have spared the whole City of Sodome: And when Gods fury was kindled upon the Cities of that Country, *God remembred Abraham*, sayes that story, and he delivered *Lot*: And when he delivered Jerusalem from *Sennacherib*, he takes his servant *David* by the hand, he puts his servant *David* into Commission with himselfe, and he sayes, *I will defend this City, and save it, for mine own sake, and*

*Fides.* Heb. 11. 6.

Mark 16. 16.

*Illorum.*

2 Reg. 13. 14.

Act. 27. 24.

Gen. 18.

Gen. 19. 29.

2 Reg. 19. 34.

*and for my ſervant Davids ſake. Quantus murus Patria vir juſtus*, is a holy exclamation of S. *Ambroſe*, What a Wall to any Towne, what a Sea to any Iland, what a Navy to any Sea, what an Admirall to any Navy, is a good man! Apply thy ſelfe therefore, and make thy converſation with good men, and get their love, and that ſhall be an armour of proofe to thee.

When Saint *Auguſtines* Mother lamented the ill courſes that her ſonne tooke in his youth, ſtill that Prieſt, to whom ſhe imparted her ſorrowes, ſaid, *Filius iſtarum lacrymarum, non poteſt perire*; That Son, for whom ſo good a Mother hath ſhed ſo many teares, cannot periſh: He put it not upon that iſſue, *filius Dei*, the elect child of God, the ſon of predeſtination cannot periſh, for at that time, that name was either no name, or would ſcarce have ſeemed to have belonged to S. *Auguſtine*, but the child of theſe teares, of this devotion cannot be loſt. Chriſt ſaid to the Centurion, *fiat ſicut credidiſti, Goe thy way, and as thou beleeveſt, ſo be it done unto thee, and his ſervant was healed in the ſelfe-ſame houre*: The maſter beleeved, and the ſervant was healed. Little knoweſt thou, what thou haſt received at Gods hands, by the prayers of the Saints in heaven, that enwrap thee in their generall prayers for the Militant Church. Little knoweſt thou, what the publique prayers of the Congregation, what the private prayers of particular devout friends, that lament thy careleſneſſe, and negligence in praying for thy ſelfe, have wrung and extorted out of Gods hands, in their charitable importunity for thee. And therfore, at laſt, make thy ſelfe fit to doe for others, that which others, when thou waſt unfit to doe thy ſelfe that office, have done for thee, in aſſiſting thee with their prayers. *If thou meet thine enemies Oxe, or Aſſe going aſtray*, (ſayes the Law) *thou ſhalt ſurely bring it back to him again: If thou ſee the Aſſe of him that hateth thee, lying under his burden, and wouldeſt forbeare to help him, thou ſhalt ſurely help him. Eſtne Deo curæ de Bobus*, is the Apoſtles queſtion, *Hath God care of Oxen?* of other mens Oxen? How much more of his owne Sheep? And therefore if thou ſee one of his Sheep, one of thy fellow Chriſtians, ſtrayed into ſins of infirmity, and negligent of himſelfe, joyne him with thine owne ſoule, in thy prayers to God. Relieve him, (if that be that which he needs) with thy prayers for him, and relieve him, (if his wants be of another kinde) according to his prayers to thee. *Cur apud te homo Collega non valeat*, ſayes S. *Ambroſe*, why ſhould not he that is thy Colleague, thy fellow-man, as good a man, that is as much a man as thou, made of the ſame bloud, and redeemed with the ſame bloud as thou art, why ſhould not he prevaile with thee, ſo farre as to the obtaining of an almes, *Cum apud Deum, ſervus, & interveniendi meritum, & jus habeat impetrandi*, when ſome fellow-ſervant of thine, hath had that intereſt in God, as by his interceſſion, and prayers to advance thy ſalvation? wilt not thou ſave the life of another man that prayes to thee, when perchance thy ſoule hath been ſaved by another man, that prayed for thee?

Mat. 8. 13.

Exod. 23. 4, 5.

Well then; Chriſt had reſpect to their faith, that brought this ſick man to him. *Conſuetudo eſt miſerecordis Dei*, It is Gods ordinary way, (ſayes S. *Chryſoſt.*) *hunc honorem dare ſervis ſuis, ut propter eos ſalventur & alii*, to afford this honour to his ſervants, that for their ſakes he ſaves others. But neither this which we ſay now out of S. *Chryſoſtome*, nor that which we ſaid before out of S. *Ambroſe*, nor all that we might multiply out of the other Fathers, doth exclude the faith of that particular man, who is to be ſaved. It is true, that in this particular caſe, S. *Hierome* ſayes, *Non vidit fidem ejus qui offerebatur, ſed eorum qui offerebant*, That Chriſt did not reſpect his faith that was brought, but onely theirs that brought him; but except S. *Hierome* be to be underſtood ſo, that Chriſt did not firſt reſpect his faith, but theirs, we muſt depart from him, to S. *Chryſoſtome*, *Neq; enim ſe portari ſuſtinuiſſet*, He would neither have put himſelfe, nor them, to ſo many difficulties, as he did, if he had not had a faith, that is, a conſtant aſſurance in this meanes of his recovery. And therefore the Rule may be beſt given thus; That God gives worldly bleſſings, bodily health, deliverance from dangers, and the like, to ſome men, in contemplation of others, though themſelves never thought of it, all the examples which we have touched upon, convince abundantly.

*Ejus.*

That God gives ſpirituall bleſſings to Infants, preſented according to his Ordinance, in Baptiſme, in Contemplation of the faith of their Parents, or of the Church, or of their ſureties, without any actuall faith in the Infant, is probable enough, credible enough. But take it as our caſe is, *de adultis*, in a man who is come to the uſe of his own reaſon, and diſcretion, ſo God never ſaves any man, for the faith of another, otherwiſe then thus, that

A that the faithfull man may pray for the converſion of an unfaithfull, who does not know, nor, if he did, would be content to be prayed for, and God, for his ſake that prayes, may be pleaſed to work upon the other; but before that man comes to the *Dimittuntur peccata*, that his ſinnes are forgiven, that man comes to have faith in himſelfe. *Iuſtus in fide ſua vivit*; there is no life without faith, nor *In fide aliena*, no ſuch life as conſtitutes Righteouſneſſe, without a perſonall faith of our owne. So that this *fides illorum*, in our Text, this that is called their faith, hath reference to the ſick man himſelfe, as well as to them that brought him. Habak. 2. 4.

And then, in Him, and in Them, it was *fides viſa*, faith, which, by an ouverract, was declared, and made evident. For, Chriſt, who was now to convay into that company the knowledge that he was the Meſſias, which Meſſias was to be God, and Man, as afterwards for their conviction, who would not beleeve him to be God, he ſhewed that B he knew their inward thoughts, and did ſome other things, which none but God could doe; ſo here, for the better edification of men, he required ſuch a faith, as might be evident to men. For, though Chriſt could have ſeene their faith, by looking into their hearts, yet to think, that here he ſaw it by that power of his Divinity, *nimis coactum videtur*, It is too narrow, and too forced an interpretation of the place, ſayes *Calvin*. They then, that is, all they declared their faith, their aſſurance, that Chriſt could, and would help him. It was good evidence of a ſtrength of faith in him, that in a diſeaſe, very little capable of cure, then when he had ſo farre reſolved, and ſlackned his ſinewes, that he could endure no poſture but his bed, he ſuffered himſelfe to be put to ſo many incommodities. It was good evidence of a ſtrength of faith in them, that they could beleeve that Chriſt would not reject them for that importunity of troubling him, and the congregation, in the midſt of a Sermon; That when they ſaw, that they who came onely to heare, could C not get neare the doore, they ſhould thinke to get in, with that load, that offenſive ſpectacle; That they ſhould ever conceive, or goe about to execute, or be ſuffered to execute ſuch a plot, as without the leave of Chriſt, (if Chriſt preached this Sermon in his owne houſe, as ſome take it to have been done) or without the Maſters leave, in whoſe houſe ſoever it was, they ſhould firſt untile or open, and then break through the floore, and ſo let downe, their miſerable burden: That they ſhould have an apprehenſion, that it was not fit for them to ſtay, till the Sermon were done, and the company parted, but that it was likelieſt to conduce to the glory of God, that Preaching, and working might goe together, this was evidence, this was argument of ſtrength of faith in them. Take therefore their example, not to defer that aſſiſtance, which thou art able to give to another. *Ne dicas aſſiſtam cras*, ſayes S. *Gregory*, doe not ſay, I will help thee to morrow; *Ne quid inter propoſitum, & beneficium intercedat*; Perchance that poore ſoule may not need D thee to morrow, perchance thou maiſt have nothing to give to morrow, perchance there ſhall be no ſuch day, as to morrow, and ſo thou haſt loſt that opportunity of thy charity, which God offered thee, to day: *Vnica beneficentia eſt, quæ moram non admittit*, onely that is charity, that is given preſently.

But yet, when all was done, when there was faith, and faith in them all, and faith declared in their outward works, yet Chriſt is not ſaid to have done this miracle, *quia fides*, but *cum fides*, not Becauſe he ſaw, but onely When he ſaw their faith. Let us transferre none of that, which belongs to God, to our ſelves: when we doe our duties, (but when doe we goe about to begin to doe any part of any of them?) we are unprofitable ſervants: When God does work in us, are we ſaved by that work, as by the cauſe, when there is another cauſe of the work it ſelfe? When the ground brings forth good corne, yet that ground becomes not fit for our food: When a man hath brought forth good E fruits, yet that man is not thereby made worthy of heaven. Not faith it ſelfe (and yet faith is of ſomewhat a deeper dye, and tincture, then any works) is any ſuch cauſe of our ſalvation. A beggars beleeving that I will give him an almes, is no cauſe of my charity: My beleeving that Chriſt will have mercy upon me, is no cauſe of Chriſts mercy; for what proportion hath my temporary faith, with my everlaſting ſalvation? But yet, though it work not as a cauſe, though it be not *quia vidit*, becauſe he ſaw it, yet *cum videt*, when Chriſt findes this faith, according to that gracious Covenant, and Contract which he hath made with us, that whereſoever, and whenſoever he findes faith, he will enlarge his mercy, finding that in this patient, he expreſſed his mercy, in that which conſtitutes our ſecond part, *Fili confide, my ſon be of good cheare, thy ſins are forgiven thee.*

*Viſa.*

*Cum, non quia.*

2 Part.

Where we ſee firſt, our Saviour Chriſt opening the bowels of compaſſion to him, and receiving him ſo, as if he had iſſued out of his bowels, and from his loynes, in that gracious appellation, *Fili, my Son.* He does not call him brother; for greater enmity can be no where, then is often expreſſed to have beene betweene brethren; for in that degree, and diſtance, enmity amongſt men began in *Cain*, and *Abel*, and was purſued in many paires of brethren after, in Sacred and in ſecular ſtory. Hee does not call him friend; that name, even in Chriſts owne mouth, is not alwaies accompanied with good entertainment: *Amice, quomodo intraſti*, ſaies he, *Friend, how came you in? and he bound him hand and foote, and caſt him into outer darkneſſe.* He does not call him ſon of *Abraham*, which might give him an intereſt in all the promiſes, but he gives him a preſent Adoption, and ſo a preſent fruition of all, *Fili, my Son.* His Son, and not his Son in law; he loads him not with the encumbrances, and halfe-impoſſibilities of the Law, but he ſeales to him the whole Goſpell, in the remiſſion of ſinnes. His Son, and not his diſ-inherited ſon, as the Jewes were, but his Son, upon whom he ſetled his ancient Inheritance, his eternall election, and his new purchaſe, which he came now into the world to make with his blood. His Son, and not his prodigall ſon, to whom Chriſt impures no waſtfulneſſe of his former graces, but gives him a generall releaſe, and *Quietus eſt*, in the forgiveneſſe of ſinnes. All that Chriſt asks of his Sons, is, *Fili damihi cor, My Son give me thy heart*; and till God give us that, we cannot give it him; and therefore in this Son he creates a new heart, he infuſes a new courage, he eſtabliſhes a new confidence, in the next word, *Fili confide, My Son be of good cheere.*

Mat. 22. 12.

*Confide.*

Mat. 15. 22.

Chriſt then does not ſtay ſo long wraſtling with this mans faith, and ſhaking it, and trying whether it were faſt rooted, as he did with that Woman in the Goſpell, who came after him, in her daughters behalfe, crying, *Have mercy upon me O Lord, thou Son of David*, for Chriſt gave not that woman one word; when her importunity made his Diſciples ſpeake to him, he ſaid no more, but that he was not ſent to ſuch as ſhe; This was far, very far from a *Confide filia*, Daughter be of good cheere: But yet, this put her not off, but (as it followes) *She followed, and worſhipped him, and ſaid, O Lord helpe me:* And all this prevailed no farther with him, but to give ſuch an anſwer, as was more diſcomfortable, then a ſilence, *It is not fit to take the childrens bread, and caſt it unto dogs.* She denies not that, ſhe contradicts him not; ſhe ſaies, *Truth Lord*, It is not fit to take the childrens bread, and to caſt it unto dogs, and *Truth Lord*, I am one of thoſe dogs; but yet ſhe perſevers in her holy importunity, and in her good ill-manners, and ſaies, *Yet the Dogs eate of the crums which fall from the Maſters table:* And then, and not till then comes Jeſus to that, *O Woman, great is thy faith, be it unto thee, even as thou wilt; and her Daughter was healed.* But all this, at laſt, was but a bodily reſtitution, here was no *Dimittuntur peccata* in the caſe, no declaration of forgiveneſſe of ſinnes: But with this man in our Text, Chriſt goes farther, and comes ſooner to an end; He exerciſes him with no diſputation, he leaves no roome for any diffidence, but at firſt word eſtabliſhes him, and then builds upon him. Now beloved, which way ſoever of theſe two God have taken with thee, whether the longer, or the ſhorter way, bleſſe thou the Lord, praiſe him, and magnifie him for that. If God have ſetled and ſtrengthned thy faith early, early in thy youth heretofore, early at the beginning of a Sermon now, A day is as a thouſand yeares with God, a minute is as ſixe thouſand yeares with God, that which God hath not done upon the Nations, upon the Gentiles, in ſix thouſand yeares, never ſince the Creation, which is, to reduce them to the knowlege, and application of the Meſſias, Chriſt Jeſus, that he hath done upon thee, in an inſtant. If he have carried thee about the longer way, if he have expoſed thee to ſcruples, and perplexities, and ſtormes in thine underſtanding, or conſcience, yet in the midſt of the tempeſt, the ſoft ayre, that he is ſaid to come in, ſhall breath into thee; in the midſt of thoſe clouds, his Son ſhall ſhine upon thee; In the midſt of that flood he ſhall put out his Rainbow, his ſeale that thou ſhalt not drowne, his Sacrament of faire weather to come, and as it was to the Thiefe, thy Croſſe ſhall be thine Altar, and thy Faith ſhall be thy Sacrifice. Whether he accompliſh his worke upon thee ſoone or late, he ſhall never leave thee all the way, without this *Confide fili*, a holy confidence, that thou art his, which ſhall carry thee to the *Dimittuntur peccata*, to the peace of conſcience, in the remiſſion of ſins.

In which two words, we noted unto you, that Chriſt hath inſtituted a Catechiſme, an Inſtruction for this new Convertite, and adopted Son of his; in which, the firſt leſſon that

A that is therein implyed, is, *Antequam rogetur*, That God is more forward to give, then man to aske: It is not said that the sick man, or his company in his behalfe, said any thing to Christ, but Christ speakes first to them, If God have touched thee here, didst thou aske that at his hands? Didst thou pray before thou camest hither, that he would touch thy heart here? perchance thou didst: But when thou wast brought to thy Baptisme, didst thou ask any thing at Gods hands then? But those that brought thee, that presented thee, did; They did in thy Baptisme; but at thine election, then when God writing downe the names of all the Elect, in the book of Life, how camest thou in? who brought thee in then? Didst thou aske any thing at Gods hands then, when thou thy selfe wast not at all? *Antequam rogetur.*

*Dat prius*, that's the first lesson in this Catechisme, God gives before we aske, and then *Dat meliora rogatis*, God gives better things, then we aske; They intended to aske *Meliora.*
B but bodily health, and Christ gave spirituall, he gave Remission of sinnes. And what gain'd he by that? why, *Beati quorum remissa iniquitates, Blessed are they, whose sinnes are forgiven.* But what is Blessednesse? Any more then a confident expectation of a good state in the next world? Yes; Blessednesse includes all that can be asked or conceived in the next world, and in this too. Christ in his Sermon of blessednesse, saies first, *Blessed are they, for theirs is the Kingdome of Heaven*; and after, *Blessed are they, for they shall inherit the earth*; Againe, *Blessed, for they shall obtaine mercy*; and, *Blessed for they shall be filled:* Remission of sins is blessednesse, and as *Godlinesse hath the promise of this world, and the next*, so blessednesse hath the performance of both: He that hath peace in the remission of sinnes, is blessed already, and shall have those blessings infinitely multiplied in the world to come. The farthest that Christ goes in the expressing of the affections of a naturall Father here, is, That *if his Son aske bread, he will not give him a stone*; *and if* Mat. 5. 3. & 5.
C *he aske a Fish, he will not give him a Scorpion*; He will not give him worse then he ask'd; But it is the peculiar bounty of this Father, who adopted this Sonne, to give more, and better, spirituall for temporall. Luk. 11. 12.

Another lesson, which Christ was pleased to propose to this new Convertite, in this Catechisme, was, to informe him, That sins were the true causes of all bodily diseases. Diseases and bodily afflictions are sometimes inflicted by God *Ad pœnam, non ad purgationem*, Not to purge or purifie the soule of that man, by that affliction, but to bring him by the rack to the gallowes, through temporary afflictions here, to everlasting torments hereafter; As *Iudas* his hanging, and *Herods* being eaten with wormes, was their entrance into that place, where they are yet. Sometimes diseases and afflictions are inflicted Acts 12.
onely, or principally to manifest the glory of God, in the removing thereof; So Christ saies of that man, that was borne blinde, that neither he himselfe had sinned, nor bore John 9.
D the sinnes of his parents, but he was borne blinde to present an occasion of doing a miracle. Sometimes they are inflicted *Ad humiliationem*, for our future humiliation; So S. *Paul* saies of himselfe, *That least he should be exalted above measure, by the abundance of* 2 Cor. 12. 7.
*Revelations, he had that* Stimulum carnis, *That vexation of the flesh, that messenger of Satan, to humble him.* And then, sometimes they are inflicted for tryall, and farther declaration of your conformity to Gods will, as upon *Iob*. But howsoever there be divers particular causes, for the diseases and afflictions of particular men, the first cause of death, and sicknesse, and all infirmities upon mankinde in generall, was sin; and it would not be hard for every particular man, almost, to finde it in his owne case too, to assigne his fever to such a surfet, or his consumption to such an intemperance. And therefore to breake that circle, in which we compasse, and immure, and impriſon our selves, That as sinne begot diseases, so diseases begot more sinnes, impatience and murmuring at Gods cor-
E rections, Christ begins to shake this circle, in the right way to breake it, in the right linke, that is, first to remove the sin, which occasioned the disease; for, till that be done, a man is in no better case, then, (as the Prophet expresses it) *If he should flie from a Lion, and a* Amos 5. 19.
*Beare met him, or if he should leane upon a wall, and a Serpent bit him.* What ease were it, to be delivered of a palsie, of slack and dissolv'd sinews, and remaine under the tyranny of a lustfull heart, of licentious eyes, of slacke and dissolute speech and conversation? What ease to be delivered of the putrefaction of a wound in my body, and meet a murder in my conscience, done, or intended, or desired upon my neighbour? To be delivered of a fever in my spirits, and to have my spirit troubled with the guiltinesse of an adultery? To be delivered of Cramps, and Coliques, and Convulsions in my joynts and sinewes, and

suffer in my soule all these, from my oppressions, and extortions, by which I have ground the face of the poore. It is but lost labour, and cost, to give a man a precious cordiall, when he hath a thorne in his foote, or an arrow in his flesh; for, as long as the sinne, which is the cause of the sicknesse, remaines, *Deterius sequetur*, A worse thing will follow; we may be rid of a Fever, and the Pestilence will follow, rid of the Cramp, and a Gout will follow, rid of sicknesse, and Death, eternall death will follow. That which our Saviour prescribes is, *Noli peccare amplius*, *sinne no more*; first, *non amplius*, sinne no more sins, take heed of gravid sins, of pregnant sinnes, of sins of concomitance, and concatenation, that chaine and induce more sins after, as *Davids* idlenesse did adultery, and that murder, & the losse of the Lords Army, and Honor, in the blaspheming of his name, *Noli amplius*, sin no more, no such sin as induces more; And *Noli amplius*, *sinne no more*, that is, sin thy owne sin, thy beloved sin, no more times over; And still *Noli amplius*, sin not that sin which thou hast given over in thy practise, in thy memory, by a sinfull delight in remembring it; And againe, *Noli amplius*, sin not over thy former sins, by holding in thy possession, such things as were corruptly gotten, by any such former practises: for, *Deterius sequetur*, a worse thing will follow, A Tertian will be a Quartan, and a Quartan a Hectique, and a Hectique a Consumption, and a Consumption without a consummation, that shall never consume it selfe, nor consume thee to an unsensiblenesse of torment. A B

*Sanitas spiritualis.*

And then after these three lessons in this Catechisme, That God gives before we aske, That he gives better then we aske, That he informes us in the true cause of sicknesse, sinne, He involves a tacit, nay he expresses an expresse rebuke, and increpation, and in beginning at the *Dimittuntur peccata*, at the forgivenesse of sinnes, tels him in his eare, that his spirituall health should have beene prefer'd before his bodily, and the cure of his soule before his Palsie; that first the Priest should have beene, and then the Physitian might bee consulted. That which Christ does to his new adopted Sonne here, the Wiseman saies to his Son, My Son, in thy sicknesse be not negligent; But wherein is his diligence required, or to be expressed? in that, which followes, Pray unto the Lord, and he will make thee whole; But upon what conditions, or what preparations? Leave off from sin, order thy hands aright, and cleanse thy heart from all wickednesse. Is this all? needs there no declaration, no testimony of this? Yes, Give a sweet savour, and a memoriall of fine floure, and make a fat offering, as not beeing; that is, as though thou were dead: Give, and give that which thou givest in thy life time, as not beeing. And when all this is piously, and religiously done, thou hast repented, restor'd, amended, and given to pious uses, Then, saies he there, give place to the Physitian, for the Lord hath created him. For if we proceed otherwise, if wee begin with the Physitian, Physick is a curse; He that sinneth before his Maker, let him fall into the hands of the Physitian, saies the Wiseman there: It is not, Let him come into the hands of the Physitian, as though that were a curse, but let him fall, let him cast and throw himselfe into his hands, and rely upon naturall meanes, and leave out all consideration of his other, and worse disease, and the supernaturall Physick for that. *Asa* had had a great deliverance from God, when the Prophet *Hanani* asked him, *Were not the Ethiopians, and the Lubins a huge Host?* but because after this deliverance, he relied upon the King of Syria, and not upon God, the Judgement is, *From henceforth thou shalt have wars*: That was a sicknesse upon the State, & then he fell sick in his own person, and in that sicknesse, saies that story, *He sought not to the Lord, but to the Physitian*, and then he dyed. To the Lord and then to the Physitian had beene the right way; If to the Physitian and then to the Lord, though this had beene out of the right way, yet hee might have returned to it: But it was to the Physitian, and not to the Lord, and then he died. *Omnipotenti medico nullus languor insanabilis*, saies S. *Ambrose*, there is but one Almighty; and none but the Almighty can cure all diseases, because hee onely can cure diseases in the roote, that is, in the forgivenesse of sins. C D E

Ecclus. 38. 9.

V. 15.

2. Chron. 16.

*Scribe & Pharisei.*

We are almost at an end; when we had thus Catechised his Convertite, thus rectified his patient, hee turnes upon them, who beheld all this, and were scandaliz'd with his words, the Scribes and Pharisees; And because they were scandaliz'd onely in this, that he being but man, undertooke the office of God, to forgive sins, he declares himselfe to them, to be God. Christ would not leave, even malice it selfe unsatisfied; And therefore do not thou thinke thy selfe Christian enough, for having an innocence in thy selfe, but be content to descend to the infirmities, and to the very malice of other men, and to give

the

A the world ſatisfaction; *Nec paratum habeas illud è trivio*, (ſayes S. *Hicrome*) do not arm thy ſelf with that vulgar, and triviall ſaying, *Sufficit mihi conſcientia mea, nec curo quid loquantur homines*, It ſuffices me, that mine own conſcience is cleare, and I care not what all the world ſayes; thou muſt care what the world ſayes, and thinks; Chriſt himſelf had that reſpect even towards the Scribes, and Phariſees. For, firſt he declared himſelf to be God, in that he took knowledge of their thoughts; for they had ſaid nothing, and he ſayes to them, why reaſon you thus in your hearts? and they themſelves did not, could not deny, but that thoſe words of *Solomon* appertained only to God, *Thou only knoweſt the hearts of the children of men*, And thoſe of *Ieremy*, *The heart is deceitfull above all things, and deſperately wicked, who can know it? I the Lord ſearch the heart, and I try the reines.* Let the Schoole diſpute infinitely, (for he that will not content himſelf with means of ſalvation, till all Schoole points be reconciled, will come too late) let *Scotus* and his B Heard think, That Angels, and ſeparate ſoules have a naturall power to underſtand thoughts, though God for his particular glory reſtraine the exerciſe of that power in them, (as in the Romane Church, Prieſts have a power to forgive all ſins, though the Pope reſtraine that power in reſerved caſes; And the Cardinals by their Creation, have a voice in the Conſiſtory, but that the Pope for a certain time inhibites them to give voice) And let *Aquinas* preſent his arguments to the contrary, That thoſe ſpirits have no naturall power to know thoughts; we ſeek no farther, but that Chriſt Jeſus himſelfe thought it argument enough to convince the Scribes and Phariſees, and prove himſelfe God, by knowing their thoughts. *Eadem Majeſtate & potentia*, ſayes S. *Hicrome*, Since you ſee I proceed as God, in knowing your thoughts, why beleeve you not, that I may forgive his ſins as God too?

2 Chron. 6. 30. Jer. 17. 9.

And then, in the laſt act he joynes both together; he ſatisfies the patient, and he ſatisfies the beholders too: he gives him his firſt deſire, bodily health; *He bids him take up his bed and walk*, and he doth it; and he ſhewes them that he is God, by doing that, which (as it appears in the Story) was harder in their opinion, then remiſſion of ſins, which was, to cure and recover a diſeaſed man, only by his word, without any naturall, or ſecond means. And therefore ſince all the world ſhakes in a palſie of wars, and rumors of wars, ſince we are ſure, that Chriſts Vicar in this caſe will come to his *Dimittuntur peccata*, to ſend his Buls, and Indulgences, and Crociatars for the maintenance of his part, in that cauſe, let us alſo, who are to do the duties of private men, to obey and not to direct, by preſenting our diſeaſed and paralytique ſouls to Chriſt Jeſus, now, when he in the Miniſtery of his unworthieſt ſervant is preaching unto you, by untiling the houſe, by removing all diſguiſes, and palliations of our former ſins, by true confeſſion, and hearty deteſtation, let us endeavour to bring him to his *Dimittuntur peccata*, to forD give us all thoſe ſins, which are the true cauſes of all our palſies, and ſlackneſſes in his ſervice; and ſo, without limiting him, or his great Vicegerents, and Lieutenants, the way, or the time to beg of him, that he will imprint in them, ſuch counſels and ſuch reſolutions, as his wiſdome knows beſt to conduce to his glory, and the maintenance of his Goſpell. *Amen.*

*Dat ſanitatem.*

# SERMON XII.
## *Preached upon Candlemas day.*

MAT. 5. 2.

*Bleſſed are the pure in heart, for they ſhall ſee God.*

THE Church, which is the Daughter of God, and Spouſe of Chriſt, celebrates this day, the Purification of the bleſſed Virgin, the Mother of God: And ſhe celebrates this day by the name, vulgarly, of *Candlemas day*. It is *dies luminarium*, the day of lights; The Church took the occaſion of doing ſo, from the Gentiles; At this time of the yeare, about the beginning of February, they celebrated the feaſt of *Februus*, which is their *Pluto*; And, becauſe that was the God of darkneſſe, they ſolemnized it, with a multiplicity of Lights. The Church of God, in the outward and ceremoniall part of his worſhip, did not diſdain the ceremonies of the Gentiles; Men who are ſo ſevere, as to condemne, and to remove from the Church, whatſoever was in uſe amongſt the Gentiles before, may, before they are aware, become Surveyors, and Controllers upon Chriſt himſelf, in the inſtitution of his greateſt ſeales: for Baptiſme, which is the Sacrament of purification by waſhing in water, and the very Sacrament of the Supper it ſelf, religious eating, and drinking in the Temple, were in uſe amongſt the Gentiles too. It is a perverſe way, rather to aboliſh Things and Names, (for vehement zeale will work upon Names as well as Things) becauſe they have been abuſed, then to reduce them to their right uſe. We dealt in the reformation of Religion, as Chriſt did in the inſtitution thereof; He found ceremonies amongſt the Gentiles, and he took them in, not becauſe he found them there, but becauſe the Gentiles had received them from the Jews, as they had their waſhings, and their religious meetings to eat and drink in the Temple, from the Jews Paſſeover. Chriſt borrowed nothing of the Gentiles, but he took his own where he found it: Thoſe ceremonies, which himſelf had inſtituted in the firſt Church of the Jews, and the Gentiles had purloined, and prophaned, and corrupted after, he returned to a good uſe againe. And ſo did we in the Reformation, in ſome ceremonies which had been of uſe in the Primitive Church, and depraved and corrupted in the Romane. For the ſolemnizing of this Day, Candlemas-day, when the Church did admit Candles into the Church, as the Gentiles did, it was not upon the reaſon of the Gentiles, who worſhipped therein the God of darkneſſe, *Februus*, *Pluto*; but becauſe he who was the light of the world, was this day preſented and brought into the Temple, the Church admitted lights. The Church would ſignifie, that as we are to walk in the light, ſo we are to receive our light from the Church, and to receive Chriſt, and our knowledge of him, ſo as Chriſt hath notified himſelf to us. So it is a day of purification to us, and a day of lights, and ſo our Text fits the Day, *Bleſſed are the pure in heart, for they ſhall ſee God.*

*Diviſio.* In theſe words we ſhall conſider firſt, *Qui ſint*, who they are, that are brought into conſideration, that are put into the balance, and they are *munds corde*, ſuch as are *pure of heart*; And ſecondly, *Quid ſint*, what they come to be, and it is *Beati*, *bleſſed are the pure in heart*; And laſtly, *Vnde*, from whence this bleſſednesſe accrews and ariſes unto them, and in what it conſiſts, and that is, *Videbunt Deum*, *bleſſed are the pure in heart, for they ſhall ſee God.* Ask me wherein theſe men differ from other men, and it is in this main difference, *Mundi corde*, that whereas *every imagination of the thought of mans heart, is only evill continually*, Gen. 6. 5. They are pure of heart. Ask me what they get by that, They get this main purchaſe, *Beati*, That which all the books of all the Philoſophers could never teach them ſo much as what it was, that is true Bleſſednesſe; That their pocket book, their Manuall, their boſome book, their conſcience, doth not only ſhew them, but give them, not only declare it to them, but poſſeſſe them of it. Ask me how long this Bleſſednesſe ſhall laſt,

A last, because all those Blessednesses which Philosophers have imagined, as honour, and health, and profit, and pleasure, and the like, have evaporated and vanished away, this shall last for ever; *Videbunt Deum, they shall see God*, and they shall no more see an end of their seeing God, then an end of his being God: *Blessed are the pure in heart, for they shall see God.*

These then are our three parts; first the Price, *mundities cordis*, cleanness, and cleanness of heart; Secondly, the Purchase, *Beati*, Blessedness, and present possession of blessedness, *Blessed are they*; And then thirdly, the *Habendum*, the term, Everlastingness, because it consists in the enjoying of him who is everlasting, *They shall see God.* These arise out of the Text; but from whence arises the Text it selfe? The Text it self is a piece of a Sermon, of that blessed Sermon of our Saviours, which is called the Sermon of Beatitudes. So that we shall make it a part apart, to consider the Sermon from
B which this Text is taken, before we dilate the Text it self into a Sermon: for there will arise some usefull observations, out of these three doubts, first *Quæ concio*, what this Sermon it self was; and then *Quibus*, to what Auditory it was preached; And lastly, *Quomodo*, in what manner Christ preached this Sermon: And these three, the Sermon, the Auditory, the disposition of the Preacher, will also be three branches of this, which we shall make our first part, before we come to the other three of the Text it self.

1 Part. First then, there is this doubt made of this Sermon altogether, whether this Sermon which S. *Matthew* records here, be the same Sermon which S. *Luke* mentions in his sixth Chapter, or whether they were preached at severall times; The greater part of the ancients (but yet not all) take them to be severall Sermons; The greater part of the later men (and yet not all neither) take them to be but one and the same Sermon. If it be so,
C if both be but one Sermon, this may be justly considered, that since S. *Luke* remembers but a few passages, and a few parts of that Sermon, in respect of S. *Matthew*, (for S. *Matthews* relation is large and particular, and S. *Lukes* more briefe and summary) they that come to heare Sermons, and would make benefit by them, by a subsequent meditation, must not think themselves frustrated of their purposes, if they do not understand all, or not remember all the Sermon. Scarce any Sermon is so preached, or so intended, as that all works upon all, or all belongs unto all. The Lord and his Spirit puts into the Preachers mouth, a judgement against oppression, against extortion, against usury, and he utters that judgement. But perchance thou hast no lands to rack tenants, no office to grinde suitors, no mony to devoure a debtor by usury, and so that passage of the Sermon, bent against oppression, or extortion, or usury, concernes not thee, affects not thee. But next to thee there may sit an oppressor, or extortioner, or usurer, and he needed that, and
D by Gods grace receives benefit by that, which found nothing to work upon in thee. And then thy turn comes after, and God speaks to thy soul, in a discovery of those sins to which thou art enclined; and then he gives thy neighbour (who was pinched, and brought to a remorse before) that refreshing which thou hadst before, that is, a thankfull acknowledgement, that though he be subject to other sins, yet God hath preserved him from that particular.

God directs the tongue of his Ministers, as he doth his showres of rain: They fall upon the face of a large compasse of earth, when as all that earth did not need that rain. The whole Congregation is, oftentimes, in common entendment, conformable, and well setled in all matters of Doctrine, and all matters of Discipline. And yet God directs us sometimes to extend our discourse (perchance with a zeale and a vehemence, which may seem unnecessary, and impertinent, because all in the Church are presumed to be of one minde) in the proofe of our doctrine against Papists, or of our discipline against Non-
E conformitans. For, Gods eye sees, in what seat there sits, or in what corner there stands some one man that wavers in matters of Doctrine, and enclines to hearken after a Seducer, a Jesuit, or a Semi-Jesuit, a practising Papist, or a Sesqui-Jesuit, a Jesuited Lady; And Gods eye sees in what seat there sits, or in what corner there stands some weak soul that is scandalized, with some Ceremony, or part of our Discipline, and in danger of falling from the unity of the Church: And for the refreshing of that one span of ground, God lets fall a whole showre of rain; for the rectifying of that one soul, God poures out the Meditations of the Preacher, into such a subject, as perchance doth little concern the rest of the Congregation. S. *Matthew* relates Christs Sermon at large, and S. *Luke* but briefly, and yet S. *Luke* remembers some things that S. *Matthew* had left out. If thou

thou remember not all that was preſented to thy faith, all the Citations of places of Scriptures, nor all that was preſented to thy reaſon, all the deducements, and inferences of the Schooles, nor all that was preſented to thy ſpirituall delight, all the ſentences of ornament produced out of the Fathers, yet if thou remember that which concerned thy ſin, and thy ſoul, if thou meditate upon that, apply that, thou haſt brought away all the Sermon, all that was intended by the Holy Ghoſt to be preached to thee. And if thou have done ſo, as at a donative at a Coronation, or other ſolemnity, when mony is throwne among the people, though thou light but upon one ſhilling of that money, thou canſt not think that all the reſt is loſt, but that ſome others are the richer for it, though thou beeſt not; ſo if thou remember, or apply, or underſtand but one part of the Sermon, doe not think all the reſt to have been idly, or unneceſſarily, or impertinently ſpoken, for thou broughteſt a feaver, and haſt had thy Julips, another brought a fainting, and a diffident ſpirit, and muſt have his Cordials. A

Thus then, if S. *Lukes* Sermon be the ſame that S. *Matthews* was, we ſee by S. *Lukes* manner of repeating it, That a Sermon may be well remembred, and well applyed, though all the parts thereof be not ſo. And then, if theſe were divers Sermons, and ſo preached by Chriſt, at ſeverall times, there ariſes alſo this conſideration, That Chriſt did not, and therefore we need not forbeare to preach the ſame particular Doctrines, or to handle the ſame particular points, which we, or others, in that place, have handled before: A preachers end is not a gathering of fame to himſelfe, but a gathering of ſoules to God; and his way is not novelty, but edification. If we conſider the Sermon in Saint *Matthew*, and the Sermon in S. *Luke*, the purpoſe and the ſcope of both, the matter and the forme of both, the body and the parts of both, the phraſe and the language of both, is for the moſt part the ſame, and yet Chriſt forbore not to preach it twice. B

This excuſes no mans ignorance, that is not able to preach ſeaſonably, and to break, and diſtribute the bread of life according to the emergent neceſſities of that Congregation, at that time; Nor it excuſes no mans lazineſſe, that will not employ his whole time upon his calling; Nor any mans vain-glory, and oſtentation, who having made a Pye of Plums, without meat, offers it to ſale in every Market, and having made an Oration of Flowres, and Figures, and Phraſes without ſtrength, ſings it over in every Pulpit: It excuſes no mans ignorance, nor lazineſſe, nor vain-glory, but yet it reproaches their itching and curious eares, to whom any repetition of the ſame things is irkſome and faſtidious. You may have heard an anſwer of an Epigrammatiſt applyable to this purpoſe; When he read his Epigrams in an Auditory, one of the hearers ſtopped him, and ſaid, Did not I heare an Epigram to this purpoſe from you, laſt yeare? Yes, ſayes he, it is like you did; but is not that vice ſtill in you this yeare, which laſt yeares Epigram reprehended? If your curioſity bring you to ſay to any Preacher, Did not I heare this Point thus handled in your Sermon, laſt yeare? Yes, muſt he ſay, and ſo you muſt next yeare againe, till it appeare in your amendment, that you did heare it. The Devill maintaines a Warre good cheap, if he may fight with the ſame ſword, and we may not defend with the ſame buckler; If he can tempt a Son with his Fathers covetouſneſſe, and a Daughter with her Mothers wantonneſſe, if he need not vary the ſin, nor the tentation, muſt wee vary our Doctrine? This is indeed to put new Wine into old veſſels, new Doctrine into eares, and hearts not diſburdened of old ſins. We ſay, as the Spouſe ſayes, *Vetera & nova*, we prepare old and new, all that may any way ſerve your holy taſte, and conduce to your ſpirituall nouriſhment; And he is not a Preacher ſufficiently learned, that muſt of neceſſity preach the ſame things againe, but he is not a Preacher ſufficiently diſcreet neither, that forbeares any thing therefore, becauſe himſelfe, or another in that place, hath handled that before. Chriſt himſelfe varied his Sermon very little, if this in S. *Matthew*, and that in S. *Luke*, were divers Sermons. C D E

Cant. 7. 13.

*Quibus.*

The ſecond doubt which is made about this Sermon, and which miniſters to us occaſion of another kinde of obſervations, is the Auditory, to whom Chriſt preached this Sermon. For firſt, as this Euangeliſt reports it, it ſeemes to have been *Concio ad Clerum*, a Sermon Preached to them who had taken Degrees in Chriſts Schoole, and followed him, and not *ad populum*, to the promiſcuous, and vulgar people; for he ſayes, That *Chriſt ſeeing the multitude, went up into a mountaine, and thither his Diſciples came, and to them he Preached.* And then, as S. *Luke* reports, though the Sermon ſeeme principally to be directed to the Diſciples, yet it was in the preſence and hearing of all; for he ſayes,

V. 1.

*Chriſt*

A *Christ came downe, and stood in the plaine, and a great multitude of people about him.* Both must be done; we must preach in the Mountaine, and preach in the plaine too; preach to the learned, and preach to the simple too; preach to the Court, and preach to the Country too. Onely when we preach in the mountaine, they in the plaine must not calumniate us, and say, This man goes up to Jerusalem, he will be heard by none but Princes, and great persons, as though it were out of affectation, and not in discharge of our duty, that we doe preach there: And when we preach on the plaine, they of the mountaine must not say, This man may serve for a meane Auditory, for a simple Congregation, for a Country Church, as though the fitting of our selves to the capacity, and the edification of such persons, were out of ignorance, or lazinesse, and not a performance of our duties, as well as the other. Christ preached on the mountaine, and he preached in the plaine; he hath his Church in both; and they that preach in both, B or either, for his glory, and not their owne vain-glory, have his Example for their Action. Luke 6.17.

To make the like use of the other difficulty, arising out of the severall relation of this Sermon, which is *Quomodo*, in what manner, in what position of body Christ preached this Sermon, by this Euangelist it seemes that Christ preached fitting, and by the other, that he preached standing. Now, for the most part, Christ did preach fitting. When he preached in the Synagogue of *Nazareth*, and took that Text, out of *Esay*, *The Spirit of the Lord is upon me, &c. He stood up to reade*, (sayes the story) *and then he closed the Booke, and sate downe to preach.* So also when he came downe from the Mount of Olives into the Temple, *he sate downe there and taught them.* And so Christ himselfe professes, that it was his ordinary custome to doe; For, when they came to apprehend him, he said, *Are ye come out, as against a Thiefe? I sate daily with you, teaching in the Temple, and ye laid no hold on me.* And according to this custome of his, they who came to great C place, and dignity in the Church, did ordinarily preach fitting too; and therefore their Churches were called *Cathedrall*, because they preached fitting in chaires. *Quomodo.* V.1. Luke 6.17. Luk.4.16. John 8.2. Mat.26.55.

Why then will such men, as in all actions of Divine Service, pretend to limit every thing precisely to the patterne of Christ himself, to doe just as he did, and no otherwise, why will they admit any other position of the body, in preaching, then sitting, since, *ut plurimùm*, at least, for the most part, Christ did preach sitting? Or if Christ did both sit, and stand, why will they not acknowledge, that all positions of the body, that are reverent, are indifferent in themselves, in the service of God; and being so, why will they not admit that position of the body, which being indifferent in it selfe, is by the just command of lawfull authority, made necessary to them, that is, kneeling at the Sacrament? They who refuse it, pretend but two Reasons; First, because Christ at the institution D thereof, did not use that position of kneeling, but sitting; Secondly, because they might scandalize others, or enter a false beleefe into others, who should see them kneele, that they kneeled in such adoration thereof, as the Papists doe.

But for the first, who referre all (in their desire) to the practise of Christ himselfe herein, it cannot be a cleare case, In what position of body Christ did institute this Sacrament. There was at that time, a civill Supper, the ordinary houshold Supper, and there was a legall Supper, the eating of the Passeover, and then this Sacramentall Supper, of a new institution; And it is cleare, that Christ did not continue one position all this while, but he arose and did some actions between; Neither could that position of body, which they used at the Table, for their civill Supper, and naturall refection, be properly called a sitting, for it was rather a lying, a reclining, a leaning upon a bed; And let it be exactly a sitting, and let that sitting run through all the three Suppers, yet how E will that position of sitting, justifie that Canon, which hath passed in a Synod amongst our neighbours, *Liberum est stando, sedendo, eundo, cœnam celebrare, non autem geniculando?* How will standing, or walking, be any more maintainable then kneeling, by Christs example? and yet they say, sitting, or walking, or standing, they may receive, but kneeling they must not: But this, I presume that particular Synod did not declare by way of Doctrine, to binde other Churches, but enjoyned a Discipline for their owne. Harmonia Synod. Belg. de Cœna, Art. 8.

Now, for the danger of scandalizing others, all that come to Church, and are of our profession in Religion, are sufficiently catechized, and informed of the reason of our kneeling, and that we are therein farre from the Adoration of the Romane Practise. It is a complaint often made, and often to be repeated, that one of the greatest illusions, and impostures

impoſtures of the Romane Church, is, That the Book-Doctrine, of their learned men, and the ordinary practice of their people agree not. They know the people doe commit Idolatry, in their manner of adoring the Bread in the Sacrament, and they never preach againſt this error of the people, nor tell them wherein that Idolatry lies; It is true, that in their Bookes of Controverſies, which the people could not underſtand, if they might reade them, nor may reade them, if they could underſtand them, in thoſe bookes they proceed upon ſafer grounds; There they ſay, that when a man adores the Sacrament, he muſt be ſure, that he carry not his thoughts upon any thing that he ſees, not onely not upon Bread and Wine, (for, that they muſt not beleeve to be there, whatſoever they ſee or taſte) but not upon thoſe ſpecies and apparences of Bread and Wine, which they ſeem to ſee, but he muſt carry all his thoughts upon the perſon of Chriſt, who is there, though he ſee him not; for, otherwiſe, ſay they, if he ſhould adore that which he ſees, he ſhould commit Idolatry. Now, if the people were acquainted with this Doctrine, and could poſſibly obſerve it, the danger were not ſo great, in that Adoration of the Sacrament. Much leſſe is there in our kneeling, who, as we acknowledge, that God is preſent every where, yet otherwiſe preſent to us, when we throw our ſelves downe before him in devotion, and prayer in our Chamber, then he is in the Market, or in the ſtreet, and otherwiſe in the Congregation, at Publike prayer, then at private prayer in our Chamber; ſo we acknowledge, that he is otherwiſe preſent at the Sacrament, then at any other act of Divine Service. That which Chriſts Example left indifferent, the Authority of that Church, in which God hath given thee thy ſtation, may make neceſſary to thee; Though not abſolutely neceſſary, and *Ratione medii*, that none can be ſaved that doe not kneele at the Sacrament, therefore becauſe they doe not kneele, yet neceſſary *Ratione præcepti*, as it is enjoyned by lawfull authority, and to reſiſt lawfull authority, is a diſobedience, that may endanger any mans ſalvation.

2. Part. Now from this Sermon, which gave us our Text, we paſſe to the Text, which muſt give us our Sermon, the particular Branches of the Text it ſelfe, which we propoſed at firſt, for our ſecond part. And there, our firſt is, *Qui ſint*, who they be, that are brought into conſideration, *Mundi corde, thoſe that are pure of heart*; firſt *pure*, and then, *pure of heart*. In the pureſt times of the Primitive Church, there crept in falſe opinions of purity; we finde two ſorts of Puritanes then; The Cathariſts, and the Cathari; the Catharists were purifying Puritanes, and the Cathari were purified Puritanes: The firſt thought no creatures pure for mans uſe, till they were ſanctified by them; and thereupon they induced certain charmes, and formes of Purification, too deteſtable to be named amongſt Chriſtians. And then the Cathari, the purified Puritanes thought no men pure but themſelves, and themſelves ſo pure, as that they left out that petition out of the Lords prayer, *Dimitte nobis, forgive us our treſpaſſes*, for they thought they had treſpaſſed in nothing.

They have a third ſtate of Puritanes above theſe, in the Romane Church; where they ſay that a man come to ſuch a ſtate of purity in this life, as that he ſhall be abſtracted, not onely a *paſſionibus*, from all inordinateneſſe of affections and paſſions, but a *phantaſmatibus*, from apprehending any thing by thoſe lazy degrees of the ſenſes, and the phantaſie, and diſcourſe, and reading, and meditation, and converſation, but they ſhall come to ſuch a familiarity with God, as that they ſhall know all by immediate Revelation; They meane, (and, indeed, ſome of them ſay,) that a man come to that purity in this life, as that in this life, hee ſhall bee in poſſeſſion of that very Beatificall viſion, which is the ſtate of glory in heaven; In which purity, they ſay alſo, that a man may not onely be empty of all ſin, but he may be too full of Gods preſence, overfraighted with his grace, ſo farre, that (as they make *Philip Nerius*, the Founder of their laſt Order, their example) they ſhall be put to that exclamation, *Recede à me Domine*, O Lord depart farther from me, and withdraw ſome of this grace, which thou poureſt upon me.

And then beſides theſe three imaginary and illuſory purities, The Catharists that think no things pure, The Cathari that think no men pure but themſelves, and the Super-cathari, in the Romane Church, that think theſe men as pure, as the Saints, who are in poſſeſſion of the ſight of God in heaven, there is a true purity, which will not ſerve our turns, which is a partiall purity, that pureneſſe, that cleanneſſe, that innocency, to which *David* ſo often referres himſelf, in his religious and humble expoſtulations with God, *Iudge me, and*

A *and deale with me, according to my righteousnesse, and mine innocency, and cleannesse of heart, and hands,* saies *David*; that is, as I am innocent, and guiltlesse, in that particular, which *Saul* imputes to me, and persecutes me for. For, this pureneſſe, which is this marke of the Saints of God, is not partiall, but universall; it is not a fig-leafe, that covers one spot of nakednesse, but an intire garment, a cleannesse in all our actions.

We say sometimes, and not altogether improperly, that a man walks cleane, if in a foule way, he contract but a few spots of dirt; but yet this is not an absolute cleannesse. A house is not cleane, except Cobwebs be swept downe; A man is not cleane, except he remove the lightest and slightest occasions of provocation. It is the speech of the greatest to the greatest, of Christ to the Church, *Capite vulpeculas, Take us the little Foxes, for they devoure the Vine.* It is not a cropping, a pilling, a retarding of the growth of the Vine that is threatned, but a devouring, though but from little Foxes. It is not so desperate a state, to have thy soule attempted by that Lion, that seekes whom he may devoure, (for then, in great and apparant sinnes, thou wilt be occasioned to call upon the Lion of the tribe of Juda, to thine assistance) as it is to have thy soule eaten up by vermin, by the custome and habit of small sinnes. God punished the Egyptians with little things, with Hailestones, and Froggs, and Grashoppers; and *Pharaohs* Conjurers, that counterfaited all *Moses* greater workes, failed in the least, in the making of lice. A man may stand a great tentation, and satisfie himselfe in that, and thinke he hath done enough in the way of spirituall valour, and then fall as irrecoverably under the custome of small. I were as good lie under a milstone, as under a hill of sand; for howsoever I might have blowne away every graine of sand, if I had watched it, as it fell, yet when it is a hill, I cannot blow it, nor shove it away: and when I shall thinke to say to God, I have done no great sins, God shall not proceed with me, by waight, but by measure, nor aske how much, but C how long I have sinned.

And though I may have done thus much towards this purity, as that, for a good time, I have discontinued my sin, yet if my heart be still set upon the delight, and enjoying of that which was got by my former sins, though I be not that dog that returnes to his vomit, yet I am still that Sow, that wallowes in her mire; though I doe not thrust my hands into new dirt, yet the old dirt is still baked upon my hands; though mine owne cloathes doe not defile me againe, as *Iob* speakes, (though I do not relapse to the practise of mine old sin) yet I have none of *Ieremies Nitre*, and *Sope*, none of *Iobs Snow-water*, to wash me cleane, except I come to Restitution. As long as the heart is set upon things sinfully got, thou sinnest over those yeares sins, every day: thou art not come to the purity of this text, for it is *pure*, and *pure in heart*. Iob 2.22.

But can any man come to that pureneſſe? to have a heart pure from all foulenesse? *Corde.* can a man be borne so? *Who can bring a cleane thing out of filthinesse*, is *Iobs* unanswerable D question? can any man make it cleane, of himselfe? *Who can say, I have made cleane my heart?* is *Solomons* unanswerable question. Beloved, when such questions as these, are asked in the Scriptures, *How can? who can doe this?* Sometimes they import an absolute impossibility, It cannot be done by any meanes; And sometimes they import but a difficulty, It can hardly be done, it can be done but some one way. When the Prophet saies, *Quid proderit sculptile? What good can an Idoll, or an Idolatrous Religion do us?* It shall not helpe us in soule, in reputation, in preferment, it will deceive us every way, it is absolutely impossible, that an Idoll, or an Idolatrous Religion should doe us any good. But then when *David* saies, *Domine quis habitabit, Lord who shall ascend to thy Tabernacle, and dwell in thy holy hill? David* does not mean that there is no possibility of ascending thither, or dwelling there, though it be hard clambring thither, & hard holding there; And there- E fore when the Prophet saies, *Quis sapiens, & intelliget hæc, Who is so wise as to finde out this way*, he places this cleannesse, which we inquire after, in Wisdome. What is Wisdome? we may content our selves, with that old definition of Wisdome, that it is *Rerum humanarum, & divinarum scientia*; The Wisdome that accomplishes this cleannesse, is the knowledge, the right valuation of this world, and of the next; To be able to compare the joyes of heaven, and the pleasures of this world, and the gaine of the one, with the losse of the other, this is the way to this cleaneneſſe of the heart; because that heart that considers, and examines, what it takes in, will take in no foule, no infectious thing. *God hath not called us to uncleannesse, but to holinesse*, saies the Apostle. If we be in the waies of uncleannesse, God hath not called us thither: We may slip into them, by the infirmity

Habak. 2.

Psal. 15.2.

Hos. 14.8.

1 Thes. 4.7.

of

of our nature; or we may run into them by a custome of sin; wee may bee drawne into them, by the inordinateness of our affections; or we may be driven into them, by feare of losing the favour of those great Persons, upon whom we depend, and so accompany, or assist them in their sins. A

So we may slip, and run, and be drawne, and be driven, but we are not called, not called by God, into any sin; not called by any Decree of God, not by any profession or calling; not by any complexion, or constitution, to a necessity of committing any sin; All sin is from our selves: But if we be in the waies of holinesse, it is God that call'd us thither, we have not brought our selves. God calls us by his Ordinance, and Ministery in the Church; But when God hath call'd us thither, we may see, what he expects from us, by that which the Apostle saies, *Let us cleanse our selves from all filthinesse*; that is, let us employ that faculty, that is in our selves, let us be appliable and supple, easie and ductile, in those waies, to which God hath called us. Since God, by breeding us in the Christian Church, and in the knowledge of his word, by putting that balance into our hand, to try heavenly, and earthly things, by which we may distinguish *Lepram à non lepra*, what is a leprous and sinfull, what is an indifferent, and cleane action, let us be content to put the ware, and the waights into the balance, that is, to bring all objects, and all actions to a consideration, and to an examination, by that tryall, before wee set our hearts upon them: for God leaves no man, with whom he hath proceeded so far, as to breed him in the Christian Church, without a power to doe that, to discerne his owne actions, if he do not winke. 2 Cor. 7. 1. B

Upon those word, *Isaac digged the Wels of water, which they had digged in the daies of Abraham, and the Philistims had stopped*, *Origen* extends this power far, though not very confidently; *Fortè inuniuscuiusque nostrûm anima*, saies he; perchance in every one of our soules, there is this Well of the water of Life, and this power to open it: whether *Origens Nostrûm*, our soule, be intended by him of us, as we are men, or of us, as wee are Christians, I pronounce not; but divide it; In all us, as we are naturall men, there is this Well of water of Life, *Abraham* digged it at first, The Father of the faithfull our heavenly *Abraham*, infused it into us all at first in *Adam*, from whom, as wee have the Image of God, though defaced, so we have this Well of water though stopped up; But then the Philistims having stopped this well, (Satan by sinne having barred it up) the power of opening it againe is not in the naturall man; but *Isaac* diggs them againe, *Isaac* who is *Filius latitiæ*, the Son of Joy, our *Isaac*, our Jesus, he opens them againe, to all that receive him according to his Ordinance in his Church, he hath given this power, of keeping open in themselves, this Well of Life, these meanes of Salvation: *Peccata tua alios inducunt colores*, saies *Origen* in the same place; Thy sinnes cover the Image of God with other Images, Images of Beauty, of Honour, of Pleasure, so that sometimes thou dost not discerne the Image of God, in thy soule, but yet there it is: sometimes thou fillest this Well with other waters, with teares of hypocrisie, to deceive, or teares of lamentation for worldly crosses, but yet such a Well, such a power to assist thine owne salvation, there is in thee: *Mulier drachmam invenit, non extrinsecus, sed in domo*, The Woman who had lost her peece of silver, found it not without doores, but within; It was *In domo mundatâ*, when her house was made cleane, but it was within the house, and within her owne house. Make cleane thy house, by the assistances, which Christ affords thee in his Church, and thou shalt never faile finding of that within thee, which shall save thee: Not that it growes in thee naturally, or that thou canst produce it of thy selfe; but that God hath bound himselfe by his holy Covenant, to perfect his work, in every man, that works with him. So then in repenting of former sins, in breaking off the practise of those sins, in restoring whatsoever was gotten by those sins, in precluding all relapses, by a diligent survay and examination of particular actions, this is this cleannesse, this purity of heart, which constitutes our first branch of this part; And the second is the Purchase, what we get by it, which is Blessednesse, *Blessed are the pure in heart.* Gen. 26. 18. Homil. 13. in Gen. C D E

In this, we make two steps, Blessednesse, and the present possession of this Blessednesse. Now, to this purpose, it is a good Rule that S. *Bernard* gives, and a good way that he goes: *Cui quæque res sapiunt prout sunt, is sapiens est*, saies he: He that tasts, and apprehends all things in their proper and naturall taste, he that takes all things aright as they are, *Is sapiens est*, nothing distasts him, nothing alters him, he is wise. If he take the riches of this world to be in their nature, indifferent, neither good, nor bad in themselves, but to *Beatus.*

receive

receive their denomination in their uſe, If he take long life to be naturally an effect of a good conſtitution, and temperament of the body, and a good husbanding of that temper by temperance, If he take ſickneſſe to be a declination and diſorder thereof, and ſo other calamities to be the declination of their power, or their favour, in whoſe protection hee truſted, then he takes all theſe things, *prout ſunt*, as they are, in their right taſt, and *Is ſapiens eſt*, he that takes things ſo, is morally wiſe. But thus far, S. *Bernard* does but tell us, *Quis ſapiens*, who is wiſe; but then, *Cui ipſa ſapientia ſapit, prout eſt, is beatus*, He that taſts this Wiſdome it ſelfe aright, he onely is Bleſſed. Now to taſte this morall Wiſedome aright, to make the right uſe of that, is to direct all that knowledge upon heavenly things. To underſtand the wretchedneſſe of this world, is to be wiſe, but to make this wiſedome apprehend a happineſſe in the next world, that is to be bleſſed. If I can digeſt the want of Riches, the want of Health, the want of Reputation, out of this conſideration, that good men want theſe, as well as bad, this is morall Wiſedome, and a naturall man may be as wiſe, herein, as I. But if I can make this Wiſedome carry me to a higher contemplation, That God hath caſt theſe wants upon me, to draw me the more eaſily to him, and to ſee, that in all likelihood, my diſpoſition being conſidered, more wealth, more health, more preferment would have retarded me, and ſtackned my pace in his ſervice, then this Wiſdome, that is, this uſe of this morall Wiſdome, hath made me bleſſed; and to this Bleſſedneſſe, a naturall man cannot come.

This Bleſſedneſſe then, is *Congeries bonorum*, A concurrence, a confluence, an accumulation of all that is Good; And he that is *Mundus corde*, pure of heart, ſafe in a rectified conſcience, hath that. Not that every thing, that hath *Aliquam rationem boni*, any tincture, or name of Good in it, (as Riches, and Health, and Honour) muſt neceſſarily fall upon every man, that is, good, and pure of heart; (for, for the moſt part, ſuch men want theſe more then any other men.) But becauſe even thoſe things, which have in them, *Aliquam rationem mali*, ſome tincture, and name of ill, (as ſickneſſe of body, or vexation of ſpirit) ſhall be good to them, becauſe they ſhall advance them in their way to God; therefore are they bleſſed, as Bleſſedneſſe is *Congeries bonorum*, the accumulation of all that is good, becauſe nothing can put on the nature of ill, to them. And though Bleſſedneſſe ſeeme to be but an expectative, a reverſion reſerved to the next life, yet ſo bleſſed are they in this teſtimony of a rectified conſcience, which is this purity of heart, as that they have this bleſſedneſſe in a preſent poſſeſſion, *Bleſſed are the pure in heart*; they are now, they are already Bleſſed.

The fartheſt that any of the Philoſophers went in the diſcovery of Bleſſedneſſe, was but to come to that, *Nemo ante obitum*, to pronounce that no man could be called Bleſſed before his death; not that they had found what kind of better Bleſſedneſſe they went to after their death, but that ſtill till death they were ſhure, every man was ſubject to new miſeries, and interruptions of any thing which they could have called Bleſſedneſſe. The Chriſtian Philoſophy goes farther; It ſhowes us a perfecter Bleſſedneſſe then they conceived for the next life, and it imparts that Bleſſedneſſe to this life alſo: The pure in heart are bleſſed already, not onely comparatively, that they are in a better way of Bleſſedneſſe, then others are, but actually in a preſent poſſeſſion of it: for this world and the next world, are not, to the pure in heart, two houſes, but two roomes, a Gallery to paſſe thorough, and a Lodging to reſt in, in the ſame Houſe, which are both under one roofe, Chriſt Jeſus; The Militant and the Triumphant, are not two Churches, but this the Porch, and that the Chancell of the ſame Church, which are under one Head, Chriſt Jeſus; ſo the Joy, and the ſenſe of Salvation, which the pure in heart have here, is not a joy ſevered from the Joy of Heaven, but a Joy that begins in us here, and continues, and accompanies us thither, and there flowes on, and dilates it ſelfe to an infinite expanſion, (ſo, as if you ſhould touch one corne of powder in a traine, and that traine ſhould carry fire into a whole City, from the beginning it was one and the ſame fire) though the fulneſs of the glory therof be reſerved to that which is expreſſed in the laſt branch, *Videbunt Deum*, *They ſhall ſee God*; for, as S. *Bernard* notes, when the Church is highlieſt extolled for her Beauty, yet it is but *Pulcherrima inter mulieres*, *The faireſt amongſt women*, that is, ſaies he, *Inter animas terrenas, non autem inter Angelicas beatitudines*, She is not compared with her owne ſtate in Heaven, ſhe ſhall have a better ſtate in that State, then ſhe hath here; So when *John Baptiſts* Office is highlieſt extolled, that he is called *The greateſt Prophet*, it is but *Inter natos mulierum*, *Amongſt the ſons of women*, he is not compared

*Nunc.*

pared with the Son of God. So this Bleſſednesse appropriated to the pure in heart, gives a preſent aſſurance of future joy, and a preſent inchoation of that *now*, though the plenary conſummation thereof be reſpited, till we ſee God.

*Videbunt Deum.* And firſt *videbunt & non contremiſcent*; This is a Bleſſednesse, they ſhall ſee God, and be glad to ſee him; ſee him in Judgement, and be able to ſtand in Judgement in his ſight; They ſhall ſee him, and never trouble the hils to fall upon them, nor call the mountains to cover them; upon them he ſhall not ſteal as a thiefe in the night, but becauſe he hath uſed to ſtand at their doore, and knock, and enter, they ſhall look for his comming, and be glad of it. Firſt they come to a true valuation of this world, in S. *Pauls Omnia*

Phil. 3. 8. *ſtercora, I count all things but Dung, but loſſe, for the excellency of the knowledge of Chriſt Ieſus my Lord*; When they have found the true value of worldly things, they will come to ſomething worth the getting, they will come to S. *Pauls* way of Gain, *Mors lucrum,*

Phil. 1. 21. *that to die is gain and advantage:* When they know that, they will conceive a religious covetouſneſſe of that, and ſo come to S. *Pauls Cupio diſſolvi, to deſire to be diſſolved, and to be with Chriſt:* When they have entertained that Deſire, they will declare it, make a petition, a ſuite for it, with a *Veni Domine Ieſu, Come Lord Ieſu, come quickly*; and they ſhall have a holy and modeſt, but yet an infallible aſſurance of this anſwer to their petition; *Venite benedicti, Come ye bleſſed of my Father, inherite the Kingdome prepared for you*

Mat. 26. 34. *from the foundations of the world*; So *Videbunt & non contremiſcent*, by this acquainting themſelves, and accuſtoming themſelves to his preſence, in all their actions, and meditations in this life, they ſhall ſee him, and be glad to ſee him, even in Judgement, in the next.

But the ſeeing of God principally intended in this place, is that *Viſio beatifica*, to ſee God ſo, as that that very ſeeing makes the ſeer Bleſſed, They are Bleſſed therefore, becauſe they ſee him; And that is *videre Eſſentiam*, to ſee the very Eſſence and nature of God. For, that we ſhall ſee God in his Eſſence, is evident enough by that place of the

1 John 3. 2. Apoſtle, *Now we are the Sons of God*, (that is, now by this purity of heart, and teſtimony of a rectified conſcience, we are ſo) *And it doth not yet appeare what we ſhall be*, (that is, there are degrees of glory reſerved for us, that yet do not appeare to our underſtanding, we cannot conceive them) *But we know, that when he ſhall appeare, we ſhall be like him*, (that is, receive incorruption and glory in our bodies, as he hath done) And then the reaſon given there, of that, is, *For we ſhall ſee him, ſicuti eſt, as he is*, in his Eſſence; All our Beatification, and Glorification in our bodies conſiſts in this, that we ſhall ſee him *ſicuti*

1 Cor. 13. 12. *eſt, as he is*, in his Eſſence. Then ſayes S. *Paul, I ſhall know, even as I am knowne*, Eſſentially. But whether then, in the reſurrection, and glorification of the body, God in his Eſſence be to be ſeen with thoſe eyes which the body ſhall then have, is yet, and hath been long a queſtion. The Scripture goes no farther, then to S. *Iohns Sicuti eſt, I ſhall ſee him as he is*, and to S. *Pauls Cognoſcam, I ſhall know him as I am knowne*; but with what eyes I ſhall ſee him, (without any perplexing curioſities) we will look a little into the Fathers, and into the School, and conclude ſo, as may beſt advance our edification.

For the Fathers, it may be ſufficient to inſiſt upon S. *Auguſtine*; not becauſe he is alwayes to be preferred before all, but becauſe in this point, he hath beſt collected all that were before him, and is beſt followed of all that come after. S. *Auguſtine* had written againſt a Biſhop who was of the Sect of the Anthropomorphits, whoſe Hereſie was that God had a Body; and in oppoſition of him, S. *Auguſtine* had ſaid, *Iſtius corporis oculos nec videre Deum, nec viſuros*, That God was ſo far from having a Body, that our bodily eyes, howſoever glorified, ſhould never ſee God. In that Treatiſe S. *Auguſtine* had been very bitter againſt that Biſhop, and being warned of it, in another Epiſtle to another Biſhop, *Fortunatianus*, he repents, and retracts his bitterneſſe, but his opinion, his doctrine, That our bodily eyes ſhould never ſee God, S. *Auguſtine* never retracted. He profeſſes ingenuouſly, *Longè tolerabilius corpori arrogare, quàm Deo derogare*, That he could be more eaſily brought to attribute ſo much too much to the body of man, as to ſay that with theſe bodily eyes he ſhould ſee God, then to derogate ſo much from God, as to ſay that he had a body that might be ſeen; but becauſe he ſaw that one might follow on the other, he denyed both, and did no more beleeve that mans eyes ſhould ſee God, then that God had a body to be ſeen.

And this negative opinion of his, S. *Auguſtine* builds upon S. *Ambroſe*, and upon S. *Hierome* too, who ſeem to deny that the Angels themſelves ſee the Eſſence of God; and

upon

upon *Athanasius*, who, against the Arrians opinion, That God the Father only was invisible, but the Son, (who was not equall to the Father) and the Holy Ghost, (who was not equall to the Son) might be seen, argues and maintains, that the whole Trinity is equall in it self, and equally invisible to us. So doth he also assist himself with that of *Nazianzen*, *Quando Deus visus, salva sua invisibilitate visus*, howsoever God be said to have been seen, it is said in some such sense, as that even then when he was seen, he was invisible. He might have added *Chrysostomes* testimony too, *Ipsum quod Deus est, nec Angeli viderunt, nec Archangeli*; Neither Angel nor Archangel did ever see that Nature, which is the very Essence of God: And he might have added *Areopagita* too, who expresses it with equall elegancy and vehemency, *Dei nec sententia est, nec ratio, nec opinio, nec sensus, nec phantasia*: If we bring the very Nature and Essence of God into question, we can give no judgement upon it, (*non sententia*) we can make no probable discourse of it, (*non ratio*) we can frame no likely opinion, or conjecture in it, (*non opinio*) we cannot prepare our selves with any thing which hath fallen under our senses, (*non sensus*) nor with any thing which we can bring studiously, or which can fall easually into our fancy, or imagination, (*non phantasia.*) And upon the whole matter, and all the evidence, he joynes in this verdict with S. *Hierome*, *Tunc cernitur, cum invisibilis creditur*; God is best seen by us, when we confesse that he cannot be seen of us. S. *Augustine* denies not, That our eyes shall be spirituall eyes, but in what proportion spirituall, or to what particular use spirituall, he will not pretend to know: *Vtrum in simplicitatem spiritus cedat, ita ut totus homo jam sit spiritus*, whether the body of man shall be so attenuated and rarified, as that the whole man shall become spirit, *Aut animam adjuvet corpus ad videndum*, whether the body shall contribute and assist the faculties of the soul, as in this life it doth, *Fateor me non alicubi legisse, quod existimarem sufficere, ad docendum, aut ad discendum*, sayes that blessed and sober Father, I confesse I never read any thing that I thought sufficient to rectifie mine own judgement, much lesse to change anothers: But to all those places of Scripture, which are to this purpose, *That the Angels see the face of God, and that we shall be like the Angels, and see God face to face*, he answers well, *Facies Dei ea est, qua Deus innotescit nobis*, That is the face of God to us all, by which God is known and manifested to us; in which sense, Reason is the face of God to the naturall man, the Law to the Jew, and the Gospell to us; and such a sight of God, doth no more put such a power of seeing in our bodily eyes, then it puts a face upon God: We shall see God face to face, and yet God shall have no face to be seen, nor we bodily eyes to see him by: For, *Non legi*, That, I have not read, sayes he; This, sayes he, I have read, *Regi incorruptibili, & invisibili, Vnto the King eternall, immortall, invisible, &c.* Neither dare I, sayes S. *Augustine*, sever those things which the Spirit of God hath joyned, *Vt dicam incorruptibilem quidem in sæcula sæculorum, invisibilem autem in hoc sæculo*, I dare not say that God is immortall in this world, and in the next world too, but invisible in this world only, and visible in the next, for the Holy Ghost hath pronounced him invisible, as far as immortall. 1 Tim. 1. 17.

*Si rogas*, sayes he, if you presse me, Cannot God then be seen? Yes, I confesse he can. If you ask me, how? *Cum vult, & sicuti vult*, He may be seen when he will, and how he will. If you pursue it, can he not be seen in his Essence? yes, he can; If you proceed farther, and ask me how again? I can say no more, sayes he, then Christ sayes, *Erimus sicut Angeli, we shall be like the Angels*, and we shall see God, so as the Angels do, but they see him not with bodily eyes, nor as an object, which is that that S. *Ambrose*, and S. *Hierome*, and S. *Chrysostome* intend, when they deny that the Angels see the Essence of God, that is, they see him not otherwise then by understanding him. All agree in this resolution, *Solus Deus videt cor, & solum cor videt Deum*, Only God can see the heart of man, and only the heart of man can see God: For, in this world, our bodily eyes do not see bodies, they see but colours and dimensions, they see not bodies; much lesse shall our eyes, though spirituall, see spirits in heaven; least of all, that Spirit, in comparison of of whom, Angels, and our spirits are but grosse bodies.

So far the Fathers leade us towards a determination herein; and thus far the School; *Nulla visio naturalis in terris*; Here, in this life, neither the eyes, nor the minde of the most subtile, and most sanctified man can see the Essence of God: *Nulla visio corporalis in cœlis*, The bodily eyes of no man, in the highest state of glorification in heaven, can see the Essence of God: *Nulla visio comprehensiva omnino*, That faculty of man, which

ſhall ſee the Eſſence of God in heaven, yet ſhall not comprehend that Eſſence; for to comprehend, is not to know a thing, as well as I can know it, but to know it as well as that thing can be knowen; and ſo only God himſelf can ſee, and know, that is, comprehend God. A

To end all, in the whole body of the Scriptures we have no light, that our bodily eyes ſhall be ſo enlightned in the Reſurrection, as to ſee the Eſſence of God; For, when *Iob* ſayes, *In carne mea, In my fleſh I ſhall ſee God*, and *Oculi mei videbunt, Mine eyes ſhall ſee God*, (if theſe words muſt neceſſarily be underſtood of the laſt Reſurrection, which ſome Expoſitors deny, and *Calvin* in particular, underſtands them of a particular reſurrection from that calamity which lay upon *Iob* at that time, and of his confidence that God would raiſe him again, even in this life) yet howſoever, and to which reſurrection ſoever you refer them, the words muſt be underſtood thus, *In my fleſh*, that is, when my ſoule ſhall re-aſſume this fleſh in the Reſurrection, In that fleſh I ſhall ſee God; he doth not ſay, That fleſh ſhall, but Hee, in that fleſh, ſhall. So when hee adds *Oculi mei, Mine eyes* ſhall do it, he intends *Oculos internos*, of which the Apoſtle ſpeaks, *The eyes of your underſtanding being enlightned.* So then, a faculty to ſee him ſo, in his Eſſence, with bodily eyes, we finde not in Scripture; But yet in the Scriptures we do finde, that we ſhall ſee him ſo; *Sicuti eſt, As he is*, in his Eſſence; How? It is a ſafe anſwer which S. *Auguſtine* gives in all ſuch queſtions, *Melius affirmamus, de quibus minimè dubitamus*, Only thoſe things are ſafely affirmed, and reſolved, which admit no doubt: This hath never admitted any doubt, but that our ſoule, and her faculties ſhall be ſo exalted in that ſtate of glory, as that in thoſe internall faculties of the ſoul, ſo exalted, we ſhall ſee the very Eſſence of God, which no meaſure of the light of grace, communicated to any, the moſt ſanctified man here, doth effect, but only the light of glory there ſhall. And therefore this being cleare, that in the faculties of our ſoules we ſhall ſee him, *Reſtat ut de illa viſione ſecundum interiorem hominem certiſſimi ſimus*, ſayes that bleſſed and ſober Father, As our reaſon is ſatisfied that the Saints in heaven ſhall ſee God ſo, ſo let our conſciences be ſatisfied, that we have an intereſt in that ſtate, and that we in particular ſhall come to that ſight of God; *Et cor mundum ad illam viſionem praparemus*, Let us not abuſe our ſelves with falſe aſſurances, nor reſt in any other, then this, that we have made clean, and pure our very hearts, for only ſuch ſhall ſee God. *Omnis meridies diluculum habuit*, (as the ſame Father continues this Meditation) The brighteſt noon had a faint twi-light, and break of day; The ſight of God which we ſhall have in heaven, muſt have a *Diluculum*, a break of day here; If we will ſee his face there, we muſt ſee it in ſome beames here: And to that purpoſe, *Viſus per omnes ſenſus recurrit*, (as S. *Auguſtine* hath collected out of ſeverall places of Scripture) Every ſenſe is called ſight, for there is *Odora & vide*, and *Guſta & vide*, Taſte and See how ſweet, and Smell and See what a ſavour of life the Lord is; So S. *Iohn* turned about, *To ſee a voice*, There Hearing was Sight; And ſo our Saviour Chriſt ſayes, *Palpate & videte*, and there Feeling is Seeing. All things concur to this Seeing, and therefore in all the works of your ſenſes, and in all your other faculties, See ye the Lord; Heare him in his word, and ſo ſee him; Speak to him in your prayers, and ſo ſee him; Touch him in his Sacrament, and ſo ſee him; Preſent holy and religious actions unto him, and ſo ſee him. B C D

Job 19.26.

Epheſ. 1.18.

Apoc. 1.12.

Luke 24.39.

*Davids heart was towards Abſalon*, ſayes that Story: *Ioab* ſaw that, and, as every man will be forward to further perſons growing in favour, (for ſo it ſhould be done to him, whom the King will honour) *Ioab* plotted and effected *Abſalons* return, but yet *Abſalon* ſaw not the Kings face in two yeares. Beloved in Chriſt Jeſus, the heart of your gracious God is ſet upon you; and we his ſervants have told you ſo, and brought you thus neare him, into his Court, into his houſe, into the Church, but yet we cannot get you to ſee his face, to come to that tenderneſſe of conſcience, as to remember and conſider, that all your moſt ſecret actions are done in his ſight and his preſence; *Cæſars* face, and *Cæſars* inſcription you can ſee; The face of the Prince in his coyne you can riſe before the Sun to ſee, and ſit up till mid-night to ſee; but if you do not ſee the face of God upon every piece of that mony too, all that mony is counterfeit; If Chriſt have not brought that fiſh to the hook, that brings the mony in the mouth, (as he did to *Peter*) that mony is ill fiſhed for; If nouriſhing of ſuits, and love of contention amongſt others, for your own gain have brought it, it is out of the way of that counſell, *Follow peace with all men, and holineſſe, without which no man ſhall ſee God. This is the generation of them that* E

2 Sam. 14.

Mat. 17.27.

Heb. 12.14.

Pſal. 24.5.

*ſeek*

A *ſeeke him, that ſeek thy face, O Iacob*; *Innocens manibus, & mundus corde*, either ſuch an innocence, as never fouled the hands, or ſuch an innocency as hath waſhed them cleane againe, ſuch an innocency as hath kept you from corrupt getting, or ſuch an innocency as hath reſtored us, by reſtoring that, which was corruptly got. It is teſtified of *Solomon*, *That he exceeded all the Kings of the Earth, for Wiſedome, and for Riches, and all the Earth ſought the face of Solomon*; A greater then *Solomon* is here, for Wiſedome, and Riches; your wiſedome is fooliſhneſſe, and your riches beggery, if you ſee not the face of this *Solomon*; If either you have ſtudied, or practiſed, or judged, when his back is towards you, that is, if you have not done all, as in his preſence. You are in his preſence now; goe not out of it, when you goe from hence. *Amor rerum terrenarum, viſcus pennarum ſpiritualium*; God hath given you the wings of Doves, and the eyes of Eagles to ſee him now, in this place; If in returning from this place, you returne to your former wayes of pleaſure or profit, B this is a breaking of thoſe Doves wings, and a cieling of thoſe Eagles eyes. *Coge cor tuum cogitare divina, compelle, urge*, ſayes that Father; Here, in the Church, thou canſt not chuſe but ſee God, and raiſe thy heart towards him: But when thou art returned to thy ſeverall diſtractions, that vanities ſhall pull thine eyes, and obtrectation, and libellous defamation of others ſhall pull thine eares, and profit ſhall pull thy hands, then *Coge, compelle, urge*, force and compell thy heart, and preſſe, even in that thruſt of tentations, to ſee God. What God is in his Eſſence, or what our ſight of the Eſſence of God ſhall be in the next world, diſpute not too curiouſly, determine not too peremptorily; *Cogitans de Deo, ſi finiviſti, Deus non eſt*, is excellently ſaid by S. *Auguſtine:* If thou begin to think, what the Eſſence of God is, and canſt bring that thought to an end, thou haſt miſtaken it; whenſoever thou canſt ſay, *Deus eſt*, this is God, or God is this, *non eſt Deus*, that is not God, God is not that, for he is more, infinitely more then that. But, *non potes dicere, Deus* C *eſt*, thou art not able to ſay, This is God, God is this; *Saltem dicas, hoc Deus non eſt*; Be able to ſay, This is not God, God is not this: The belly is not God; Mammon is not God; Mauzzim, the God of Forces, Oppreſſion, is not God; Belphegor, Licentiouſneſſe, is not God: Howſoever God ſees me, to my confuſion, yet I doe not ſee God, when I am ſacrificing to theſe, which are not Gods.

Let us begin at that which is neareſt us, within us, pureneſſe of heart, and from thence receive the teſtimony of Gods Privy Seale, the impreſſion of his Spirit, that we are Bleſſed; and that leads us to the Great Seale, the full fruition of all; we ſhall ſee God, there, where he *ſhall make us drink of the Rivers of his pleaſures*; There is fulneſſe, plenty; Pſal. 36. 8. but leſt it ſhould be a Feaſt of one day, or of a few, as it is ſaid, *they are rivers*, ſo it is added, *with thee is the Fountaine of life*; An abundant river, to convay, and a perpetuall ſpring, to feed, and continue that river: And then, wherein appeares all this? In this, D *for in thy light we ſhall ſee light*; In ſeeing God, we ſhall ſee all that concernes us, and ſee it alwayes; No night to determine that day, no cloud to overcaſt it. We end all, with S. *Auguſtines* devout exclamation, *Deus bone, qui erunt illi oculi!* Glorious God, what kinde of eyes ſhall they be! *Quam decori! quam ſereni!* How bright eyes, and how well ſet! *Quam valentes! quam conſtantes!* How ſtrong eyes, and how durable! *Quid arbitremur? quid æſtimemus? quid loquemur?* What quality, what value, what name ſhall we give to thoſe eyes? *Occurrunt verba quotidiana & ſordidata viliſsimis rebus*; I would ſay ſomething of the beauty and glory of theſe eyes, and can finde no words, but ſuch, as I my ſelfe have miſ-uſed in lower things. Our beſt expreſſing of it, is to expreſſe a deſire to come to it, for there onely we ſhall learne what to call it. That ſo, we may goe the Apoſtles way, to his end, *That being made free from ſinne, and become ſervants to* Rom. 6. 22. *God, wee may have our fruit unto holineſſe, and then, the End, life everlaſting.*

29 July 1860

# SERMONS

Preached in

# LENT.

# SERMONS

Preached in

# LENT.



# SERMON XIII.

## *Preached in* Lent, *To the* KING.

April 20. 1630.

IOB 16. *v.* 17, 18, 19.

*Not for any injuſtice in my hands: Alſo my prayer is pure. O earth cover not thou my blood, and let my cry have no place. Alſo now behold, my Witneſſe is in heaven, and my Record is on high.*



*Iobs* friends (as, in civility we are faine to call them, becauſe they came upon a civill pretence, to viſit him, and to comfort him) had now done ſpeaking. It was long before they would have done. *Audivi frequenter talia*, ſaies *Iob* to them, *I have often heard ſuch things as you ſay*, they are not new to me; and therefore, *Oneroſi conſolatores*, *Miſerable comforters*, *troubleſome comforters are ye all*, old and new. But, *Numquid finem habebunt verba ventoſa*, ſaies he, *Shall your windy words*, your empty, your aery, your frothy words *have any end?* Now they have an end. *Eliphas* ends his charge in the laſt, and in this Chapter *Iob* begins to anſwer for himſelfe. But how? By a middle way. *Iob* does not juſtifie himſelfe; but yet he does not prevaricate, he does not betray his Innocence neither. For there may be a puſillanimity even towards God; A man may over-clog his owne conſcience, and belie himſelfe in his confeſſions, out of a diſtempered jealouſie, and ſuſpition of Gods purpoſes upon him; *Iob* does not ſo. Many men have troubled themſelves more, how the ſoule comes into man, then how it goes out; They wrangle, whether it comes in by Infuſion from God, or by Propagation from parents, and never conſider, whether it ſhall returne to Him that made it, or to him that marr'd it, to Him that gave it, or to him that corrupted it. So, many of our Expoſitors upon this Booke of *Iob*, have ſpent themſelves upon the Perſon, and the Place, and the Time, who *Iob* was, when *Iob* was, where *Iob* was, and whether there were ever any ſuch perſon as *Iob*, or no; and have paſſed over too ſlightly the ſenſes, and doctrines of the Booke. S. *Gregory* hath, (to good uſe) given us many Morals, (as he cals them) upon this Booke, but, truly, not many Literals, for, for the moſt part, he bends all the ſufferings of *Iob* figuratively, myſtically upon Chriſt. *Origen*, who (except S. *Gregory*) hath written moſt of this Booke, and yet gone but a little way into the booke neither, doth never pretend much literalneſſe in his expoſitions, ſo that we are not to looke for that at *Origens* hands. We muſt not therefore refuſe the aſſiſtance of later men, in the expoſition of this Text, *Not for any Injuſtice in my hands, &c.* v. 2. v. 3.

In this Chapter, and before this text, we have *Iobs* Anatomy, *Iobs* Sceleton, the ruins to which he was reduced. In the eighth verſe he takes knowledge, *That God had filled him with leanneſſe and wrinckles, and that thoſe wrinckles, and that leanneſſe were witneſſes againſt him*, and, *That they that hated him, had torne him in peeces*, in the ninth verſe. In the eleventh verſe, *That God had delivered him over to the ungodly*, and, *That God himſelfe had*

*ſhaked*

*ſhaked him in peeces, and ſet him up as a marke to ſhoote at*, in the twelfe verſe, *That God had cleft his reins, and poured out his gall upon the ground*, in the thirteenth verſe, and in the fourteenth, *That he broke him, breach after breach, and run over him as a Giant*, and at laſt, in the ſixteenth verſe, *That foulenesſe was upon his face, and the ſhadow of death upon his eyelids*. Now, let me aske in *Iobs* behalfe Gods queſtion to *Ezekiel*, *Putaſnè vivent oſſa iſta?* Ezek. 37.2. *Doeſt thou beleeve that theſe bones can live?* Can this Anatomy, this Sceleton, theſe ruines, this rubbidge of *Iob* ſpeake? It can, it does in this Text, *Not for any Injuſtice in my hands, &c.*

And, in theſe words, it delivers us, firſt, The confidence of a godly man; Doe God what he will, ſay ye what ye will, That becauſe I am more afflicted then other men, therefore I am guilty of more hainous ſins then other men, yet I know, that whatſoever Gods end be in this proceeding, It is not for any Injuſtice in my hands, *Alſo my prayer is pure*. Secondly, it delivers us that kinde of infirme anguiſh, and indignation, that halfe-diſtemper, that expoſtulation with God, which ſometimes comes to an exceſſe even in good and godly men, *O earth cover not thou my blood, and let my cry have no place*; I deſire not that any thing ſhould be concealed or diſguiſed, let all that ever I have done be written in my forehead, and read by all men. And then thirdly and laſtly, it delivers us the foundation of his confidence, and the recovery from this his infirmity, and from his exceſſe in the manner of expreſſing it, if he have beene over-bold therein, *My Witneſſe is in heaven, and my Record is on high*; God is his Witneſſe, that that which they charge him with, is falſe, That that which he ſaies in his owne diſcharge (in that ſenſe that he ſaies it) is true; And in theſe three, *Iobs* Proteſtation, Not guilty, *Iobs* Manifeſt, I would all the world knew all, *Iobs* Eſtabliſhment, and conſolidation, *My Witneſſe is in Heaven*; in theſe three branches, and in ſome fruits, which, in paſſing, we ſhall gather from them, we ſhall determine all that appertaines to theſe words.

1. Part. I remember S. *Gregory*, in handling one text, profeſſes, that he will endevour to handle it ſo, *Vt ejus altitudo non ſic fieret neſcientibus cognita, ut eſſet ſcientibus onerosa*; So, as that the weakeſt underſtanding might comprehend the higheſt points, and the higheſt underſtanding not be weary to heare ordinary doctrines ſo delivered. Indeed it is a good art, to deliver deepe points in a holy plainneſſe, and plaine points in a holy delightfulneſſe: for, many times, one part of our auditory underſtands us not, when we have done, and ſo they are weary; and another part underſtands us before we begun, and ſo they are weary. To day, my humble petition muſt be, That you will be content to heare plaine things plainly delivered. Of which, be this the firſt, That *Iob* found himſelfe under the oppreſſion, and calumny of that miſ-interpretation, that Kings themſelves, and States, and Churches have not eſcaped..

Luk. 13.4. The towre of *Siloe* fell and ſlew them, therefore they were the greater ſinners in Jeruſalem; this man proſpers not in the world, Therefore he proceeds not in the feare of God; the heire waſtes the eſtate, therefore the eſtate was ill gotten, are haſty concluſions in private affaires. Treaſures are empty, therefore there are unneceſſary waſtes; Diſcontented perſons murmure, therefore things are ill carried; our neigbours proſper by Action, therefore we periſh by not appearing, are haſtie concluſions in State affaires. This man is affected when he heares a blaſphemous oath; and when he lookes upon the generall liberty of ſinning; therefore he is a Puritan; That man loves the ancient formes, and Doctrines, and Diſciplines of the Church, and retaines, and delights in the reverend names of Prieſt, and Altar, and Sacrifice, therefore he is a Papiſt, are haſtie concluſions in Church affaires. When we doe fall under theſe miſ-interpretations, and ill applications of Gods proceedings, we may ſay with *Iob*, *I alſo could ſpeake, as you doe; if your ſoule were in my ſoules ſtead, I could heape up words againſt you, and ſhake my head at you*, conclude deſperately, ſpeake ſcornefully of you. But I will not; yet I will not betray my ſelfe, I will make my proteſtation, what end ſoever God propoſe to himſelfe in this his proceeding, *It is not for any injuſtice in my hands, Alſo my prayer is pure.*

V. 4.

*Manus.* In theſe two, cleanneſſe of hands, pureneſſe of Prayer, are all religious duties comprehended: for cleane hands denote juſtice and righteouſneſſe towards men, and pure prayer Devotion, and the ſervice and worſhip of God. *Iob* proteſts for both. Therefore does *Origen* ſay of *Iob*, *Certè puto, quod & audeo dicere*, I doe verily beleeve, and therefore may be bold to ſay, that for conſtancy and fidelity towards God, *Iob* did exceed, *Non ſolum homines, ſed & ipſos Angelos*, Not onely men, but Angels themſelves; for, ſaies *Origen*,

A *Origen, Iob* did not only ſuffer *Abſq; culpa*, without being guilty of thoſe things to which his afflictions were imputed, but he ſuffered *Cum gratiarum actionibus*, he ſaid grace when he had no meat, when God gave him Stones for Bread, and Scorpions for Fiſh; he praiſed God as much for the affliction it ſelf, as for his former, or his ſubſequent benefits and bleſſings. Not that *Iob* was meerly innocent, but that he was guilty of no ſuch things, as might confer thoſe concluſions, which, from his afflictions, his enemies raiſed. *If I juſtifie my ſelf*, ſayes *Iob*, *Mine own mouth ſhall condemn me*; Every ſelf-juſtification is a ſelf-condemnation; when I give judgement for my ſelf, I am therein a witneſſe againſt my ſelf. *If I ſay I am perfect*, ſayes he in the ſame place, *even that proves me perverſe*; If I ſay I never goe out of the way, I am out then, and therefore becauſe I ſay ſo: *I have ſinned*, ſayes he, *What ſhall I do unto thee O thou preſerver of men? Iob* felt the hand of deſtruction upon him, and he felt the hand of preſervation too; and it was all one hand; This B is Gods Method, and his alone, to preſerve by deſtroying. Men of this world do ſometimes repaire, and recompence thoſe men whom they have oppreſſed before, but this is an after recompence; Gods firſt intention even when he deſtroyes is to preſerve, as a Phyſitians firſt intention, in the moſt diſtaſtfull phyſick, is health; even Gods demolitions are ſuper-edifications, his Anatomies, his diſſections are ſo many re-compactings, ſo many reſurrections; God windes us off the Skein, that he may weave us up into the whole peece, and he cuts us out of the whole peece into peeces, that he may make us up into a whole garment. Job 9.20. Job 7.2.

But for all theſe humiliations, and confeſſions, *Iob* doth not wave his proteſtation; *My righteouſneſſe I hold faſt, and my heart ſhall not reproach me as long as I live.* Not that I ſhall never ſin, but never leave any ſin unrepented; And then, my heart cannot reproach me of a repented ſin, without reproaching God himſelf. *The Sun muſt not ſet upon my anger*; much C leſſe will I let the Sun ſet upon the anger of God towards me, or ſleep in an unrepēted ſin. Every nights ſleep is a *Nunc dimittis*; then the Lord lets his ſervant depart in peace. Thy lying down is a valediction, a parting, a taking leave, (ſhall I ſay ſo?) a ſhaking hands with God; and, when thou ſhakeſt hands with God, let thoſe hands be clean. Enter into thy grave, thy metaphoricall, thy quotidian grave, thy bed, as thou entredſt into the Church at firſt, by Water, by Baptiſme; Re-baptiſe thy ſelf every night, in *Iobs Snow water*, in holy tears that may cool the inordinate luſts of thy heart, and with-hold uncleane abuſes of thoſe hands even in that thy grave, thy Bed; And evermore remember *Iobs* feare and jealouſie in that place, That *when he had waſhed himſelf in Snow water, Abominabuntur me veſtimenta mea, Mine own clothes will make me foul again.* Thy fleſh is thy clothes; and to this miſchievous purpoſe of fouling thy hands with thine own clothes, thou haſt moſt clothes on when thou art naked; Then, in that nakednеſſe, thou art in moſt danger of fouling thy D hands with thine own clothes. Miſerable man! that couldeſt have no uſe of hands, nor any other organ of ſenſe, if there were no other creature but thy ſelf, & yet, if there were no other creature but thy ſelf, couldeſt ſin upon thy ſelf, and foule thy hands with thine own hands. How much more then, if thou ſtrike with thoſe hands, by oppreſſion in thy office, or ſhut up thoſe hands, and that which is due to another, in them? Sleep with cleane hands, either kept cleane all day, by integrity; or waſhed cleane, at night, by repentance; and whenſoever thou wakeſt, though all *Iobs* meſſengers thunder about thee, and all *Iobs* friends multiply miſ-interpretations againſt thee, yet *Iobs* proteſtation ſhall be thy proteſtation, what end ſoever God have in this proceeding, *It is not for any injuſtice in my hands*, and the other part of his proteſtation too, *Alſo my prayer is pure*. Ephes. 4.24. Job 9.30.

As cleane hands denote all righteouſneſſe towards man, ſo doe pure prayers all devo- *Oratio.*
tion, and worſhip, and ſervice of God. For, we are of the houſhold of the faithfull, and E the ſervice which we are to doe, as his houſhold ſervants, is *prayer*; for, *his houſe is the houſe of prayer*. And therein onely is it poſſible to us, to fulfill that Commandement, *pray continually*, that continually, in all our familiar actions, we may ſerve God, glorifie God, (whether we eate or drink, we may doe it to his glory) and every glorifying, every thankſgiving, is prayer; there cannot be a more effectuall prayer for future, then a thankfull acknowledgement of former benefits. *Petite, & dabitur*; How often is that repeated in the Goſpell, and in the Epiſtles? *Aske, and it ſhall be given yee*; no grant without prayer, no deniall upon prayer.

It muſt be *prayer*, and *my prayer*; *Alſo my prayer is pure*. I muſt not rely upon the *Oratio mea.*
prayers of others; not of Angels; Though they be Miniſteriall ſpirits, and not onely to

God

God himſelfe, but between God and Man, and ſo, as they preſent our prayers, no doubt poure out their owne for us too, yet we muſt not rely upon the prayers of Angels. Nor of Saints; Though they have a more perſonall, and experimentall ſenſe of our miſeries then Angels have, we muſt not relie upon the prayers of Saints. No, nor upon the prayers of the Congregation, though we ſee, and heare them pray, except we make our ſelves parts of the Congregation, by true devotion, as well as by perſonall preſence. A

It muſt be mine own prayer, and no prayer is ſo truly, or ſo properly mine, as that that the Church hath delivered and recommended to me. In ſudden and unpremeditate prayer, I am not alwayes I; and when I am not my ſelf, my prayer is not my prayer. Paſſions and affections ſometimes, ſometimes bodily infirmities, and ſometimes a vain deſire of being eloquent in prayer, aliens me, withdraws me from my ſelf, and then that prayer is not my prayer. Though that prayer which *Luther* is ſaid to have ſaid upon his death-bed, *Oremus pro Domino Deo noſtro Ieſu Chriſto*, Let us pray for our Lord and Saviour Chriſt Jeſus, may admit a good ſenſe, becauſe Chriſt being (as S. *Auguſtine* ſayes often) *Caput & Corpus*, both the Head and the Body, as he is the Body, the Church, ſubject to ſo many preſſures, he had need to be prayed for; yet, his ſtate being conſidered at that time, almoſt at the laſt gaſp, he being ſcarce he, that prayer can ſcarce be called his prayer. B

In that African Councell, in which S. *Auguſtine* was preſent, to remedy the abuſe of various formes of Prayers, which divers Churches aſſumed, it was decreed that no prayers ſhould be received in the Church, but ſuch as were compoſed, or approved by the Councell. We have proceeded ſo too; No prayers received for publique uſe, but thoſe that are delivered by publique authority; and ſo, they become My prayers. As the Law of the Land is my Law, and I have an inheritance in it, ſo the prayers of the Church are my prayers, and I have an intereſt in them, becauſe I am a Son of that family. My Baptiſme is mine, and my Abſolution is mine, becauſe the Church hath given them to me, and ſo are her prayers mine. You would ſcarce thank a man for an extemporall Elegy, or Epigram, or Panegyrique in your praiſe, if it coſt the Poet, or the Orator no paines. God will ſcarce hearken to ſudden, inconſidered, irreverent prayers. Men will ſtudy even for Complements; and Princes and Ambaſſadors will not ſpeak to one another, without thinking what they will ſay. Let not us put God to ſpeak to us ſo, (Preaching is Gods ſpeaking to us) Let not us ſpeak to God ſo, (Praying is our ſpeaking to God) not extemporally, unadviſedly, inconſiderately. Prayer muſt be my prayer; and *Quid habeo quod non accepi?* Even in this kinde, what have I that I have not received? I have received my prayer altogether, as a bundle of Myrrhe, in that prayer which I have received from my Saviour, and then I have received it appropriated to me, and apportioned to my particular neceſſities, and ſacrifices, by the piety and wiſdome of the Church; ſo it is my prayer, and, as *Iobs* prayer was, pure prayer, Alſo my prayer is pure. C D

*Pura.*

The Holy Ghoſt hath ſo marſhalled and diſpoſed the qualifications of Prayer in this place, as that there is no pure prayer without clean hands. The lifting up of hands was the geſture of prayer, even among the heathen, *Manibus ſupplex orare ſupinis*. Amongſt the Jews, *Prayer*, and *the lifting up of hands*, was one and the ſame thing, *Let the lifting up of my hands be an evening Sacrifice*; And, longer then *Moſes* hands were *lifted up*, his prayer had no effect. All this, perchance therefore eſpecially, that this lifting up of my hands, brings them into my ſight; then I can ſee them, and ſee whether they be clean, or no, and conſider, that if I ſee impurity in my hands, God ſees impurity in my Prayer. Can I think to receive eaſe from God with that hand that oppreſſes another? Mercy from God with that hand that exerciſes cruelty upon another? Or Bounty from God with that hand that with-holds right from another? Prayer is our hand, but it muſt be a cleane hand, pure prayer. E

Pſal. 141. 2. Exod. 17. 11.

That Emperour whom no religion would loſe, *Conſtantine*, (for, the heathen deified him, and the Chriſtians canonized him, They made him a god, and we came as neare as we could, we made him a Saint) that Emperour was coyned Praying. Other Emperours were coyned Triumphing, in Chariots, or preparing for Triumphs, in Battailes, and Victories, but he, *Conſtantine*, in that poſture, Kneeling, Praying. He knew his coyn would paſſe through every family; and to every family he deſired to be an example of piety; Every peece of ſingle money was a Catechiſme, and teſtified to every Subject all this, ſurely he will graciouſly receive my Petition, and look graciouſly upon me, when I kneele,

A kneele, for, behold he kneels to, and he exhibits petitions to that God, from whom he acknowledges, that he needs as much as I can from him. And yet this Symbolicall, and Catechisticall coyn of *Constantines*, was not so convincing, nor so irrefragable a testimony of his piety, (for *Constantine* might be coyned praying, and yet never pray) as when we see as great a Prince as he, actually, really, personally, daily, duly at prayer with us.

To end this branch, let not thy prayer be lucrative, nor vindicative, pray not for temporall superfluities, pray not for the confusion of them that differ from thee in opinion, or in manners, but condition thy prayer, inanimate thy prayer with the glory of God, and thine own everlasting happinesse, and the edification of others, and this prayer is *Iobs* prayer, pure prayer. And farther we enlarge not his Protestation, *My hands are cleane*, I do no man wrong; my prayer is pure, I mock not God. But because continuing under so great afflictions, men would not beleeve this, he proceeds, perchance to some excesse, B and inconsiderateneſſe, in desiring a manifestation of all his actions, *O Earth, cover not thou my blood, and let my cry have no place.*

Difference of Expositions makes us stop here, upon this inquisition, in what affection *Iob* spake this. Whether this were meerly an adjuration of the earth, not to cover his blood, but that his miseries, and the cry thereof might passe, and be transferred over all the world; or whether it had the nature of an imprecation upon himself, That he wished, or admitted against himself, that which is against the nature of every man to admit, that is, to have all that ever he had done, published, declared, manifested to all the world. S. *Gregory*, according to his manner, through all this book, which is, to apply all *Iobs* sufferings to Christ, and to make *Iob* some kinde of type of Christ, makes no more of this, but that it is an adjuration of the earth, in the person and behalf of Christ, not to suck in, or smoother his blood, but that it might be notified, and communicated to C all the world. And truly, this is a good use, but it cannot be said to be a good sense of the place, because it cannot consist with the rest of the words. 2 Part.

Amongst our later men, *Cajetan*, (and he, from a Rabbi of the Jews, *Aben Ezra*) takes this to be an adjuration of the Earth, as *Gregory* does, but not, as *Gregory* does, in the person of Christ, but of *Iob* himselfe; That *Iob* adjures the earth, not to cover his blood, that is, not to cover the shedding of his blood, not to conspire with the malice of his enemies so much, as to deny him buriall when he was dead, that they which trod him downe alive, might not triumph over him after his death, or conclude that God did certainly forsake him alive, since he continued these declarations against him, when he was dead. And this also may have good use, but yet it is too narrow, and too shallow, to bee the sense of this phrase, this elegancy, this vehemency of the Holy Ghost, in the mouth of *Iob*.

D S. *Chrysostome*, I think, was the first that gave light to the sense of this place. He saies, that such men, as are (as they thinke) over-punished, have naturally a desire, that the world knew their faults; that so, by comparing their faults with their punishments, there might arise some pitty and commiseration of their state. And, surely, this, that *Chrysostome* sayes, is true, and naturall; for, if two men were to be executed together, by one kinde of death, the one for stealing a Sheep, (perchance in hunger) the other for killing his Father, certainly, he that had but stollen the Sheep, would be sorry the world should think their cases alike, or that he had killed a Father too. And in such an affection *Iob* sayes, I am so far from being guilty of those things that are imputed to me, that I would be content, that all that ever I have done, were knowne to all the world.

This light, which S. *Chrysost.* gave to this place, shined not out, (I think) till the Reformation; for, I have not observed any Author, between *Chrysostome* and the Reformation, that hath taken knowledge of this interpretation, nor any of the Reformation, as E from him, from *Chrysostome*. But, since our Authors of the Reformation, have somewhat generally pursued that sense, (*Calvin* hath done so, and so *Tremellius*, and so *Piscator*, and many, many more) now, one Author of the Romane Church, (one as curious and diligent in interpreting obscure places of Scripture, as any amongst them, and then more bold and confident in departing from their vulgar, and frivolous, and impertinent interpretations of Scriptures, then any amongst them) the Capuchin *Bolduc*, hath also pursued that sense. That sense is, that in this adjuration, or imprecation, *O Earth cover not thou my blood*, Blood is not literally bodily blood, but spirituall blood, the blood of the soule, exhausted by many, and hainous sins, such as they insimulated *Iob* of. For, in this

this ſignification, is that word, *Blood*, often taken in the Scriptures. When God ſayes, *when you ſtretch forth your hands, they are full of blood*, there blood is all manner of rapine, of oppreſſion, of concuſſion, of violence. When *David* prayes *to be delivered from blood-guiltineſſe*, it is not intended onely, of an actuall ſhedding of blood, for, it is in the Originall, *à ſanguinibus*, in the plurall; other crimes then the actuall ſhedding of blood, are bloody crimes. Therefore, ſayes one Prophet, *the land is full of bloody crimes*; And, another, *blood toucheth blood*, whom the Chalde Parapraſe expreſſes aright, *Aggregant peccata peccatis*, blood toucheth blood, when ſin induces ſin. Which place of *Hoſea*, S. *Gregory* interprets too, then blood touches blood, *cum ante oculos Dei, adjunctis peccatis cruentatur anima*; Then God ſees a ſoule in her blood, when ſhe wounds and wounds her ſelfe againe, with variation of divers, or iteration of the ſame ſins.

Eſay 1.15. Pſal. 51.14. Ezech. 7.23. Hoſea 4.2.

This then being thus eſtabliſhed, that *blood* in this Text, is the blood of the ſoule, exhauſted by ſin, (for every ſin is an inciſion of the ſoule, a Lancination, a Phlebotomy, a letting of the ſoule blood, and then, a delight in ſin, is a going with open veines into a warme bath, and bleeding to death) This will be the force of *Iobs* Admiration, or Imprecation, *O Earth cover not thou my blood*, I am content to ſtand as naked now, as I ſhall doe at the day of Judgement, when all men ſhall ſee all mens actions, I deſire no diſguiſe, I deny, I excuſe, I extenuate nothing that ever I did, I would mine enemies knew my worſt, that they might ſtudy ſome other reaſon of Gods thus proceeding with me, then thoſe hainous ſinnes, which, from theſe afflictions, they will neceſſarily conclude againſt me.

But had *Iob* been able to have ſtood out this triall? Was *Iob* ſo innocent, as that he need not care, though all the world knew all? Perchance there may have been ſome exceſſe, ſome inordinateneſſe in his manner of his expreſſing it; we cannot excuſe the vehemence of ſome holy men, in ſuch expreſſions. We cannot ſay, that there was no exceſſe in *Moſes* his *Dele me, Pardon this people, or blot my name out of thy booke*; or that there was no exceſſe in S. *Pauls Anathema pro fratribus, That he wiſhed to be accurſed, to be ſeparated from Chriſt for his brethren*. But for *Iob*, we ſhall not need this excuſe; for, either we may reſtraine his words to thoſe ſins, which they imputed to him, and then they have but the nature of that proteſtation, which *David* made ſo often to God, *Iudge me, O Lord, according to my righteouſneſſe, according to mine innocency, according to the cleanneſſe of my hands*; which was not ſpoken by *David* ſimply, but reſpectively, not of all his ſins, but of thoſe which *Saul* purſued him for: Or, if we enlarge *Iobs* words generally to all his ſins, we muſt conſider them to be ſpoken after his repentance, and reconciliation to God thereupon; If they knew, (may *Iob* have ſaid) how it ſtood between God and my ſoule, how earneſtly I have repented, how fully he hath forgiven, they would never ſay, theſe afflictions proceeded from thoſe ſins.

And truly, ſo may I, ſo may every ſoule ſay, that is rectified, refreſhed, reſtored, reeſtabliſhed by the ſeales of Gods pardon, and his mercy, ſo the world would take knowledge of the conſequences of my ſins, as well as of the ſins themſelves, and read my leafes on both ſides, and heare the ſecond part of my ſtory, as well as the firſt; ſo the world would look upon my temporall calamities, the bodily ſickneſſes, and the penuriouſneſſe of my fortune contracted by my ſins, and upon my ſpirituall calamities, dejections of ſpirit, ſadneſſe of heart, declinations towards a diffidence and diſtruſt in the mercy of God, and then, when the world ſees me in this agony and bloody ſweat, in this agony and bloody ſweat would alſo ſee the Angels of heaven miniſtring comforts unto me, ſo they would conſider me in my *Peccavi*, and God in his *Tranſtulit*, Me in my earneſt Confeſſions, God in his powerfull Abſolutions, Me drawne out of one Sea of blood, the blood of mine owne ſoule, and caſt into another Sea, the bottomleſſe Sea of the blood of Chriſt Jeſus; ſo they would know as well what God hath done for my ſoule, as what my ſoule and body have done againſt my God; ſo they would reade me throughout, and look upon me altogether, I would joyne with *Iob*, in his confident adjuration, *O Earth cover not thou my blood*; Let all the world know all the ſins of my youth, and of mine age too, and I would not doubt, but God ſhould receive more glory, and the world more benefit, then if I had never ſinned. This is that that exalts *Iobs* confidence, he was guilty of nothing, that is, no ſuch thing as they concluded upon, of nothing abſolutely, becauſe he had repented all. And from this, his confidence riſes to a higher pitch then this, *Nec clamor, O Earth cover not thou my blood, and let my cry have no place*.

What

A What meanes *Iob* in this? Doubtfull Expoſitors make us doubt too. Some have ſaid, that *Iob* deſires his cry might have no place, that is, no termination, no reſting place, but that his juſt complaint might be heard over all the world; *Stuñnica* the Auguſtinian interprets it ſo. Some have ſaid, that he intends by his *cry*, his crying ſins, that they might *have no place*, that is, no hiding place, but that his greateſt ſins, and ſecret ſins might be brought to light; *Bolduc* the *Capuchin* interprets it ſo; according to that uſe of the word *Clamor, God looked for righteouſneſſe, & ecce clamorem, behold a cry*; that is, ſins crying in the eares of God. But there is more then ſo, in this phraſe, in this elegancy, in this vehemency of the Holy Ghoſt in *Iobs* mouth, *Let my cry have no place.* *Clamor.* Eſay 5. 7.

In the former part, (*Iobs* Proteſtation) he conſidered God and man; righteouſneſſe towards man in cleane hands, and, in pure prayers, devotion towards God. In this part, (his Manifeſt) he purſues the ſame method, he conſiders man, and God; Though men B knew all my ſins, that ſhould not trouble me, ſayes he, (and that we have conſidered) yea, though my cry finde no place, no place with God, that ſhould not trouble me; I ſhould be content that God ſhould ſeeme not to heare my prayers, but that hee laid me open to that ill interpretation of wicked men, Tuſh, he prayes, but the Lord heares him not, he cries, but God relieves him not. And yet, when wilt thou relieve me, O thou reliever of men, if not upon my cries, upon my prayers? Yet, S. *Auguſtine* hath repeated that, more then once, more then twice, *Non eſt magnum exaudiri ad voluntatem, non eſt magnum*; Be not over-joyed when God grants thee thy prayer. *Exauditi ad voluntatem Dæmones*, ſayes that Father, The Devill had his prayer granted, when he had leave to enter into the Heard of Swine; And ſo he had (ſayes he, exemplifying in our preſent example) when he obtained power from God againſt *Iob*. But all this aggravated the Devils puniſhment; ſo may it doe thine, to have ſome prayers granted. And, as that muſt not C over-joy thee, if it be, ſo if thy prayer be not granted, it muſt not deject thee. God ſuffered S. *Paul* to pray, and pray and pray, yet, after his thrice praying, granted him not that he prayed for. God ſuffered that *ſi poſſibile, if it be poſſible*, and that *Tranſeat calix, Let this Cup paſſe*, to paſſe from Chriſt himſelfe, yet he granted it not.

But, in many of theſe caſes, a man does eaſilier ſatisfie his owne minde, then other men. If God grant me not my prayer, I recover quickly, and I lay hold upon the hornes of that Altar, and ride ſafely at that Anchor, God ſaw that that which I prayed for, was not ſo good for him, nor ſo good for me. But when the world ſhall come to ſay, Where is now your Religion, where is your Reformation? doe not all other Rivers, as well as the Tiber, or the Poe, does not the Seine, and the Rhene, and the Mæne too, begin to ebbe back, and to empty it ſelfe in the Sea of Rome? why ſhould not your Thames doe ſo, as well as theſe other Rivers? Where is now your Religion, your Reformation? D Were not you as good run in the ſame channell as others doe? This is a ſhrewd tentation, and induces opprobrious concluſions from malicious enemies, when our cries have no place, our religious ſervice no preſent acceptation, our prayers no ſpeedy return from God. But yet becauſe even in this, God may propoſe farther glory to himſelfe, more benefit to me, and more edification even to them, at laſt, who, at firſt, made ill conſtructions of his proceedings, I admit, as *Iob* admits, *O Earth cover not thou my blood*, (let all the world ſee all my faults) *and let my cry have no place*, (let them imagine that God hath forſaken me, and does not heare my prayers;) my ſatisfaction, my acquieſcence ariſes not out of their opinion, and interpretation, that muſt not be my triall, but *teſtis in cœlis, My witneſſe is in heaven, and my record is on high*, which is our third, and laſt Conſideration.

E We muſt doe in this laſt, as we have done in our former two parts, crack a ſhell, to taſt the kernell, cleare the words, to gaine the Doctrine. I am ever willing to aſſiſt that obſervation, That the books of Scripture are the eloquenteſt books in the world, that every word in them hath his waight and value, his taſte and verdure. And therefore muſt not blame thoſe Tranſlators, nor thoſe Expoſitors, who have, with a particular elegancy, varied the words in this laſt clauſe of the Text, *my witneſſe*, and *my record*. The oldeſt Latine Tranſlation received this variation, and the laſt Latine, even *Tremellius* himſelfe, (as cloſe as he ſticks to the Hebrew) retaines this variation, *Teſtis*, and *Conſcius*. And that collection, which hath been made upon this variation, is not without uſe, that *conſcius* may be ſpoken *de interno*, that God will beare witneſſe to my inward conſcience; and *teſtis, de externo*, that God will, in his time, teſtifie to the world in my behalfe. But other 3 Part.

places of Scripture will more advance that obſervation of the elegancy thereof, then this; for in this, the two words ſignifie but one and the ſame thing, it is but *witneſſe, and witneſſe*, and no more. Not that it is eaſie to finde in Hebrew (nor, perchance, in any language) two words ſo abſolutely Synonymous, as to ſignifie the ſame thing, without any difference, but that the two words in our Text are not both of one language, not both Hebrew. For, the firſt word, *Gned*, is an Hebrew word, but the other, *Sahad*, is Syriaque; Levit. 5. 1. and both ſignifie alike, and equally, *teſtem, a witneſſe*. *He that heares the voyce of ſwearing, and is a witneſſe*, ſayes *Moſes*, in the firſt word of our Text; and then the *Chalde* Paraphraſe, intending the ſame thing, expreſſes it in the other word, *Sahad*. So in the contract between Laban and Jacob, Laban calls that heap of ſtones, which he had erected, Gen. 31. 47. *Iegar-Sehadutha*, by an extraction from the laſt word of our Text, *Sahad*; Jacob calls it, by the firſt word: And the reaſon is given in the body of the Text it ſelfe, in the vulgar Edition, (though how it got thither, we know not, for, in the Originall it is not) *Vterq; juxta proprietatem linguæ ſuæ*; Laban ſpake in his language, Syriaque, Jacob ſpake in his, Hebrew, and both called that heape of ſtones, *a witneſſe*. B

Now, our beſtowing this little time upon the clearing of the words, hath ſaved us much more time; for, by this meanes we have ſhortned this clauſe of our Text, and all that we are to conſider, is but this, *My witneſſe is in heaven*. And truly, that is enough; I care not though all the world knew all my faults, I care not what they conclude of Gods not granting my prayers, *my witneſſe is in heaven*. To be condemned unjuſtly amongſt men, to be ill interpreted in the acts of my Religion, is a heavy caſe; but yet, I have a relieſe in all this, *my witneſſe is in heaven*.

*Quia in Cœlis.* The firſt comfort is, *Quia in Cœlis*, becauſe he, whom I rely upon, is in heaven. For, that is the foundation and Baſis upon which our Saviour erects that prayer, which he hath recommended unto us, *Qui es in cœlis, Our Father, which art in heaven*; when I lay hold upon him there, in heaven, I purſue cheerefully and confidently all the other petitions, for daily bread, for forgiveneſſe of ſins, for deliverance from tentations; from, and for all. *Eſt in cœlis, he is in heaven*, and then *Sedet in cœlis, he ſits in heaven*; That as I ſee him in that poſture that *Stephen* ſaw him, *ſtanding at the right hand of the Father*, and ſo, Pſal. 2. 4. Acts 7. 56. *in procinctu*, in a readineſſe, in a willingneſſe to come to my ſuccour, ſo I might contemplate him in a judiciary poſture, in a poteſtative, a ſoveraigne poſture, ſitting, and conſider him as able, as willing to relieve me. He is in heaven, and he ſits in heaven, and then Pſal. 113. 5. *habitat in cœlis, he dwels in heaven*, he is, and he is alwayes there. *Baals* Prieſts could not alwaies finde him at home; *Iobs* God, and our God is never abroad. *He dwels in the heavens*, and, (as it is expreſſed there) *In excelſis, he dwels on high*; ſo high, that, (as it is there added) God humbles himſelfe, to behold the things that are in heaven. With what amazedneſſe muſt we conſider the humiliation of God, in deſcending to the earth, lower then ſo, to hell, when even his deſcending unto heaven, is a humiliation? God humbles himſelfe, when he beholds any thing lower then himſelfe, though Cherubins, though Seraphins, though the humane nature, the body of his owne, and onely eternall Son; and yet he beholds, conſiders, ſtudies us, wormes of the earth, and no men. D

*Teſtis.* This then is *Iobs*, and our firſt comfort, *Quia in cœlis*, becauſe he is in heaven, and ſits in heaven, and dwels in heaven, in the higheſt heaven, and ſo, ſees all things. But then, if God ſee, and ſay nothing, *David* apprehends that for a moſt dangerous condition; and therefore he ſayes, *Be not ſilent, O Lord, leſt if thou be ſilent, I periſh*. And againe, *Hold not* Pſal. 28. 1. Pſal. 109. 1. *thy peace, O God of my praiſe, for the mouth of the wicked is opened againſt me*: And, Lord, let thy mercy be as forward as their malice. And therefore, as God, from that heighth, ſees all, (and the ſtricteſt examination that we put upon any Witneſſe, is, that if he pretend to teſtifie any thing upon his knowledge, we aske, how he came by that knowledge, and if he be *oculatus teſtis*, a Witneſſe that ſaw it, this is good evidence) as God is to this purpoſe, all eye, and ſees all, ſo for our farther comfort, he deſcends to the office of being a Witneſſe, There is a Witneſſe in heaven. E

*Teſtis meus.* But then, God may be a Witneſſe, and yet not my Witneſſe, and in that, there is ſmall comfort, if God be a Witneſſe on my adverſaries ſide, a Witneſſe againſt me. *Even I* Jer. 29. 22. *know, and am a Witneſſe*, ſaith the Lord; that is, a Witneſſe of the ſins, which I know by Job 10. 17. thee. And that is that which *Iob*, with ſo much tenderneſſe apprehended, *Thou reneweſt thy witneſſes againſt me*; Thou ſent'ſt a witneſſe againſt me, in the Sabæans, upon my ſervants; and then, thou renewedſt that witneſſe in the Caldæans upon my cattell; and then, thou

renewedſt

renewedſt that, in thy ſtormes and tempeſts, upon my children. All this while God was a Witneſſe, but not his witneſſe, but a witneſſe on his adverſaries ſide. Now, if our own heart, our owne conſcience condemne us, this is ſhrewd evidence, ſaies S. *Iohn*; for mine owne conſcience, ſingle, is a thouſand witneſſes againſt me. But then, (ſaies the Apoſtle there) God is greater then the heart; for, (ſaies he) he knowes all things; He knowes circumſtances of ſinne, as well as ſubſtance; and, that, we ſeldome know, ſeldome take knowledge of. If then mine owne heart be a thouſand, God, that is greater, is ten thouſand witneſſes, if he witneſſe againſt me. But if he be my Witneſſe, a Witneſſe for me, as he alwaies multiplies in his waies of mercy, he is thouſands of thouſands, millions of millions of witneſſes in my behalfe, for *there is no condemation*, no poſſible condemnation, *to them that are in him*; not, if every graine of duſt upon the earth were an *Achitophel*, and gave counſell againſt me, not if every ſand upon the ſhoare were a *Rabſhakeh*, and railed againſt me, not if every atome in the ayre were a Satan, an Adverſary, an Accuſer, not if every drop in the Sea, were an Abaddon, an Apollyon, a Deſtroyer, there could be no condemnation, if he be my Witneſſe. If he be my Witneſſe, he proceeds thus in my behalfe, his Spirit beares witneſſe with my ſpirit, for mine inward aſſurance, that I ſtand eſtabliſhed in his favour, and, either by an actuall deliverance, or by ſome ſuch declaration, as ſhall preſerve me from fainting, if I be not actually delivered, he gives a farther teſtimony in my behalfe. For, he is in Heaven, and he ſits in Heaven, and he dwels in Heaven, in the higheſt Heaven, and ſees all, and is a Witneſſe, and my Witneſſe; there is the largeneſſe of our comfort.

1 Iohn 5. 20.

Rom. 8. 1.

But will all this come home to *Iobs* end and purpoſe; That he need not care though all men knew all his faults, he need not care though God paſſed over his prayers, becauſe God is his Witneſſe, what declarations ſoever he had in himſelfe, would the world beleeve, that God teſtified in his behalfe, when they ſaw his calamities multiplied upon him, and his prayers neglected? If they will not, herein lyes his, and our finall comfort, That he that is my Witneſſe, is in the higheſt Heaven, there is no perſon above him, and therefore He that is my Witneſſe, is my Judge too. I ſhall not be tried by an arbitrary Court, where it may be wiſdome enough, to follow a wiſe leader, and think as he thinks. I ſhall not be tried by a Jury, that had rather I ſuffered, then they faſted, rather I loſt my life, then they loſt a meale. Nor tryed by Peeres, where Honour ſhall be the Bible. But I ſhall be tryed by the King himſelfe, then which no man can propoſe a Nobler tryall, and that King ſhall be the King of Kings too: for, He, who in the firſt of the Revelation, is called *The faithfull Witneſſe*, is, in the ſame place, called *The Prince of the Kings of the earth*; and, as he is there produced as a *Witneſſe*, ſo, He is ordained to be the *Iudge of the quick and the dead*, and ſo, *All Iudgement is committed to him*. He that is my Witneſſe, is my Judge, and the ſame perſon is my Jeſus, my Saviour, my Redeemer; He that hath taken my nature, He that hath given me his blood. So that he is my Witneſſe, in his owne cauſe, and my Judge, but of his owne Title, and will, in me, preſerve himſelfe; He will not let that nature, that he hath inveſted, periſh, nor that treaſure, which he hath poured out for me, his blood, be ineffectuall. My Witneſſe is in Heaven, my Judge is in Heaven, my Redeemer is in Heaven, and in them, who are but One, I have not onely a conſtant hope, that I ſhall be there too, but an evident aſſurance, that I am there already, in his Perſon.

*Iudex.*

V. 5.

Acts 10. 42. Iohn 5. 22.

Go then in this peace, That you alwaies ſtudy to preſerve this teſtification of the Spirit of God, by outward evidences of Sanctification. You are naturally compoſed of foure Elements, and three of thoſe foure are evident, and unqueſtioned, The fourth Element, the element of Fire, is a more litigious element, more problematicall, more diſputable. Every good man, every true Chriſtian, in his Metaphyſicks, (for, in a regenerate man, all is Metaphyſicall, ſupernaturall) hath foure Elements alſo; and three of thoſe foure are declared in this text. Firſt, a good Name, the good opinion of good men, for honeſt dealing in the world, and religious diſcharge of duties towards God, That there be no injuſtice in our hands, Alſo that our prayer be pure. A ſecond Element is a good conſcience in my ſelfe, That either a holy warineſſe before, or a holy repentance after, ſettle me ſo in God, as that I care not though all the world knew all my faults. And a third element is, my Hope in God, that my Witneſſe which is in Heaven, will teſtifie for me, as a witneſſe in my behalfe, here, or acquit me, as a mercifull Judge, hereafter. Now, there may be a fourth Element, an Infallibility of finall perſeverance, grounded upon

upon the eternall knowledge of God; but this is, as the Element of fire, which may be, but is not, at leaſt, is not ſo diſcernable, ſo demonſtrable as the reſt. And therefore, as men argue of the Element of fire, that whereas the other elements produce creatures in ſuch abundance, The Earth ſuch heards of Cattell, the Waters ſuch ſhoales of Fiſh, the Aire ſuch flocks of Birds, it is no unreaſonable thing, to ſtop upon this conſideration, whether there ſhould be an element of fire, more ſpacious, and comprehenſive then all the reſt, and yet produce no Creatures; ſo, if thy pretended Element of Infallibility produce no creatures, no good works, no holy actions, thou maiſt juſtly doubt there is no ſuch element in thee. In all doubts that ariſe in thee, ſtill it will be a good rule, to chooſe that now, which thou wouldſt chooſe upon thy death-bed. If a tentation to Beauty, to Riches, to Honour, be propoſed to thee, upon ſuch, and ſuch conditions, conſider whether thou wouldſt accept that, upon thoſe conditions, upon thy death-bed, when thou muſt part with them, in a few minutes. So, when thou doubteſt, in what thou ſhouldſt place thy aſſurance in God, thinke ſeriouſly, whether thou ſhalt not have more comfort then, upon thy death-bed, in being able to ſay, *I have finiſhed my courſe, I have fought a good fight, I have fulfilled the ſufferings of Chriſt in my fleſh*, I have cloathed him when he was naked, and fed him when he was poore, then in any other thing, that thou maieſt conceive God to have done for thee; And doe all the way, as thou wouldſt do then; prove thy element of fire, by the creatures it produces, prove thine election by thy ſanctification; for that is the right method, and ſhall deliver thee over, infallibly, to everlaſting glory at laſt, *Amen.*

# SERMON XIV.
## *Preached at* VVhite-hall, *March* 3. 1619.

AMOS 5. 18.

*Woe unto you, that deſire the day of the Lord: what have yee to doe with it? the day of the Lord is darkneſſe and not light.*

FOr the preſenting of the woes and judgements of God, denounced by the Prophets againſt Judah and Iſrael, and the extending and applying them to others, involved in the ſame ſins as Judah and Iſrael were, *Solomon* ſeemes to have given us ſomewhat a cleare direction; *Reprove not a ſcorner leſt he hate thee, Rebuke a wiſe man and he will love thee.* Prov. 9. 8. But how if the wiſeman and this ſcorner bee all in one man, all one perſon? If the wiſeman of this world bee come to take S. *Paul* ſo literally at his word, as to thinke ſcornefully that *preaching* is indeed but *the fooliſhneſſe of preaching*, and that as the Church is within the State, ſo preaching is a part of State government, flexible to the preſent occaſions of time, appliable to the preſent diſpoſitions of men; This fell upon this Prophet in this prophecie, *Amaſias the Prieſt of Bethel informed the King that Amos medled with matters of State, and that the Land was not able to beare his words*, Amos 7. 10. and to *Amos* himſelfe he ſaies, *Eate thy bread in ſome other place, but prophecy here no more, for this is the Kings Chappell, and the Kings Court*; Amos 13. *Amos* replies, *I was no Prophet nor the ſon of a Prophet, but in an other courſe, and the Lord tooke me and ſaid unto me, Goe and Prophecie to my People.* Though we finde no *Amaſiah* no miſ-interpreting Prieſt here, (wee are farre from that, becauſe we are far from having a *Ieroboam* to our King as he had, eaſie to give eare, eaſie to give credit to falſe informations) yet every man that comes with Gods Meſſage hither, brings a little *Amaſiah* of his owne, in his owne boſome, a little wiſperer in his owne heart, that tels him, *This is the Kings Chappell, and it is the Kings Court*, and theſe woes and judgements, and the denouncers and proclaimers of them are not ſo acceptable here. But we muſt have our owne *Amos*, aſwell as our *Amaſias*, this anſwer to this ſuggeſtion, *I was no Prophet, and the Lord tooke me and bad me prophecy.* What ſhall I doe?

And

A And besides, since the woe in this Text is not S. *Iohns wo?* his iterated, his multiplied *wo, Væ, væ, væ habitantibus terram*, a woe of desolation upon the whole world (for God loves this world, as the worke of his owne hands, as the subject of his providence, as the Scene of his glory, as the Garden-plot that is watered by the Blood of his Son:) Since the *Woe* in this Text is not *Esaies wo, Væ genti peccatrici*, an increpation and commination upon our whole Nation (for God hath not come so neare to any Nation, and dealt so well with any Nation as with ours:) Since the *Woe* in this Text is not *Ezekiels Woe, Væ Civitati sanguinum*, an imputation of injustice or oppression, and consequently of a malediction laid upon the whole City (for God hath carried his woes upon other Cities, *Væ Chorasin, væ Bethsaida*; God hath laid his heavy hand of warre and other calamities upon other Cities, that this City might see her selfe and her calamities long before in that glasse, and so avoid them:) Since the *Woe* in this Text, is not the Prophets other *woe,* B *Væ domui*, not a woe upon any family (for when any man in his family comes to *Iosua's* protestation, *Ego & domus mea, As for me and my house we will serve the Lord*, the Lord comes to his protestation, *In mille generationes, I will shew mercy to thee and thy house for a thousand generations*:) Since the Woe in this Text, is not *Esaies* woe againe, *Væ Coronæ*, (for, the same Prophet tels us of what affection they are, that they are Idolaters, persons inclin'd to an idolatrous and superstitious Religion, and fret themselves, and curse the King and their God; we know that the Prophets *Væ Coronæ* in that place is *Væ Coronæ superbiæ*, and the crowne and heighth of Pride is in him, who hath set himselfe above all that is called God. Christian Princes know that if their Crownes were but so as they seeme (all gold) they should bee but so much the heavier for being all gold; but they are but Crownes of thornes gilded, specious cares, glorious troubles, and therefore no subject of pride:) To contract this, since the *Woe* in this Text, is no State woe, nor Church C woe, for it is not *Ezechiels Væ Pastoribus insipientibus*, which cannot feed their flock, nor *Ieremies Væ Pastoribus dispergentibus*, Woe unto those lazie Shepheards, which doe not feed their flock but suffer them to scatter: Since the *Woe* in this Text is not a woe upon the whole World, nor upon the whole Nation, nor upon the whole City, nor upon any whole Family, nor upon any whole ranke or calling of men, when I have asked with *Solomon, Cui væ?* to whom belongs this woe? I must answer with S. *Paul, Væ mihi*, woe unto me if I doe not tell them to whom it belongs. And therefore since in spirituall things especially charity begins with it selfe, I shall transferre this *Væ* from my selfe, by laying it upon them, whom your owne conscience shall find it to belong unto; *Væ desiderantibus diem Domini*; *Woe be unto them that desire the day of the Lord, &c.*

But yet if these words can be narrow in respect of persons, it is strange, for in respect of the sins that they are directed upon, they have a great compasse; they reach from that D high sin of Presumption, and contempt, and deriding the day of the Lord, the judgements of God, and they passe through the sin of Hypocrisie, when we make shift to make the world, and to make our selves beleeve that we are in good case towards God, and would be glad that the day of the Lord, the day of judgement would come now; and then they come downe to the deepest sin, the sin of Desperation, of an unnaturall valuing of this life, when overwhelmed with the burden of other sins, or with Gods punishment for them, men grow to a murmuring wearinesse of this life, and to an impatient desire, and perchance to a practise of their owne ends: In the first acceptation, the day of the Lord is the day of his Judgements and afflictions in this life; In the second, the day of the Lord is the day of the generall judgement; And in the third, the day of the Lord, is that *Crepusculum* that twilight betweene the two lives, or rather that *Meridies noctis*, as the Poet cals it, that noone of night, the houre of our death and transmigration out of this world. E And if any desire any of these daies of the Lord, out of any of these indispositions, out of presumption, out of hypocrisie, out of desperation, he fals within the compasse of this Text, and from him we cannot take off this *Væ desiderantibus*.

First then the Prophet directs himself most literally upon the first sin of Presumption. They were come to say, that in truth whatsoever the Prophet declaimed in the streets, there was no such thing as *Dies Domini*, any purpose in God to bring such heavy judgements upon them; to the Prophets themselves they were come to say, You your selves live parched and macerated in a starved and penurious fortune, and therefore you cry out that all we must die of famine too, you your selves have not a foot of land among all the Tribes, & therfore you cry out that all the Tribes must be carried into another

Apoc. 8. 13.
Esay 1. 4.
Ezek. 24. 6.
Ezek. 44. 6.
Ios. 24. 15.
Esay 28. 1.
Esay 8. 21.
Ezek. 13. 3.
Ier. 23. 1.
Prov. 23. 29.
1 Cor. 9. 16.

1 Part.

ther Land in Captivity. That which you call the Day of the Lord is come upon you, beggery, and nakednesse, and hunger, contempt, and affliction, and imprisonment is come upon you, and therefore you will needs extend this day upon the whole State, but *desideramus*, we would fain see any such thing come to passe, we would fain see God goe about to do any such thing, as that the State should not be wise enough to prevent him. To see a Prophet neglected, because he will not flatter, to see him despised below, because he is neglected above, to see him injured, insulted upon, and really damnified, because he is despised, All this is *dies mundi*, and not *dies Domini*, it is the ordinary course of the world, and no extraordinary day of the Lord, but that there should be such a stupor and consternation of minde and conscience as you talk of, and that that should be so expressed in the countenance, that *they which had been purer then snow, whiter then milk, redder then Rubies, smoother then Saphirs*, should not only be, as in other cases, pale with a sudden feare, but *blacker in face then a coale*, as the Prophet sayes there, that they should not be able to set a good face upon their miseries, nor disguise them with a confident countenance, that there should be such a consternation of countenance and conscience, and then such an excommunication of Church and State, as that the whole body of the children of Israel should be *without King, without Sacrifice, without Ephod, without Terafim, Desideramus*, We would fain see such a time, we would fain see such a God as were so much too hard for us.

Lam. 4. 7.

Hos. 3. 4.

A

B

They had seen such a God before, they had known that that God had formerly brought all the people upon the face of the earth so neare to an annihilation, so neare to a new creation, as to be but eight persons in the generall flood, they had seen that God to have brought their own numerous, and multitudinous Nation, their 600000. men that came out of Ægypt to that paucity, as that but two of them are recorded to enter into the land of promise, And could they doubt what that God could do, or would do upon them? Or as *Ieremy* saith, *Could they belie the Lord, and say it is not he? neither shall evill come upon us, or shall we see sword and famine?* God expressed his anger thrice upon this people, in their State, in their form of government, First he expresst it in giving them a King, for though that be the best form of government in it self, yet for that people at that time, God saw it not to be the fittest, and so it was extorted from him, and he gave them their King in anger. Secondly, he expressed his anger in giving them two Kings in the desection of the ten Tribes, and division of the two Kingdomes. Thirdly, he expresst his anger in leaving them without any King after this Captivity which was prophesied here.

Jer. 12.

C

Now of those 6000. yeares, which are vulgarly esteemed to be the age and terme of this world, 3000. were past before the division of the Kingdome, and presently upon the division, they argued *à divisibili ad corruptibile*, what soever may be broken and divided may come to nothing. It is the devils way to come to destruction by breaking of unions. There was a contract between God and *Iob*, because *Iob* loved and feared him, and there the devill attempts to draw away the head from the union, God from *Iob*, with that suggestion, *Doth Iob serve thee for nothing?* Doest thou get any thing by this union? or doth not *Iob* serve himself upon thee? There was a naturall, an essentiall, an eternall union between the Father and the Son in the Trinity, and the devill sought to break that. If he could break the union in the Godhead, he saw not why he might not destroy the Godhead. The devill was Logician good enough, *Omne divisibile corruptibile*, whatsoever may be broken, may be annihilated. And the devill was Papist good enough, *Schisma æquipollet hæresi*, Whosoever is a Schismatick, departed from the obedience of the Romane Church, is easily brought within compasse of heresie too, because it is a matter of faith to affirm a necessity of such an obedience. And therefore the devil attempts to make that Schisme in the Trinity, with that, *Si filius Dei es, Make these stones bread, If thou beest the Son of God, cast thy self down from this Pinnacle*, that is, do something of thy self, exceed thy commission, and never attend so punctually all thy directions from thy Father. In *Iobs* case he would draw the head from the union; In Christs case he would alienate the Son from the Father, because division is the fore-runner (and alas, but a little way the fore-runner) of destruction. And therefore assoon as that Kingdome was come to a division between ten and two Tribes, between a King of Judah, and a King of Israel, presently upon it, and in the compasse of a very short time arose all those Prophets that prophesied of a destruction; assoon as they saw a division, they foresaw a destruction. And therefore when God had shewed before what he could doe, and declared by his

D

E

Prophets

A Prophets then what he would doe, *Va desiderantibus, Woe unto them that say, Let him make speed and hasten his work, that we may see it:* That is, that are yet confident that no such thing shall fall upon us, and confident with a scorn, and fulfill that which the Apostle saith, *There shall come in the latter daies scoffers, saying, Where is the promise of his comming? for since the fathers fell asleep, all things continue as they were from the beginning at the Creation.* But God shall answer their scorn with scorn, as in *Ezekiel, Son of man, What is that Proverb which you have in the Land of Israel, saying, The dayes are prolonged, and every vision failes?* That is, the Prophets talk of great calamities, but we are safe enough, *Tell them* (sayes the Lord) *I will make their proverb to cease, I will speak and it shall come to passe; in your dayes, O rebellious house, will I say the word, and per-form it.* Esay 5.18. 2 Pet. 3.4. Ezek. 12.22.

And therefore *ut quid vobis?* what should you pretend to desire that day? what can ye get by that day? *Because you have made a covenant with death, and are at an agreement with hell,* B *when that Invadens flagellum,* (as the Prophet with an elegant horrot, if they can consist, expresses it) *when that over-flowing scourge shall passe through, shall it not come to you?* Why? who are you? have you thought of it before hand, considered it, digested it, and resolved, that in the worst that can fall, your vocall constancy, and your humane valour shall sustaine you from all dejection of spirit? what judgement of God soever shall fall upon you, whensoever this *dies Domini* shall break out upon you, you have light in your selves, and by that light you shall see light, and passe through all incommodities. Be not deceived, this day of the Lord is darknesse and not light, the first blast, the first breath of his indignation blowes out thy candle, extinguishes all thy Wisedome, all thy Counsells, all thy Philosophicall sentences, disorders thy *Seneca*, thy *Plutarch*, thy *Tacitus*, and all thy premeditations; for the sword of the Lord is a two-edged sword, it cuts bodily, and it cuts ghostly, it cuts temporally, and it cuts spiritually, it cuts off all worldly reliefe from others, C and it cuts off all Christian patience, and good interpretation of Gods correction in thine owne heart. Esay 10.15.

*Vt quid vobis?* what can you get by that day? can you imagine that though you have beene benighted under your owne obduration and security before, yet when this day of the Lord, the day of affliction shall come, *afflictio dabit intellectum*, the day will bring light of it selfe, the affliction will give understanding, and it will be time enough to see the danger and the remedy both at once, and to turne to God by that light, which that affliction shall give? Be not deceived, *dies Domini tenebræ*, this day of the Lord will be darknesse and not light. God hath made two great lights for man, the Sun, and the Moone; God doth manifest himselfe two waies to man, by prosperity, and adversity; but if there were no Sun, there would be no light in the Moone neither; If there be no sense of God in thy greatnesse, in thy abundance, it is a dark time to seek him in the clouds D of affliction, and heavinesse of heart. Experience teacheth us, that if we be reading any book in the evening, if the twilight surprise us, and it growes dark, yet we can reade longer in that book which we were in before, then if we took a new book of another subject into our hands: If we have been accustomed to the contemplation of God in the Sunshine of prosperity, we shall see him better in the night of misery, then if we began but then, *Va desiderantibus*. If you seem to desire that day of the Lord, because you doe not beleeve that that day will come, or because you beleeve that when that day comes, it will be time enough to rectifie your selves, then, *Vt quod vobis?* this day shall be good for nothing to either of you, for to both you it shall be darknesse, and not light.

The dayes which God made for man were darknesse, and then light, still the evening and the morning made up the day. The day which the Lord shall bring upon secure and carnall men, is darknesse without light, judgements without any beames of mercy shine E through them, such judgements, as if we will consider the vehemency of them, we shall finde them expressed in such an extraordinary heighth, as scarce any where else in *Jeremy*, *Men shall ask one of another if they be in labour, whether they travell with childe. Wherefore do I see every man with his hands on his loines, as a woman in travell? Alas, because that day is great, and none is like it.* This is the unexpected and unconsidered strangenesse of that day, if we consider the vehemency, and if we consider the suddennesse, the speed of bringing that day upon secure man. That is intimated very sufficiently in another story of the same Prophet, that when he had said to the Prophet *Hananiah, That he should die within a year*, when God saith, his judgements shall come shortly, if then we consider the vehemency, or the nearnesse of the day of the Lord, the day of his visitation, we shall be glad Jer. 30.7. Jer 28.16.

Ier. 17. 16. glad to ſay with that Prophet, *As for me I have not deſired that woefull day thou knoweſt*, that is, I have neither doubted but that there ſhall be ſuch a day, nor I have not put off my repentance to that day, for what can that do good to either of thoſe diſpoſitions, when to them it ſhall be darkneſſe, and not light? A

2 Part. Now this *Woe* of this Prophet thus denounced againſt contemptuous ſcorners of the *day of the Lord*, as that day ſignifies afflictions in this life, have had no ſubject to work upon this congregation (as by Gods grace there is none of that diſtemper here) it is a piece of a Sermon well loſt; and God be bleſſed that it hath had no uſe, that no body needed it. But as the *Woe* is denounced in the ſecond acceptation againſt Hypocrites, ſo it is a chain-ſhot, and in every congregation takes whole rankes, and here *Dies Domini* is the laſt day of Judgement, and the deſire in the Text is not, as before, a denying that any ſuch day ſhould be, but it is an hypocriticall pretence, that we have ſo well performed our duties, as that we ſhould be glad if that day would come, and then the darkneſſe of the Text is everlaſting condemnation. B

For this day of the Lord then, the laſt day of judgement, conſider only, or reflect only upon theſe three circumſtances: Firſt, there is *Lex violata*, a law given to thee and broken by thee. Secondly, there is *Teſtis prolatus*, Evidence produced againſt thee, and confeſſed by thee. And then there is *Sententia lata*, A judgement given againſt thee, and executed upon thee.

For the Law firſt, when that Law is *To love God with all thy power*, not to ſcatter thy love upon any other creature, when the Law is *not to do, not to covet any ill*, wilt thou ſay this Law doth not concern me, becauſe it is impoſſible in it ſelf, for this coveting, this firſt concupiſcence is not in a mans own power? Why, this Law was poſſible to man, when it was given to man, for it was naturally imprinted in the heart of man, when man was in his ſtate of innocency, and then it was poſſible, and the impoſſibility that is grown into it ſince, is by mans own fault. Man by breaking the Law, hath made the Law impoſſible, and himſelf inexcuſable; wilt thou ſay with that man in the Goſpell, *Omnia hæc à juventute*, I have kept all this Law from my youth? From thy youth? remember thy youth well, and what Law thou keptſt then, and thou wilt finde it to be another Law, *Lex in membris*, *A Law of the fleſh warring againſt the Law of the minde*, nay thou wilt finde that thou didſt never maintain a war againſt that Law of the fleſh, but waſt glad that thou cameſt to the obedience of that Law ſo ſoon, and art ſorry thou canſt follow that Law no longer. C

This is the Law, and wilt thou put this to triall? Wilt thou ſay who can prove it? Who comes in to give evidence againſt me? All thoſe whom thy ſollicitations have overcome, and who have overcome thy ſollicitations, good and bad, friends and enemies, Wives and Miſtreſſes, perſons moſt incompatible, and contrary, here ſhall joyne together, and be of the Jury. If S. *Pauls* caſe were ſo far thy caſe, as that thou wert in righteouſneſſe unblameable, no man, no woman able to teſtifie againſt thee, yet when the records of all thoughts ſhall be laid open, and a retired and obſcure man ſhall appeare to have been as ambitious in his Cloiſter, as a pretending man at the Court, and a retired woman in her chamber, appeare to be as licentious as a proſtitute woman in the Stews, when the heart ſhall be laid open, and this laid open too, that ſome ſins of the heart are the greateſt ſins of all (as Infidelity, the greateſt ſin of all, is rooted in the heart) and ſin produced to action, is but a dilatation of that ſin, and all dilatation is ſome degree of extenuation, (The body ſometimes grows weary of acting ſome ſin, but the heart never grows weary of contriving of ſin.) D

When this ſhall be that Law, and this the Evidence, what can be the Sentence, but that, *Ite maledicti*, *Goe accurſed into everlaſting fire*? where it is not as in the form of our judgement here, You ſhall be carried to the place of execution, but *Ite*, *Goe*, our own conſciences ſhall be our executioners, and precipitate us into that condemnation. It is not a Captivity of Babylon for 70. yeares, (and yet 70. yeares is the time of mans life, and why might not ſo many yeares puniſhment, expiate ſo many yeares ſinfull pleaſure?) but it is 70. millions of millions of generations, for they ſhall live ſo long in hell, as God himſelf in heaven; It is not an impriſonment during the Kings pleaſure, but during the Kings diſpleaſure, whom nothing can pleaſe nor reconcile, after he ſhall have made up that account with his Son, and told him, Theſe be all you dyed for, theſe be all you purchaſed, theſe be all whom I am bound to ſave for your ſake, for the reſt, their portion is everlaſting deſtruction. E

Under

A Under this law, under this evidence, under this ſentence, *væ deſiderantibus*, woe to them that pretend to deſire this day of the Lord, as though by their owne outward righteouſneſſe, they could ſtand upright in this judgement. Woe to them that ſay, Let God come when he will, it ſhall goe hard, but he ſhall finde me at Church, I heare three or foure Sermons a week; he ſhall finde me in my Diſcipline and Mortification, I faſt twice a week; he ſhall finde me in my Stewardſhip and Diſpenſation, I give tithes of all that I poſſeſſe. When *Ezechias* ſhewed the Ambaſſadors of Babylon all his Treaſure and his Armour, the malediction of the Prophet fell upon it, that all that Treaſure and Armour which he had ſo glorioufly ſhewed, ſhould be tranſported to them, to whom he had ſhewed it, into Babylon. He that publiſhes his good works to the world, they are carried into the world, and that is his reward. Not that there is not a good uſe of letting our light ſhine before men too, for when S. *Paul* ſayes, *If I yet pleaſe men, I ſhould not be the ſervant of* Gal. 1. 10.
B *Chriſt*; and when he ſaith, *I doe pleaſe all men in all things*: S. *Auſtine* found no difficulty in reconciling thoſe two; *Navem quæro*, ſayes he, *ſed & patriam*, When I goe to the Haven to hire a Ship, it is for the love I have to my Country; When I declare my faith by my works to men, it is for the love I beare to the glory of God; but if I deſire the Lords day upon confidence in theſe works, *væ ſcirpo*, as *Iob* expreſſes it, *woe unto me poore ruſh*, Job 8. 16.
*for* (ſayes he) *the ruſh is greene till the Sun come*, that is, ſayes *Gregory* upon that place, *donec divina diſtrictio in judicio candeat*, till the fire of the judgement examine our works, they may have ſome verdure, ſome colour, but *væ deſiderantibus*, woe unto them that put themſelves unto that judgement for their works ſake.

For *ut quid vobis?* to what end is it for you? If your hypocriticall ſecurity could hold out to the laſt, if you could delude the world at the laſt gaſp, if thoſe that ſtand about you then could be brought to ſay, he went away like a Lambe, alas the Lambe of God went
C not away ſo, the Lamb of God had his collactations, diſputations, expoſtulations, apprehenſions of Gods indignation upon him then: This ſecurity, call it by a worſe name, ſtupidity, is not a lying down like a Lamb, but a lying down like *Iſſachers* Aſſe between two burdens, for two greater burdens cannot be, then ſin, and the ſenſleſneſſe of ſin. *Ut quid vobis?* what will ye doe at that day, which ſhall be darkneſſe and not light? God dwels in *luce inacceſſibili*, in ſuch light as no man by the light of nature can comprehend 1 Tim. 6. 16.
here, but when that light of grace which was ſhed upon thee here, ſhould have brought thee at laſt to that inacceſſible light, then thou muſt be caſt *in tenebras exteriores*, into Mat. 8. 12.
darkneſſe, and darkneſſe without the Kingdome of heaven. And if the darkneſſe of this world, which was but a darkneſſe of our making, could not comprehend the light, when Chriſt in his perſon, brought the light and offered repentance, certainly in that outward darkneſſe of the next world, the darkneſſe which God hath made for puniſhment, they
D ſhall ſee nothing, neither *intramittendo*, nor *extramittendo*, neither by receiving offer of grace from heaven, nor in the diſpoſition to pray for grace in hell. For as at our inanimation in our Mothers womb, our immortall ſoule when it comes, ſwallowes up the other ſoules of vegetation, and of ſenſe, which were in us before, ſo at this our regeneration in the next world, the light of glory ſhall ſwallow up the light of grace. To as many as ſhall be within, there will need no grace to ſupply defects, nor eſchew dangers, becauſe there we ſhall have neither defects nor dangers. *There ſhall be no night, no need of candle,* Apoc. 22. 5.
*nor of Sun, for the Lord ſhall give them light, and they ſhall raigne for ever and ever.* There ſhall be no ſuch light of grace, as ſhall worke repentance to them that are in the light of glory; neither could they that are in outward darkneſſe, comprehend the light of grace, if it could flow out upon them. Firſt, you did the works of darkneſſe, ſayes the Apoſtle, Rom. 13. 12.
and then that cuſtome, that practice brought you to love darkneſſe better then light; and
E then as the *Prince of darkneſſe* delights to transforme himſelfe *into an Angell of light*; Iohn 3.
ſo by your hypocriſie you pretend a light of grace, when you are darkneſſe it ſelfe, and therefore, *ut quid vobis?* what will you get by that day which is darkneſſe and not light?

Now as this Woe and commination of our Prophet had one aime, to beat down their ſcorne which derided the judgements of God in this world, and a ſecond aime to beat downe their confidence, that thought themſelves of themſelves able to ſtand in Gods judgements in the next world; ſo it hath a third mark better then theſe two, it hath an aime upon them in whom a wearineſſe of this life, when Gods corrections are upon them, or ſome other miſtaking of their owne eſtate and caſe, works an over-haſty and impatient 3. Part.
deſire

desire of death, and in this sense and acceptation, the day of the Lord is the day of our death and transmigration out of this world, and the darknesse is still everlasting darknesse. A

Iob.7.1. Now for this we take our lesson in *Iob*, *Vita militia, mans life is a warfare*; man might have lived at peace, he himselfe chose a rebellious warre, and now *quod volens expetiit nolens portat*, that warre which he willingly embarked himselfe in at first, though it be against his will now, he must goe through with. In *Iob* we have our lesson, and in S. *Paul* we have

Greg.

Eph 6 3. our Law, *Take ye the whole armour of God, that ye may be able having done all to stand*; that is, that having overcome one temptation, you may stand in battle against the next, for it is not *adolescentia militia*, but *vita*; that we should think to triumph if we had overcome the heat and intemperance of youth, but we must fight it out to our lives end. And then we have the reward of this lesson, and of this law limited, *nemo coronatur, no man is crowned, except he fight according to this law* that is, he persever to the end. And as we have our

2 Tim. 2. 5. lesson in *Iob*, our rule and reward in the Apostle, who were both great Commanders in the B

Mat. 26. 38. warfare; so we have our example in our great Generall, Christ Jesus, *Who though his soul were heavy, and heavy unto death, though he had a baptisme to be baptised with, & coarctabatur, he was straightned, and in paine till it were accomplished, and though he had power to lay*

Iohn 10. 18. *down his soul, and take it up againe, and no man else could take it from him, yet he sought it out to the last houre, and till his houre came, he would not prevent it, nor lay downe his soule. Va desiderantibus*, woe unto them that desire any other end of Gods correction, but what he hath ordained and appointed, for *ut quid vobis?* what shall you get by choosing your owne wayes? *Tenebræ & non lux*; They shall passe out of this world, in this inward darknesse of melancholy, and dejection of spirit, into the outward darknesse, which is an everlasting exclusion from the Father of lights, and from the Kingdome of joy; their case is well expressed in the next verse to our Text, *they shall flie from a Lyon, and a Beare shall meet them, they shall leane on a wall, and a Serpent shall bite them*; they shall end this life by a miserable C and hasty death, and out of that death shall grow an immortall life in torments, which no wearinesse, nor desire, nor practice can ever bring to an end.

And here in this acceptation of these words, this *va* falls directly upon them who colouring and apparelling treason in martyrdome, expose their lives to the danger of the

Scribanius. Law, & embrace death; these of whom one of their own society saith, that the Scevolaes, the Caves, the Porciaes, the Cleopatraes of the old time, were nothing to the Jesuites, for saith he, they could dye once, but they lacked courage *ad multas mortes*; perchance hee meanes, that after those men were once in danger of the Law, and forfeited their lives by one comming, they could come again and again, as often as the plentifull mercy of their King would send them away, *Rapiunt mortem spontanea irruptione*, sayes he to their glory, they are voluntary and violent pursuers of their own death, and as he expresses it, *Crederes morbo adesos*, you would think that the desire of death is a disease in them; A graver

Baron. Martyrol. 29. Decemb. man then he mistakes their case and cause of death as much, you are (saith he, incouraging those of our Nation to the pursuit of death) *in sacris septis ad martyrium saginati*, fed up and fatned here for martyrdome, *& Sacramento sanguinem sponsondistis*, they have taken an oath that they will be hanged, but that he in whom (as his great patterne God himselfe) mercy is above all his works, out of his abundant sweetnesse makes them perjured when they have so sworne and vowed their owne ruine. But those that send them, give not the lives of these men so freely, so cheaply as they pretend. But as in dry Pumps, men poure in a little water, that they may pump up more; so they are content to drop in a little blood of imaginary, but traiterous Martyrs, that, by that at last they may draw up at last the royall blood of Princes, and the loyall blood of Subjects; *va desiderantibus*, woe to them that are made thus ambitious of their owne ruine, *ut quid vobis? Tenebræ & non lux*, you are kept in darknesse in this world, and sent into darknesse from heaven into the next, and so your ambition, *ad multas mortes*, shall be satisfied, you dye more then one death, *morte moriemini*, this death delivers you to another, from which you shall never be delivered. E

Conclusion. We have now past through these three acceptations of these words, which have falne into the contemplation, and meditation of the Ancients in their Expositions of this Text; as this dark day of the Lord, signifies his judgements upon Atheisticall scorners in this world, as it signifies his last irrevocable, and irremediable judgements upon hypocriticall relyers upon their own righteousnesse in the next world, and between both, as it signifies their uncomfortable passage out of this life, who bring their death inordinately upon themselves; and we shall shut up all with one signification more of the Lords day, That,

that

A that is the Lords day, of which the whole Lent is the Vigil, and the Eve. All this time of mortification, and our often meeting in this place to heare of our mortality, and our immortality, which are the two reall Texts, and Subjects of all our Sermons; All this time is the Eve of the Resurrection of our Lord and Saviour Jesus Christ. That is the Lords day, when all our mortification, and dejection of spirit, and humbling of our soules, shall be abundantly exalted in his resurrection, and when all our fasts and abstinence shall be abundantly recompenced in the participation of his body & his bloud in the Sacrament; Gods Chancery is alwayes open, and his seale works alwaies; at all times remission of sins may be sealed to a penitent soule in the Sacrament. That clause which the Chancellors had in their Patents under the Romane Emperours, *Vt prærogativam gerat conscientiæ nostræ*, is in our commission too, for God hath put his conscience into his Church, & whose sins are remitted there, are remitted in heaven at all times, but yet *dies Domini*, the Lords
B resurrection is as the full Terme, a more generall application of this seale of reconciliation: But *væ desiderantibus*, woe unto them that desire that day, only because they would have these dayes of preaching, and prayer, and fasting, and troublesome preparation, part and gone. *Væ desiderantibus*, woe unto them who desire that day, onely, that by receiving the Sacrament day, that they might delude the world, as though they were not of a contrary religion in their heart, *væ desiderantibus*, woe unto them who present themselves that day without such a preparation as becomes so fearful and mysterious an action, upon any carnall or collaterall respects. Before that day of the Lord comes, comes the day of his crucifying; before you come to that day, if you come not to a crucifying of your selves to the world, and the world to you, *at quid vobis?* what shall you get by that day? you shall prophane that day, and the Author of it, as to make that day of Christs triumph, the triumph of Satan, and to make even that body and bloud of Christ Jesus, *Vehiculum Satanæ*, his Chariot to enter into you, as he did into *Iudas*.
C That day of the Lord will be darknesse and not light, and that darknesse will be, that you shall not discerne the Lords body, you shall scatter all your thoughts upon wrangling and controversies, *de modo*, how the Lords body can be there, and you shall not discerne by the effects, nor in your owne conscience, that the Lords body is there at all. But you shall take it to be onely an obedience to civill or Ecclesiasticall constitutions, or onely a testimony of outward conformity, which should be *signaculum & viaticum*, a seale of pardon for past sins, and a provision of grace against future. But he that is well prepared for this, strips himselfe of all these *væ desiderantibus*, of all these comminations that belong to carnall desires, and he shall be as *Daniel* was, *vir desideriorum*, a man of chast and heavenly desires onely; hee shall desire that *day of the Lord*, as that day signifies *affliction* here, with *David*, *Bonum est mihi quòd humiliasti me*, I am mended by my sicknesse, enriched by my poverty, and
D strengthened by my weaknesse; and with S. *Bern.* desire, *Irascaris mihi Domine*, O Lord be angry with me, for if thou chidest me not, thou considerest me not, if I taste no bitternesse, I have no Physick; If thou correct me not, I am not thy son: And he shall desire that *day of the Lord*, as that day signifies, *the last judgement*, with the desire of the Martyrs under the Altar, *Vsquequo Domine? How long, O Lord, ere thou execute judgement?* And he shall desire this *day of the Lord*, as this day is the *day of his own death*, with S. *Pauls* desire, *Cupio dissolvi, I desire to be dissolved, and to be with Christ*. And when this *day of the Lord*, as it is *the day of the Lords resurrection* shall come, his soule shall be satisfied as with marrow, and with fatnesse, in the body and bloud of his Saviour, and in the participation of all his merits, as intirely, as if all that Christ Jesus hath said, and done, and suffered, had beene said, and done, and suffered for his soule alone. Enlarge our daies, O Lord, to that blessed day, prepare us before that day, seale to us at that day, ratifie to us after that day, all the
E daies of our life, an assurance in that Kingdome, which thy Son our Saviour hath purchased for us, with the inestimable price of his incorruptible bloud, To which glorious Son of God, &c.

Pſal. 119. 17.

# SERMON XV.

## *Preached at* VVhite-hall, *March* 8. 1621.

1 COR. 15. 26.

*The laſt Enemie that ſhall be deſtroyed, is Death.*

THis is a Text of the Reſurrection, and it is not Eaſter yet; but it is Eaſter Eve; All Lent, is but the Vigill, the Eve of Eaſter: to ſo long a Feſtivall as never ſhall end, the Reſurrection, wee may well begin the Eve betimes. Forty yeares long was God grieved for that Generation which he loved; let us be content to humble our ſelves forty daies, to be fitter for that glory which we expect. In the Booke of God there are many *Songs*; there is but one *Lamentation*: And that one Song of *Solomon*, nay ſome one of *Davids* hundred and fiftie Pſalmes, is longer then the whole booke of Lamentations. Make way to an everlaſting Eaſter by a ſhort Lent, to an undeterminable glory, by a temporary humiliation. You muſt weepe theſe teares, teares of contrition, teares of mortification, before God will wipe all teares from your eyes; You muſt dye this death, ~~this~~ death of the righteous, the death to ſin, before this *laſt enemy*, *Death*, ſhalbe deſtroyed in you, and you made partakers of everlaſting life in ſoule and body too.

*Diviſo.* Our diviſion ſhall be but a ſhort, and our whole exerciſe but a larger paraphraſe upon the words. The words imply firſt, That the Kingdome of Chriſt, which muſt be perfected, muſt be accompliſhed, (becauſe all things muſt be ſubdued unto him) is not yet perfected, not accompliſhed yet. Why? what lacks it? It lacks the bodies of Men, which yet lie under the dominion of another. When we ſhall alſo ſee by that Metaphor which the Holy Ghoſt chooſeth to expreſſe that in, which is that there is *Hoſtis*, and ſo *Militia*, an enemie, and a warre, and therefore that Kingdome is not perfected, that he places perfect happineſſe, and perfect glory, in perfect peace. But then how far is any State conſiſting of many men, how far the ſtate, and condition of any one man in particular, from this perfect peace? How truly a warfare is this life, if the Kingdome of Heaven it ſelfe, have not this peace in perfection? And it hath it not, *Quia hoſtis*, becauſe there is an enemy: though that enemy ſhall not overthrow it, yet becauſe it plots, and workes, and machinates, and would overthrow it, this is a defect in that peace.

Who then is this enemy? An enemy that may thus far thinke himſelfe equall to God, that as no man ever ſaw God, and lived; ſo no man ever ſaw this enemy and lived, for it is Death; And in this may thinke himſelfe in number ſuperiour to God, that many men live who ſhall never ſee God; But *Quis homo*, is *Davids* queſtion, which was never anſwered, *Is there any man that lives, and ſhall not ſee death?* An enemie that is ſo well victualled againſt man, as that he cannot want as long as there are men, for he feeds upon man himſelfe. And ſo well armed againſt Man, as that he cannot want Munition, while there are men, for he fights with our weapons, our owne faculties, nay our calamities, yea our owne pleaſures are our death. And therefore he is *Noviſſimus hoſtis*, ſaith the Text, *The laſt enemy*.

We have other Enemies; Satan about us, ſin within us; but the power of both thoſe, this enemie ſhall deſtroy; but when they are deſtroyed, he ſhall retaine a hoſtile, and triumphant dominion over us. But *Vſque quo Domine?* How long O Lord? for ever? No, *Abolebitur*: wee ſee this Enemy all the way, and all the way we feele him; but we ſhall ſee him deſtroyed; *Abolebitur*. But how? or when? At, and by the reſurrection of our bodies: for as upon my expiration, my tranſmigration from hence, as ſoone as my ſoule enters into Heaven, I ſhall be able to ſay to the Angels, I am of the ſame ſtuffe as you, ſpirit, and ſpirit, and therefore let me ſtand with you, and looke upon the face of your God, and my God; ſo at the Reſurrection of this body, I ſhall be able to ſay to the Angel of

A of the great Councell, the Son of God, Chriſt Jeſus himſelfe, I am of the ſame ſtuffe as you, Body and body, Fleſh and fleſh, and therefore let me ſit downe with you, at the right hand of the Father in an everlaſting ſecurity from this laſt enemie, who is now deſtroyed, death. And in theſe ſeven ſteps we ſhall paſſe apace, and yet cleerely through this paraphraſe.

*Veſtig.* 1. *Quia deſunt Corpora.*

We begin with this; That the Kingdome of Heaven hath not all that it muſt have to a conſummate perfection, till it have bodies too. In thoſe infinite millions of millions of generations, in which the holy, bleſſed, and glorious Trinity enjoyed themſelves one another, and no more, they thought not their glory ſo perfect, but that it might receive an addition from creatures; and therefore they made a world, a materiall world, a corporeall world, they would have bodies. In that noble part of that world which *Moſes* cals the Firmament, that great expanſion from Gods chaire to his footſtoole, from Heaven
B to earth, there was a defect, which God did not ſupply that day, nor the next, but the fourth day, he did; for that day he made thoſe bodies, thoſe great, and lightſome bodies, the Sunne, and Moone, and Starres, and placed them in the Firmament. So alſo the Heaven of Heavens, the Preſence Chamber of God himſelfe, expects the preſence of our bodies.

No State upon earth, can ſubſiſt without thoſe bodies, Men of their owne. For men that are ſupplied from others, may either in neceſſity, or in indignation, be withdrawne, and ſo that State which ſtood upon forraine legs, ſinks. Let the head be gold, and the Dan. 2. 31.
armes ſilver, and the belly braſſe, if the feete be clay, Men that may ſlip, and molder away, all is but an Image, all is but a dreame of an Image: for forraine helps are rather crutches then legs. There muſt be bodies, Men, and able bodies, able men; Men that
C eate the good things of the land, their owne figges and olives; Men not macerated with extortions: They are glorified bodies that make up the kingdome of Heaven, bodies that partake of the good of the State, that make up the State. Bodies, able bodies, and laſtly, bodies inanimated with one ſoule: one vegetative ſoule, all muſt be ſenſible and compaſſionate of one anothers miſerie; and eſpecially the Immortall ſoule, one ſupreame ſoule, one Religion. For as God hath made us under good Princes, a great example of all that, Abundance of Men, Men that live like men, men united in one Religion, ſo wee need not goe farre for an example of a ſlippery, and uncertaine being, where they muſt ſtand upon others Mens men, and muſt over-load all men with exactions, and diſtortions, and convulſions, and earthquakes in the multiplicity of Religions.

The Kingdome of Heaven muſt have bodies; Kingdomes of the earth muſt have them; and if upon the earth thou beeſt in the way to Heaven, thou muſt have a body too, a body of thine owne, a body in thy poſſeſſion: for thy body hath thee, and not
D thou it, if thy body tyrannize over thee. If thou canſt not withdraw thine eye from an object of tentation, or withhold thy hand from ſubſcribing againſt thy conſcience, nor turne thine eare from a popular, and ſeditious Libell, what haſt thou towards a man? Thou haſt no ſoule, nay thou haſt no body: There is a body, but thou haſt it not, it is not thine, it is not in thy power. Thy body will rebell againſt thee even in a ſin: It will not performe a ſin, when, and where thou wouldſt have it. Much more will it rebell againſt any good worke, till thou have imprinted *Stigmata Ieſu*, *The Markes of the Lord* Gal. 6. 17.
*Ieſus*, which were but exemplar in him, but are eſſentiall, and neceſſary to thee, abſtinencies, and ſuch diſcreete diſciplines, and mortifications, as may ſubdue that body to thee, and make it thine: for till then it is but thine enemy, and maintaines a warre againſt thee; and war, and enemie is the Metaphore which the holy Ghoſt hath taken here to expreſſe a want, a kind of imperfectneſſe even in Heaven it ſelfe. *Bellum Symbolum mali.*
E As peace is of all goodneſſe, ſo warre is an embleme, a Hieroglyphique, of all miſery; And that is our ſecond ſtep in this paraphraſe.

*Veſtig.* 2. *Pax & bellum.*

If the feete of them that preach peace, be beautifull, (And, *O how beautifull are the feete of them that preach peace?* The Prophet *Iſaiah* askes the queſtion, 52. 7. And the Prophet *Nahum* askes it, 1. 15. and the Apoſtle S. *Paul* askes it, *Rom.* 10. 15. They all aske it, but none anſwers it) who ſhall anſwer us, if we aske, How beautifull is his face, who is the Author of this peace, when we ſhall ſee that in the glory of Heaven, the Center of all true peace? It was the inheritance of Chriſt Jeſus upon the earth, he had it at his birth, he brought it with him, *Glory be to God on high, peace upon earth.* It was his purchaſe upon Luke 2. 14.
earth, *He made peace* (indeed he bought peace) *through the blood of his Croſſe.* It was his Coloſ. 1. 20.

Iohn 14.27. Teſtament, when he went from earth; *Peace I leave with you, my peace I give unto you.* Divide with him in that bleſſed Inheritance, partake with him in that bleſſed Purchaſe, enrich thy ſelfe with that bleſſed Legacy, his Peace. A

Let the whole world be in thy conſideration as one houſe; and then conſider in that, in the peacefull harmony of creatures, in the peacefull ſucceſſion, and connexion of cauſes, and effects, the peace of Nature. Let this Kingdome, where God hath bleſſed thee with a being, be the Gallery, the beſt roome of that houſe, and conſider in the two walls of that Gallery, the Church and the State, the peace of a royall, and a religious Wiſedome; Let thine owne family be a Cabinet in this Gallery, and finde in all the boxes thereof, in the ſeverall duties of Wife, and Children, and ſervants, the peace of vertue, and of the father and mother of all vertues, active diſcretion, paſſive obedience; and then laſtly, let thine owne boſome be the ſecret box, and reſerve in this Cabinet, and then the beſt Jewell in the beſt Cabinet, and that in the beſt Gallery of the beſt houſe that can be had, peace with the Creature, peace in the Church, peace in the State, peace in thy houſe, peace in thy heart, is a faire Modell, and a lovely deſigne even of the heavenly Jeruſalem which is *Viſio pacis*, where there is no object but peace. B

And therefore the holy Ghoſt to intimate to us, that happy perfectneſſe, which wee ſhall have at laſt, and not till then, chooſes the Metaphor of an enemy, and enmity, to avert us from looking for true peace from any thing that preſents it ſelfe in the way. Neither truly could the holy Ghoſt imprint more horror by any word, then that which intimates war, as the word *enemy* does. It is but a little way that the Poet hath got in deſcription of war, *Iam ſeges eſt*, that now, that place is ploughed where the great City ſtood: for it is not ſo great a depopulation to tranſlate a City from Merchants to huſbandmen, from ſhops to ploughes, as it is from many Husbandmen to one Shepheard, and yet that hath beene often done. And all that, at moſt, is but a depopulation, it is not a devaſtation, that Troy was ploughed. But, when the Prophet *Iſaiah* comes to the devaſtation, to the extermination of a war, he expreſſes it firſt thus; *Where there were a thouſand Vineyards at a cheape rate, all the land become briars and thornes:* That is much; but there is more, *The earth ſhall be removed out of her place; that Land, that Nation, ſhall no more be called that Nation, nor that Land:* But, yet more then that too; Not onely, not that people, but no other ſhall ever inhabit it. *It ſhall never be inhabited from generation to generation, neither ſhall Shepheards be there; Not onely no Merchant, nor Husbandman, but no depopulator: none but Owles, and Oſtriches, and Satyres,* Indeed God knowes what, *Ochim*, and *Ziim*, words which truly we cannot tranſlate. C

Eſay 7.23. Eſay 13.13. Eſay 13.19.

In a word, the horror of War is beſt diſcerned in the company he keeps, in his aſſociates. And when the Prophet *Gad* brought *War* into the preſence of *David*, there came with him *Famine*, and *Peſtilence*. And when Famine entred, we ſee the effects; It brought Mothers to eat their Children of a ſpan long; that is, as ſome Expoſitors take it, to take medicines to procure abortions, to caſt their Children, that they might have Children to eate. And when War's other companion, the Peſtilence entred, we ſee the effects of that too: In leſſe then half the time that it was threatned for, it devoured threeſcore and ten thouſand of *Davids* men; and yet for all the vehemence, the violence, the impetuouſneſſe of this Peſtilence, *David* choſe this Peſtilence rather then a War. *Militia* and *Malitia*, are words of ſo neare a ſound, as that the vulgat Edition takes them as one. For where the Prophet ſpeaking of the miſeries that Hieruſalem had ſuffered, ſayes, *Finita militia ejus*, Let her *warfare* be at an end, they reade, *Finita malitia ejus*, Let her *miſery* be at an end; War and Miſery is all one thing. But is there any of this in heaven? Even the Saints in heaven lack ſomething of the conſummation of their happineſſe, *Quia hoſtis*, becauſe they have an enemy. And that is our third and next ſtep. D E

2 Sam. 24.13. Eſay 40.2. *Veſt. 3. Quia Hoſtis.*

*Michael* and his Angels fought againſt the devill and his Angels; though that war ended in victory, yet (taking that war, as divers Expoſitors doe, for the fall of Angels) that Kingdome loſt ſo many inhabitants, as that all the ſoules of all that ſhall be ſaved, ſhall but fill up the places of them that fell, and ſo make that Kingdome but as well as it was before that war: So ill effects accompany even the moſt victorious war. There is no war in heaven, yet all is not well, becauſe there is an enemy; for that enemy would kindle a war again, but that he remembers how ill he ſped laſt time he did ſo. It is not an enemy that invades neither, but only detaines: he detaines the bodies of the Saints which are in heaven, and therefore is an enemy to the Kingdome of Chriſt; He that detaines

taines the ſoules of men in Superſtition, he that detaines the hearts and allegeance of Subjects in an hæſitation, a vacillation, an irreſolution, where they ſhall fix them, whether upon their Soveraign, or a forraigne power, he is in the notion, and acceptation of enemy in this Text; an enemy, though no hoſtile act be done. It is not a war, it is but an enemy; not an invading, but a detaining enemy; and then this enemy is but one enemy, and yet he troubles, and retards the conſummation of that Kingdome.

Antichriſt alone is enemy enough; but never carry this conſideration beyond thy ſelf. As long as there remaines in thee one ſin, or the ſinfull gain of that one ſin, ſo long there is one enemy, and where there is one enemy, there is no peace. Gardners that husband their ground to the beſt advantage, ſow all their ſeeds in ſuch order, one under another, that their Garden is alwayes full of that which is then in ſeaſon. If thou ſin with that providence, with that ſeaſonableneſſe, that all thy ſpring, thy youth be ſpent in wantonneſſe, all thy Summer, thy middle-age in ambition, and the wayes of preferment, and thy Autumne, thy Winter in indevotion and covetouſneſſe, though thou have no farther taſte of licentiouſneſſe, in thy middle-age, thou haſt thy ſatiety in that ſin, nor of ambition in thy laſt yeares, thou haſt accumulated titles of honour, yet all the way thou haſt had one enemy, and therefore never any perfect peace. But who is this one enemy in this Text? As long as we put it off, and as loath as we are to look this enemy in the face, yet we muſt, though it be Death. And this is *Veſtigium quartum*, The fourth and next ſtep in this paraphraſe.

*Surge & deſcende in domum figuli*, ſayes the Prophet *Ieremy*, that is, ſay the Expoſitors, to the conſideration of thy Mortality. It is *Surge, deſcende, Ariſe and go down*: A deſcent with an aſcenſion: Our grave is upward, and our heart is upon *Iacobs* Ladder, in the way, and nearer to heaven. Our daily Funerals are ſome Emblemes of that; for though we be laid down in the earth after, yet we are lifted up upon mens ſhoulders before. We riſe in the deſcent to death, and ſo we do in the deſcent to the contemplation of it. In all the Potters houſe, is there one veſſell made of better ſtuffe then clay? There is his matter. And of all formes, a Circle is the perfecteſt, and art thou loath to make up that Circle, with returning to the earth again?

*Mors.* Jer. 18. 2.

Thou muſt, though thou be loath. *Fortaſſe*, ſayes S. *Auguſtine*, That word of contingency, of caſualty, Perchance, *In omnibus ferme rebus, præterquam in morte locum habet*: It hath roome in all humane actions excepting death. He makes his example thus: ſuch a man is married; where he would, or at leaſt where he muſt, where his parents, or his Gardian will have him; ſhall he have Children? *Fortaſſe*, ſayes he, They are a yong couple, perchance they ſhall: And ſhall thoſe Children be ſons? *Fortaſſe*, they are of a ſtrong conſtitution, perchance they ſhall: And ſhall thoſe ſons live to be men? *Fortaſſe*, they are from healthy parents, perchance they ſhall: And when they have lived to be men, ſhall they be good men? Such as good men may be glad they may live? *Fortaſſe*, ſtill; They are of vertuous parents, it may be they ſhall: But when they are come to that *Morientur*, ſhall thoſe good men die? here, ſayes that Father, the *Fortaſſe* vaniſhes; here it is *omnino, certè, ſine dubitatione*; infallibly, inevitably, irrecoverably they muſt die. Doth not man die even in his birth? The breaking of priſon is death, and what is our birth, but a breaking of priſon? Aſſoon as we were clothed by God, our very apparell was an Embleme of death. In the ſkins of dead beaſts, he covered the ſkins of dying men. Aſſoon as God ſet us on work, our very occupation was an Embleme of death; It was to digge the earth; not to digge pitfals for other men, but graves for our ſelves. Hath any man here forgot to day, that yeſterday is dead? And the Bell tolls for to day, and will ring out anon; and for as much of every one of us, as appertaines to this day. *Quotidiè morimur, & tamen nos eſſe æternos putamus*, ſayes S. *Hierome*; We die every day, and we die all the day long; and becauſe we are not abſolutely dead, we call that an eternity, an eternity of dying: And is there comfort in that ſtate? why, that is the ſtate of hell it ſelf, Eternall dying, and not dead.

But for this there is enough ſaid, by the Morall man; (that we may reſpite divine proofes, for divine points anon, for our ſeverall Reſurrections) for this death is meerly naturall, and it is enough that the morall man ſayes, *Mors lex, tributum, officium mortalium*. Firſt it is *lex*, you were born under that law, upon that condition to die: ſo it is a rebellious thing not to be content to die, it oppoſes the Law. Then it is *Tributum*, an impoſition which nature the Queen of this world layes upon us, and which ſhe will take, when

Seneca.

when and where ſhe liſt; here a yong man, there an old man, here a happy, there a miſerable man; And ſo it is a ſeditious thing not to be content to die, it oppoſes the prerogative. And laſtly, it is *Officium*, men are to have their turnes, to take their time, and then to give way by death to ſucceſſors; and ſo it is *Incivile, inofficioſum*, not to be content to die, it oppoſes the frame and form of government. It comes equally to us all, and makes us all equall when it comes. The aſhes of an Oak in the Chimney, are no Epitaph of that Oak, to tell me how high or how large that was; It tels me not what flocks it ſheltered while it ſtood, nor what men it hurt when it fell. The duſt of great perſons graves is ſpeechleſſe too, it ſayes nothing, it diſtinguiſhes nothing: As ſoon the duſt of a wretch whom thou wouldeſt not, as of a Prince whom thou couldeſt not look upon, will trouble thine eyes, if the winde blow it thither; and when a whirle-winde hath blowne the duſt of the Church-yard into the Church, and the man ſweeps out the duſt of the Church into the Church-yard, who will undertake to ſift thoſe duſts again, and to pronounce, This is the Patrician, this is the noble flowre, and this the yeomanly, this the Plebeian bran. So is the death of *Ieſabel* (*Ieſabel* was a Queen) expreſſed; *They ſhall not ſay, this is Ieſabel*; not only not wonder that it is, nor pity that it ſhould be, but they ſhall not ſay, they ſhall not know, This is *Ieſabel*. It comes to all, to all alike; but not alike welcome to all. To die too willingly, out of impatience to wiſh, or out of violence to haſten death, or to die too unwillingly, to murmure at Gods purpoſe revealed by age, or by ſickneſſe, are equall diſtempers; and to harbour a diſobedient loathneſſe all the way, or to entertain it at laſt, argues but an irreligious ignorance; An ignorance, that death is in nature but *Expiratio*, a breathing out, and we do that every minute; An ignorance that God himſelf took a day to reſt in, and a good mans grave is his Sabbath; An ignorance that *Abel* the beſt of thoſe whom we can compare with him, was the firſt that dyed. Howſoever, whenſoever, all times are Gods times: *Vocantur boni ne diutiùs vexentur à noxiis, mali ne diutiùs bonos perſequantur*, God cals the good to take them from their dangers, and God takes the bad to take them from their triumph. And therefore neither grudge that thou goeſt, nor that worſe ſtay, for God can make his profit of both; *Aut ideo vivit ut corrigatur, aut ideo ut per illum bonus exerceatur*; God reprieves him to mend him, or to make another better by his exerciſe; and not to exult in the miſery of another, but to glorifie God in the wayes of his juſtice, let him know, *Quantumcunq; ſerò, ſubitò ex hac vita tollitur, qui finem prævidere neſcivit*: How long ſoever he live, how long ſoever he lie ſick, that man dies a ſudden death, who never thought of it. If we conſider death in S. *Pauls Statutum eſt, It is decreed that all men muſt die*, there death is indifferent; If we conſider it in his *Mori lucrum, that it is an advantage to die*, there death is good; and ſo much the vulgat Edition ſeemes to intimate, when (*Deut.* 30. 19.) whereas we reade, I have ſet before you life and death, that reades it, *Vitam & bonum*, Life and that which is good. If then death be at the worſt indifferent, and to the good, good, how is it *Hoſtis*, an enemy to the Kingdome of Chriſt? for that alſo is *Veſtigium quintum*, the fift and next ſtep in this paraphraſe.

*Hoſtis.*
Sap. 1. 13.

Firſt God did not make death, ſaies the Wiſeman, And therefore S. *Auguſtine* makes a reaſonable prayer to God, *Ne permittas Domine quod non feciſti, dominari Creaturæ quam feciſti*; Suffer not O Lord, death, whom thou didſt not make, to have dominion over me whom thou didſt. Whence then came death? The ſame Wiſeman hath ſhewed us the father, Through envy of the devill, came death into the world; and a wiſer then he, the holy Ghoſt himſelfe hath ſhewed us the Mother, *By ſin came death into the world*. But yet if God have naturalized death, taken death into the number of his ſervants, and made Death his Commiſſioner to puniſh ſin, and he doe but that, how is Death an enemy? Firſt, he was an enemy in invading Chriſt, who was not in his Commiſſion, becauſe he had no ſin; and ſtill he is an enemie, becauſe ſtill he adheres to the enemy. Death hangs upon the edge of every perſecutors ſword; and upon the ſting of every calumniators, and accuſers tongue. In the Bull of Phalaris, in the Bulls of Baſan, in the Buls of Babylon, the ſhrewdeſt Buls of all, in temporall, in ſpirituall perſecutions, ever ſince God put an enmity between Man, and the Serpent, from the time of *Cain* who began in a murther, to the time of Antichriſt, who proceeds in Maſſacres, Death hath adhered to the enemy, and ſo is an enemy.

Sap. 2. ult.

Rom. 5. 12.

Death hath a Commiſſion, *Stipendium peccati mors eſt*, *The reward of ſin is Death*, but where God gives a Superſedeas, upon that Commiſſion, *Vivo Ego, nolo mortem*, *As I live*

Auguſt.

Gregor.

A *live ſaith the Lord, I would have no ſinner dye,* not dye the ſecond death, yet Death proceeds to that execution: And whereas the enemy, whom he adheres to, the Serpent himſelfe, hath power but *In calcaneo*, upon the heele, the lower, the mortall part, the body of man, *Death is come up into our windowes*, ſaith the Prophet, into our beſt lights, our underſtandings, and benights us there, either with ignorance, before ſin, or with ſenſeleſneſſe after: And a Sheriffe that ſhould burne him, who were condemned to be hanged, were a murderer, though that man muſt have dyed: To come in by the doore, by the way of ſickneſſe upon the body, is, but to come in at the window by the way of ſin, is not deaths Commiſſion; God opens not that window. Jer. 9. 21.

So then he is an enemy, for they that adhere to the enemy are enemies: And adhering is not only a preſent ſubminiſtration of ſupply to the enemy (for that death doth not) but it is alſo a diſpoſition to aſſiſt the enemy, then when he ſhall be ſtrong enough to make
B benefit of that aſſiſtance. And ſo death adheres; when ſin and Satan have weakned body and minde, death enters upon both. And in that reſpect he is *Vltimus hoſtis*, the laſt enemy, and that is *Sextum veſtigium*, our ſixth and next ſtep in this paraphraſe.

Death is the laſt, and in that reſpect the worſt enemy. In an enemy, that appeares at firſt, when we are or may be provided againſt him, there is ſome of that, which we call Honour: but in the enemie that reſerves himſelfe unto the laſt, and attends our weake eſtate, there is more danger. Keepe it, where I intend it, in that which is my ſpheare, the Conſcience: If mine enemie meet me betimes in my youth, in an object of tentation, (ſo *Ioſephs* enemie met him in *Putifars* Wife) yet if I doe not adhere to this enemy, dwell upon a delightfull meditation of that ſin, if I doe not fuell, and foment that ſin, aſſiſt and encourage that ſin, by high diet, wanton diſcourſe, other provocation, I ſhall have reaſon on my ſide, and I ſhall have grace on my ſide, and I ſhall have the Hiſtory of a thouſand
C that have periſhed by that ſin, on my ſide; Even Spittles will give me ſouldiers to fight for me, by their miſerable example againſt that ſin; nay perchance ſometimes the vertue of that woman, whom I ſollicite, will aſſiſt me. But when I lye under the hands of that enemie, that hath reſerved himſelfe to the laſt, to my laſt bed, then when I ſhall be able to ſtir no limbe in any other meaſure then a Feaver or a Palſie ſhall ſhake them, when everlaſting darkneſſe ſhall have an inchoation in the preſent dimneſſe of mine eyes, and the everlaſting gnaſhing in the preſent chattering of my teeth, and the everlaſting worme in the preſent gnawing of the Agonies of my body, and anguiſhes of my minde, when the laſt enemie ſhall watch my remedileſſe body, and my diſconſolate ſoule there, there, where not the Phyſitian, in his way, perchance not the Prieſt in his, ſhall be able to give any aſſiſtance, And when he hath ſported himſelfe with my miſery upon that ſtage, my death-bed, ſhall ſhift the Scene, and throw me from that bed, into the grave, and there
D triumph over me, God knowes, how many generations, till the Redeemer, my Redeemer, the Redeemer of all me, body, aſwell as ſoule, come againe; As death is *Noviſſimus hoſtis*, the enemy which watches me, at my laſt weakneſſe, and ſhall hold me, when I ſhall be no more, till that Angel come, *Who ſhall ſay, and ſweare that time ſhall be no more*, in that conſideration, in that apprehenſion, he is the powerfulleſt, the fearefulleſt enemy; and yet even there this enemy *Abolebitur*, he ſhall be deſtroyed, which is, *Septimum veſtigium*, our ſeventh and laſt ſtep in this paraphraſe. *Noviſſimus hoſtis.*

This deſtruction, this abolition of this laſt enemy, is by the Reſurrection; for the Text is part of an argument for the Reſurrection. And truly, it is a faire intimation, and teſtimony of an everlaſting end in that ſtate of the Reſurrection (that no time ſhall end it) that we have it preſented to us in all the parts of time; in the paſt, in the preſent, and in the future. We had a Reſurrection in prophecy; we have a Reſurrection in the preſent
E working of Gods Spirit; we ſhall have a Reſurrection in the finall conſummation. The Prophet ſpeaks in the future, *He will ſwallow up death in victory*, there it is *Abolebit*: All the Euangeliſts ſpeak hiſtorically, of matter of fact, in them it is *Abolevit*. And here in this Apoſtle, it is in the preſent, *Aboletur*, now he is deſtroyed. And this exhibites unto us a threefold occaſion of advancing our devotion, in conſidering a threefold Reſurrection; Firſt, a Reſurrection from dejections and calamities in this world, a Temporary Reſurrection; Secondly, a Reſurrection from ſin, a Spirituall Reſurrection; and then a Reſurrection from the grave, a finall Reſurrection. *Abolebitur.* Eſay 25. 8.

*A calamitate*; When the Prophets ſpeak of a Reſurrection in the old Teſtament, for the moſt part their principall intention is, upon a temporall reſtitution from calamities that 1. *A calamitate.*

that oppreſſe them then. Neither doth *Calvin* carry thoſe emphaticall words, which are A
Job 19.25. ſo often cited for a proofe of the laſt Reſurrection: *That he knows his Redeemer lives, that he knows he ſhall ſtand the laſt man upon earth, that though his body be deſtroyed, yet in his fleſh and with his eyes he ſhall ſee God*, to any higher ſenſe then ſo, that how low ſoever he bee brought, to what deſperate ſtate ſoever he be reduced in the eyes of the world, yet he aſſures himſelf of a Reſurrection, a reparation, a reſtitution to his former bodily health, and worldly fortune which he had before. And ſuch a Reſurrection we all know *Iob* had.

In that famous, and moſt conſiderable propheticall viſion which God exhibited to *Ezekiel*, where God ſet the Prophet in a valley of very many, and very dry bones, and invites the ſeverall joynts to knit again, tyes them with their old ſinews, and ligaments, clothes them in their old fleſh, wraps them in their old skin, and cals life into them again, Gods principall intention in that viſion was thereby to give them an aſſurance of a Reſur- B
rection from their preſent calamity, not but that there is alſo good evidence of the laſt Reſurrection in that viſion too; Thus far God argues with them *à re nota*; from that which they knew before, the finall Reſurrection, he aſſures them that which they knew not till then, a preſent Reſurrection from thoſe preſſures: Remember by this viſion that which you all know already, that at laſt I ſhall re-unite the dead, and dry bones of all men in a generall Reſurrection: And then if you remember, if you conſider, if you look upon that, can you doubt, but that I who can do that, can alſo recollect you, from your preſent deſperation, and give you a Reſurrection to your former temporall happineſſe? And this truly ariſes pregnantly, neceſſarily out of the Prophets anſwer; God asks him there, *Son of man, can theſe bones live?* And he anſwers, *Domine tu nôſti, O Lord God thou knoweſt*. The Prophet anſwers according to Gods intention in the queſtion. If that had been for their living in the laſt Reſurrection, *Ezekiel* would have anſwered God as C
John 11.24. *Martha* anſwered Chriſt, when he ſaid, *Thy brother Lazarus ſhall riſe again; I know that he ſhall riſe again at the Reſurrection at the laſt day*; but when the queſtion was, whether men ſo macerated, ſo ſcattered in this world, could have a Reſurrection to their former temporall happineſſe here, that puts the Prophet to his *Domine tu nôſti*, It is in thy breaſt to propoſe it, it is in thy hand to execute it, whether thou do it, or do it not, thy name be glorified; It fals not within our conjecture, which way it ſhall pleaſe thee to take for this Reſurrection, *Domine tu nôſti*, Thou Lord, and thou only knoweſt; Which is alſo
Heb.11.35. the ſenſe of thoſe words, *Others were tortured, and accepted not a deliverance, that they might obtain a better Reſurrection*: A preſent deliverance had been a Reſurrection, but to be the more ſure of a better hereafter, they leſſe reſpected that; According to that of
Mat.10.39. our Saviour, *He that findes his life, ſhall loſe it*; He that fixeth himſelf too earneſtly upon this Reſurrection, ſhall loſe a better. D

This is then the propheticall Reſurrection for the future, but a future in this world; That if Rulers take counſell againſt the Lord, the Lord ſhall have their counſell in deriſi-
Pſal.2.4. on; If they take armes againſt the Lord, the Lord ſhall break their Bows, and cut their Speares in ſunder; If they hiſſe, and gnaſh their teeth, and ſay, we have ſwallowed him up; If we be made their by-word, their parable, their proverb, their libell, the theame and burden of their ſongs, as *Iob* complaines, yet whatſoever fall upon me, damage, diſtreſſe, ſcorn, or *Hoſtis ultimus*, death it ſelf, that death which we conſider here, death of poſſeſſions, death of eſtimation, death of health, death of contentment, yet *Abolebitur*, it ſhall be deſtroyed in a Reſurrection, in the return of the light of Gods countenance upon me even in this world. And this is the firſt Reſurrection.

2. But this firſt Reſurrection, which is but from temporall calamities, doth ſo little con-
*A peccatis.* cerne a true and eſtabliſhed Chriſtian, whether it come or no, (for ſtill *Iobs* Baſis is his Baſis, and his Centre, *Etiamſi occiderit*, though he kill me, kill me, kill me, in all theſe ſeverall deaths, and give me no Reſurrection in this world, yet I will truſt in him) as that, as though this firſt reſurrection were no reſurrection, not to be numbred among the reſur-
Apoc.20.6. rections, S. *Iohn* calls that which we call the ſecond, which is from ſin, the firſt reſurrection: *Bleſſed and holy is he, who hath part in the firſt reſurrection*: And this reſurrection,
John 5.25. Chriſt implies, when he ſaies, *Verely, verely, I ſay unto you, the houre is comming, and now is, when the dead ſhall heare the voyce of the Son of God; and they that heare it ſhall live*: That is, by the voyce of the word of life, the Goſpell of repentance, they ſhall have a ſpirituall reſurrection to a new life.

S. *Auſtine*

A S. *Auſtine* and *Lactantius* both were ſo hard in beleeving the roundneſſe of the earth, that they thought that thoſe *homines penſiles*, as they call them, thoſe men that hang upon the other cheek of the face of the earth, thoſe Antipodes, whoſe feet are directly againſt ours, muſt neceſſarily fall from the earth, if the earth be round. But whither ſhould they fall? If they fall, they muſt fall upwards, for heaven is above them too, as it is to us. So if the ſpirituall Antipodes of this world, the Sons of God, that walk with feet oppoſed in wayes contrary to the ſons of men, ſhall be ſaid to fall, when they fall to repentance, to mortification, to a religious negligence, and contempt of the pleaſures of this life, truly their fall is upwards, they fall towards heaven. *God gives breath unto the people upon the earth*, ſayes the Prophet, *Et ſpiritum his, qui calcant illam.* Our Tranſlation Eſay 45.5.
carries that no farther, but that *God gives breath to people upon the earth, and ſpirit to them*
B *that walk thereon*; But *Irenæus* makes a uſefull difference between *afflatus* and *ſpiritus*, that God gives breath to all upon earth, but his ſpirit onely to them, who tread in a religious ſcorne upon earthly things.

Is it not a ſtrange phraſe of the Apoſtle, *Mortifie your members*; *fornication, uncleaneſſe, inordinate affections?* Col.3.5.
He does not ſay, mortifie your members againſt thoſe ſins, but he calls thoſe very ſins, the members of our bodies, as though we were elemented and compacted of nothing but ſin, till we come to this reſurrection, this mortification, which is indeed our vivification; *Till we beare in our body, the dying of our Lord Ieſus, that* 2 Cor.4.10.
*the life alſo of Ieſus may be made manifeſt in our body.* God may give the other reſurrection from worldly miſery, and not give this. A widow may be reſcued from the ſorrow and ſolitarineſſe of that ſtate, by having a plentifull fortune; there ſhe hath one reſurrection; but *the widow that liveth in pleaſure, is dead while ſhe lives*; ſhee hath no ſecond 1 Tim.5.6.
reſurrection; and ſo in that ſenſe, even this Chappell may be a Church-yard, men may
C ſtand, and ſit, and kneele, and yet be dead; and any Chamber alone may be a *Golgotha*, a place of dead mens bones, of men not come to this reſurrection, which is the renunciation of their beloved ſin.

It was inhumanely ſaid by *Vitellius*, upon the death of *Otho*, when he walked in the field of carcaſſes, where the battle was fought; O how ſweet a perfume is a dead enemy! But it is a divine ſaying to thy ſoule, O what a ſavor of life, unto life, is the death of a beloved ſin! What an Angelicall comfort was that to *Ioſeph* and *Mary* in Ægypt, after the death of *Herod*, *Ariſe, for they are dead, that ſought the childes life*! And even that Mat.2.20.
comfort is multiplied upon thy ſoul, when the Spirit of God ſaies to thee, Ariſe, come to this reſurrection: for that *Herod*, that ſin, that ſought the life, the everlaſting life of this childe, the childe of God, thy ſoule, is dead, dead by repentance, dead by mortification. The higheſt cruelty that ſtory relates, or Poets imagine, is when a perſecutor will not
D afford a miſerable man death, not be ſo mercifull to him, as to take his life. Thou haſt made thy ſin, thy ſoule, thy life; inanimated all thy actions, all thy purpoſes with that ſin. *Miſerere animæ tuæ*, be ſo mercifull to thy ſelfe, as to take away that life by mortification, by repentance, and thou art come to this Reſurrection: and though a man may have the former reſurrection, and not this, peace in his fortune, and yet not peace in his conſcience, yet whoſoever hath this ſecond, hath an infallible ſeale of the third reſurrection too, to a fulneſſe of glory in body, as well as in ſoule. For *Spiritus maturam efficit carnem, & capacem incorruptelæ*; this reſurrection by the ſpirit, mellowes the body of Irenæus.
man, and makes that capable of everlaſting glory, which is the laſt weapon, by which the laſt enemy death, ſhall be deſtroyed; *A morte.*

Upon that pious ground that all Scriptures were written for us, as we are Chriſtians, 3.
that all Scriptures conduce to the proofe of Chriſt, and of the Chriſtian ſtate, it is the or- *A morte.*
E dinary manner of the Fathers to make all that *David* ſpeaks hiſtorically of himſelfe, and all that the Prophet ſpeaks futurely of the Jews, if thoſe places may be referred to Chriſt, to referre them to Chriſt primarily, and but by reflection, and in a ſecond conſideration upon *David*, or upon the Jews. Thereupon doe the Fathers (truly I think more generally more unanimely then in any other place of Scripture) take that place of *Ezekiel* which we ſpake of before, to be primarily intended of the laſt reſurrection, & but ſecundarily of the Jews reſtitution. But *Gaſper Sanctius* a learned Jeſuit, (that is not ſo rare, but an ingenuous Jeſuit too) though he be bound by the Councel of Trent, to interpret Scriptures according to the Fathers, yet he here acknowledges the whole truth, that Gods purpoſe was to prove, by that which they did know, which was the generall reſurrection, that which

they

they knew not, their temporall reſtitution. *Tertullian* is vehement at firſt, but after, more ſupple. *Allegoricæ Scripturæ*, ſaies he, *reſurrectionem ſubradiant alia, alia determinant:* Some figurative places of Scripture doe intimate a reſurrection, and ſome manifeſt it; and of thoſe manifeſt places he takes this viſion of *Ezekiel* to be one. But he comes after to this, *Sit & corporum, & rerum, & meâ nihil intereſt*; let it ſignifie a temporall reſurrection, ſo it may ſignifie the generall reſurrection of our bodies too, ſaies he, and I am well ſatisfied; and then the truth ſatisfies him, for it doth ſignifie both. It is true that *Tertullian* ſayes, *De vacuo ſimilitudo non competit*; If the viſion be but a compariſon, if there were no ſuch thing as a reſurrection, the compariſon did not hold. *De nullo parabola non convenit*, ſaies he, and truly; If there were no reſurrection to which that Parable might have relation, it were no Parable. All that is true; but there was a reſurrection alwaies knowne to them, alwaies beleeved by them, and that made their preſent reſurrection from that calamity, the more eaſie, the more intelligible, the more credible, the more diſcernable to them.

Let therefore Gods method, be thy method; fixe thy ſelf firmly upon that beliefe of the generall reſurrection, and thou wilt never doubt of either of the particular reſurrections, either from ſin, by Gods grace, or from worldly calamities, by Gods power. For that laſt reſurrection is the ground of all. By that *Verè victa mors*, ſaies *Irenæus*, this laſt enemy, death, is truly deſtroyed, becauſe his laſt ſpoile, the body, is taken out of his hands. The ſame body, *eadem ovis*, (as the ſame Father notes) Chriſt did not fetch another ſheep to the flock, in the place of that which was loſt, but the ſame ſheep: God ſhall not give me another, a better body at the reſurrection, but the ſame body made better; for *Si non haberet caro ſalvari, neutiquam verbum Dei caro factum fuiſſet*, If the fleſh of man were not to be ſaved, the Anchor of ſalvation would never have taken the fleſh of man upon him.

Idem.

Gen. 3. 17. The puniſhment that God laid upon *Adam*, *In dolore & in ſudore, In ſweat, and in ſorrow ſhalt thou eate thy bread*, is but *Donec reverteris*, *till man returne to duſt*: but when Man is returned to duſt, God returnes to the remembrance of that promiſe, *Awake and*

Eſay 26. 19. *ſing ye that dwell in the duſt*. A mercy already exhibited to us, in the perſon of our Saviour Chriſt Jeſus, in whom, *Per primitias benedixit campo*, (ſaies S. *Chryſoſtome*) as God by taking a handfull for the firſt Fruits, gave a bleſſing to the whole field; ſo he hath ſealed the bodies of all mankind to his glory, by pre-aſſuming the body of Chriſt to that glory.

Bernard. For by that there is now *Commercium inter Cœlum & terram*; there is a Trade driven, a Staple eſtabliſhed betweene Heaven and earth; *Ibi caro noſtra, hic Spiritus ejus*; Thither have we ſent our fleſh, and hither hath he ſent his Spirit.

This is the laſt abolition of this enemy, Death; for after this, the bodies of the Saints he cannot touch, the bodies of the damned he cannot kill, and if he could, hee were not therein their enemy, but their friend. This is that bleſſed and glorious State, of which, when all the Apoſtles met to make the Creed, they could ſay no more, but *Credo Reſurrectionem*, *I beleeve the Reſurrection of the body*; and when thoſe two Reverend Fathers, to whom it belongs, ſhall come to ſpeake of it, upon the day proper for it, in this place, and if all the Biſhops that ever met in Councels ſhould meet them here, they could but ſecond the Apoſtles *Credo*, with their *Anathema*, We beleeve, and woe be unto them that doe not beleeve the Reſurrection of the body; but in going about to expreſſe it, the lips of an Angell would be uncircumciſed lips, and the tongue of an Archangell would ſtammer. I offer not therefore at it: but in reſpect of, and with relation to that bleſſed State, according to the doctrine, and practiſe of our Church, we doe pray for the dead, for the militant Church upon earth, and the triumphant Church in Heaven, and the whole Catholique Church in Heaven, and earth; we doe pray that God will be pleaſed to haſten that Kingdome, that we with all others departed in the true Faith of his holy Name, may have this perfect conſummation, both of body and ſoule, in his everlaſting glory, *Amen*.

SERM.

# SERMON XVI.

## *Preached at* White-hall, *the first Friday in* Lent. 1622.

JOHN 11.35.

*Ieſus wept.*

I Am now but upon the Compaſſion of Chriſt. There is much difference betweene his Compaſſion and his Paſſion, as much as between the men that are to handle them here. But *Lacryma paſſionis Chriſti eſt vicaria:* A great perſonage may ſpeake of his Paſſion, of his blood; My vicarage is to ſpeake of his Compaſſion and his teares. Let me chafe the wax, and melt your ſoules in a bath of his Teares now, Let him ſet to the great Seale of his effectuall paſſion, in his blood, then. It is a Common place I know to ſpeake of teares: I would you knew as well, it were a common practiſe, to ſhed them. Though it be not ſo, yet bring S. *Bernards* patience, *Libenter audiam, qui non ſibi plauſum, ſed mihi planctum moveat*; be willing to heare him, that ſeeks not your acclamation to himſelfe, but your humiliation to his and your God; not to make you praiſe with them that praiſe, but to make you weepe with them that weepe, *And Ieſus wept.* Auguſt.

The Maſorites (the Maſorites are the Critiques upon the Hebrew Bible, the Old Teſtament) cannot tell us, who divided the Chapters of the Old Teſtament into verſes; Neither can any other tell us, who did it in the New Teſtament. Whoever did it ſeemes to have ſtopped in an amazement in this Text, and by making an intire verſe of theſe two words, *Ieſus wept*, and no more, to intimate that there needs no more for the exalting of our devotion to a competent height, then to conſider, how, and where, and when, and why *Ieſus wept*. There is not a ſhorter verſe in the Bible, nor a larger Text. There is another as ſhort; *Semper gaudete*, *Rejoyce evermore*, and of that holy Joy, I may have leave to ſpeake here hereafter, more ſeaſonably, in a more Feſtivall time, by my ordinary ſervice. This is the ſeaſon of generall Compunction, of generall Mortification, and no man priviledged, for *Ieſus wept*. 1 Theſ. 5. 16.

*Diviſio.*

In that Letter which *Lentulus* is ſaid to have written to the Senate of Rome, in which he gives ſome Characters of Chriſt, he ſaies, That Chriſt was never ſeene to laugh, but to weepe often. Now in what number he limits his often, or upon what teſtimony he grounds his number, we know not. We take knowledge that he wept thrice. Hee wept here, when he mourned with them that mourned for *Lazarus*; He wept againe, when he drew neare to Jeruſalem, and looked upon that City; And he wept a third time in his Paſſion. There is but one Euangeliſt, but this, S. *Iohn*, that tells us of theſe firſt teares, the reſt ſay nothing of them; There is but one Euangeliſt, S. *Luke*, that tells us of his ſecond teares, the reſt ſpeake not of thoſe; There is no Euangeliſt, but there is an Apoſtle that tells us of his third teares, S. *Paul* ſaies, *That in the daies of his fleſh, he offered up prayers with ſtrong cries, and teares*; And thoſe teares, Expoſitors of all ſides referre to his Paſſion, though ſome to his Agony in the Garden, ſome to his Paſſion on the Croſſe; and theſe in my opinion moſt fitly; becauſe thoſe words of S. *Paul* belong to the declaration of the Prieſthood, and of the Sacrifice of Chriſt; and for that function of his, the Croſſe was the Altar; and therefore to the Croſſe we fixe thoſe third teares. The firſt were Humane teares, the ſecond were Propheticall, the third were Pontificall, appertaining to the Sacrifice. The firſt were ſhed in a Condolency of a humane and naturall calamity fallen upon one family; *Lazarus* was dead: The ſecond were ſhed in Contemplation of future calamities upon a Nation; Jeruſalem was to be deſtroyed: The third, in Contemplation of ſin, and the everlaſting puniſhments due to ſin, and to ſuch ſinners, as would make no benefit of that Sacrifice, which he offered in offering himſelfe. His friend was dead, and then Jeſus wept; He juſtified naturall affections and ſuch offices of piety: Luke 19. 41. Heb. 5. 7.

Jeruſalem

Jeruſalem was to be deſtroyed, and then Jeſus wept; He commiſerated publique and nationall calamities, though a private perſon: His very giving of himſelfe for ſin, was to become to a great many ineffectuall; and then Jeſus wept; He declared how indelible the naturall ſtaine of ſin is, that not ſuch ſweat as his, ſuch teares, ſuch blood as his could abſolutely waſh it out of mans nature. The teares of the text are as a Spring, a Well, belonging to one houſhold the Siſters of *Lazarus*: The teares over Jeruſalem, are as a River belonging to a whole Country: The teares upon the Croſſe, are as the Sea belonging to all the world; and though literally there fall no more into our text, then the Spring, yet becauſe the Spring flowes into the River, and the River into the Sea, and that whereſoever we find that Jeſus wept, we find our Text, (for our Text is but that, *Ieſus wept*) therefore by the leave and light of his bleſſed Spirit, we ſhall looke upon thoſe lovely, thoſe heavenly eyes, through this glaſſe of his owne teares, in all theſe three lines, as he wept here over *Lazarus*, as he wept there over Jeruſalem, as he wept upon the Croſſe over all us. For ſo often Jeſus wept.

1 Part. *Humanitus.*

First then, Jeſus wept *Humanitus*, he tooke a neceſſary occaſion to ſhew that he was true Man. He was now in hand with the greateſt Miracle that ever he did, the raiſing of *Lazarus*, ſo long dead. Could we but do ſo in our ſpirituall raiſing, what a bleſſed harveſt were that? What a comfort to finde one man here to day, raiſed from his ſpirituall death, this day twelve-month? Chriſt did it every yeare, and every yeare he improved his Miracle. In the firſt yeare, he raiſed the Governours Daughter: ſhe was newly dead, and as yet in the houſe. In the beginning of ſin, and whilſt in the houſe, in the houſe of God, in the Church, in a glad obedience to Gods Ordinances and Inſtitutions there, for the reparation and reſuſcitation of dead ſoules, the worke is not ſo hard. In his ſecond yeare, Chriſt raiſed the Widows Son; and him he found without, ready to be buried. In a man growne cold and ſtiffe in ſin, impenetrable, inflexible by denouncing the Judgements of God, almoſt buried in a ſtupidity, and inſenſibleneſſe of his being dead; there is more difficultie. But in his third yeare, Chriſt raiſed this *Lazarus*, he had been long dead, and buried, and in probability, putrified after foure daies.

Mat. 9. 25.

Luke 7. 15.

This Miracle Chriſt meant to make a pregnant proofe of the Reſurrection, which was his principall intention therein. For, the greateſt arguments againſt the Reſurrection, being for the moſt part of this kinde, when a Fiſh eates a man, and another man eates that fiſh, or when one man eates another, how ſhall both theſe men riſe againe? when a body is reſolv'd in the grave to the firſt principles, or is paſſed into other ſubſtances, the caſe is ſomewhat neere the ſame; and therefore Chriſt would worke upon a body neare that ſtate, a body putrified. And truly, in our ſpirituall raiſing of the dead, to raiſe a ſinner putrified in his owne earth, reſolv'd in his owne dung, eſpecially that hath paſſed many transformations, from ſhape to ſhape, from ſin to ſin, (he hath beene a Salamander and lived in the fire, in the fire ſucceſſively, in the fire of luſt in his youth, and in his age in the fire of Ambition; and then he hath beene a Serpent, a Fiſh, and lived in the waters, in the water ſucceſſively, in the troubled water of ſedition in his youth, and in his age in the cold waters of indevotion) how ſhall we raiſe this Salamander and this Serpent, when this Serpent and this Salamander is all one perſon, and muſt have contrary muſique to charme him, contrary phyſick to cure him? To raiſe a man reſolv'd into diverſe ſubſtances, ſcattered into diverſe formes of ſeverall ſinnes, is the greateſt worke. And therefore this Miracle (which implied that) S. *Baſil* calls *Miraculum in Miraculo*, a pregnant, a double Miracle. For here is *Mortuus redivivus*, A dead man lives; that had been done before; but *Alligatus ambulat*, ſaies *Baſil*; he that is fettered, and manacled, and tyed with many difficulties, he walks.

And therfore as this Miracle raiſed him moſt eſtimation, ſo (for they ever accompany one another) it raiſed him moſt envy: Envy that extended beyond him, to *Lazarus* himſelfe, who had done nothing; and yet, *The chiefe Prieſts conſulted how they might put Lazarus to death, becauſe by reaſon of him, many beleeved in Ieſus.* A diſeaſe, a diſtemper, a danger which no time ſhall ever be free from, that whereſoever there is a coldneſſe, a diſ-affection to Gods Cauſe, thoſe who are any way occaſionally inſtruments of Gods glory, ſhall finde cold affections. If they killed *Lazarus*, had not Chriſt done enough to let them ſee that he could raiſe him againe? for *Caeca ſævitia, ſi aliud videtur mortuum, aliud occiſus*; It was a blinde malice, if they thought, that Chriſt could raiſe a man naturally dead, and could not if he were violently killed. This then being his greateſt Miracle,

John 12. 10.

Auguſt.

racle, preparing the hardeſt Article of the Creed, the Reſurrection of the body; as the Miracle it ſelfe declared ſufficiently his Divinity, that nature, ſo in this declaration that he was God, he would declare that he was man too, and therefore *Ieſus wept.*

He wept as man doth weepe, and he wept as a man may weepe; for theſe teares were *Teſtes naturæ, non Indices diffidentiæ,* They declared him to be true man, but no diſtruſtfull, no inordinate man. In *Iob* there is a queſtion ask'd of God, *Haſt thou eyes of fleſh, and doeſt thou ſee, as man ſees?* Let this queſtion be directed to God manifeſted in Chriſt, and Chriſt will weepe out an anſwer to that queſtion, I have eyes of fleſh, and I do weep as man weepes. Not as ſinfull man, not as a man, that had let fall his bridle, by which he ſhould turne his horſe: Not as a man that were caſt from the rudder, by which he ſhould ſteere his Ship: Not as a man that had loſt his intereſt and power in his affections, and paſſions; Chriſt wept not ſo. Chriſt might goe farther that way, then any other man: Chriſt might ungirt himſelfe, and give more ſcope and liberty to his paſſions, then any other man: both becauſe he had no Originall ſin within, to drive him, no inordinate love without to draw him, when his affections were moved; which all other men have.

*Non inordinatè.* Bernard. Iob 10.4.

God ſayes to the Jews, *That they had wept in his eares*; God had heard them weep: but for what, and how? *they wept for fleſh.* There was a tincture, there was a deep dye of murmuring in their tears. Chriſt goes as far in the paſſion, in his agony, and he comes to a paſſionate deprecation, in his *Triſtis anima*, and in the *Si poſſibile*, and in the *Tranſeat calix.* But as all theſe paſſions were ſanctified in the roote, from which no bitter leafe, no crooked twig could ſpring, ſo they were inſtantly waſhed with his *Verumtamen*, a preſent and a full ſubmitting of all to Gods pleaſure, *Yet not my will O Father, but thine be done.* It will not be ſafe for any man to come ſo neare an exceſſe of paſſions, as he may finde ſome good men in the Scriptures to have done: That becauſe he heares *Moſes* ſay to God, *Dele me, Blot my name out of the book of life*, Therefore he may ſay, God damne me, or I renounce God. It is not ſafe for a man to expoſe himſelf to a tentation, becauſe he hath ſeen another paſſe through it. Every man may know his own Byas, and to what ſin that diverts him: The beauty of the perſon, the opportunity of the place, the importunity of the party, being his Miſtreſſe, could not ſhake *Ioſephs* conſtancy. There is one ſuch example, of one that reſiſted a ſtrong tentation: But then there are in one place, two men together, that ſinned upon their own bodies, *Her* and *Onan*, then when no tentation was offered, nay when a remedy againſt tentation was miniſtred to them.

Numb. 11.18.

Gen. 46.12.

Some man may be chaſter in the Stews, then another in the Church; and ſome man will ſin more in his dreams, then another in his diſcourſe. Every man muſt know how much water his own veſſell draws, and not to think to ſaile over, whereſoever he hath ſeen another (he knows not with how much labour) ſhove over: No nor to adventure ſo far, as he may have reaſon to be confident in his own ſtrength: For though he may be ſafe in himſelf, yet he may ſin in another, if by his indiſcreete, and improvident example, another be ſcandalized. Chriſt was alwayes ſafe; *He was led of the Spirit*: of what ſpirit? his own Spirit: *Led* willingly *into the wilderneſſe, to be tempted of the devill.* No other man might do that; but he who was able to ſay to the Sun, *Siſte ſol*, was able to ſay to Satan, *Siſte Lucifer.* Chriſt in another place gave ſuch ſcope to his affections, and to others interpretations of his actions, that his friends and kinsfolks thought him mad, beſides himſelf: But all this while, Chriſt had his own actions, and paſſions, and their interpretations in his own power: he could do what he would. Here in our Text, Jeſus was troubled, and he groaned; and vehemently, and often, his affections were ſtirred: but as in a clean glaſſe, if water be ſtirred and troubled, though it may conceive a little light froth, yet it contracts no foulneſſe in that clean glaſſe, the affections of Chriſt were moved, but ſo: in that holy veſſell they would contract no foulneſſe, no declination towards inordinateneſſe. But then every Chriſtian is not a Chriſt; and therefore as he that would faſt forty dayes, as Chriſt did, might ſtarve; and he that would whip Merchants out of the Temple, as Chriſt did, might be knockt downe in the Temple; So he knowing his owne inclinations, or but the generall ill inclination of all mankind, as he is infected with Originall ſin, ſhould converſe ſo much with publicans and ſinners, might participate of their ſins. The rule is, we muſt avoid inordinateneſſe of affections; but when we come to examples of that rule, our ſelves well underſtood by our ſelves, muſt be our owne examples; for it is not alwaies good to go too far, as ſome good men have gone before.

Mat. 4.1.

*Non Apathes.*

Now though Chriſt were farre from both, yet he came nearer to an exceſſe of paſſion, then to an Indolencie, to a ſenſeleſneſſe, to a privation of naturall affections. Inordinateneſſe of affections may ſometimes make ſome men like ſome beaſts; but indolencie, abſence, emptineſſe, privation of affections, makes any man at all times, like ſtones, like dirt. *In noviſſimis*, ſaith S. *Peter*, In the laſt, that is, in the worſt dayes, in the dregs, and lees, and tartar of ſin, then ſhall come men, lovers of themſelves; and that is ill enough in man; for that is an affection peculiar to God, to love himſelfe. *Non ſpeciale vitium, ſed radix omnium vitiorum*, ſaies the Schoole in the mouth of *Aquinas*: ſelfe-love cannot be called a diſtinct ſin, but the roote of all ſins. It is true that *Juſtin Martyr* ſaies, *Philoſophanti finis eſt Deo aſſimilari*, The end of Chriſtian Philoſophy is to be wiſe like God; but not in this, to love our ſelves; for the greateſt ſin that ever was, and that upon which even the blood of Chriſt Jeſus hath not wrought, the ſin of Angels was that, *Similis ero Altiſſimo*, to be like God. To love our ſelves, to be ſatisfied in our ſelves, to finde an omni-ſufficiency in our ſelves, is an intruſion, an uſurpation upon God: And even God himſelfe who had that omni-ſufficiency in himſelfe, conceived a conveniency for his glory, to draw a Circumference about that Center, Creatures about himſelfe, and to ſhed forth lines of love upon all them, and not to love himſelfe alone. Selfe-love in man ſinks deep: but yet you ſee, the Apoſtle in his order, caſts the other ſin lower, that is, into a worſe place, *To be without naturall affections*.

S. *Auguſtine* extends theſe naturall affections, to Religious affections, becauſe they are naturall to a ſupernaturall man, to a regenerate man, who naturally loves thoſe, that are of the houſhold of the faithfull, that profeſſe the ſame truth of Religion: and not to be affected with their diſtreſſes, when Religion it ſelfe is diſtreſſed in them, is impietie. He extends theſe affections to Morall affections; the love of Eminent and Heroicall vertues in any man: we ought to be affected with the fall of ſuch men. And he extends them to civill affections, the love of friends; not to be moved in their behalfe, is argument enough that we doe not much love them.

For our caſe in the Text, Theſe men whom Jeſus found weeping, and wept with them, were none of his kindred: They were Neighbours, and Chriſt had had a converſation, and contracted a friendſhip in that Family; *He loved Martha, and her ſiſter, and Lazarus*, ſaies the Storie: and he would let the world ſee that he loved them: for ſo the Jewes argued that ſaw him weepe, *Behold how he loved them*; without outward declarations, who can conclude an inward love? to aſſure that, *Jeſus wept*.

V. 5.

V. 36.

*Lacryma.*

To an inordinateneſſe of affections it never came; to a naturall tenderneſſe it did; and ſo far as to teares; and then who needs be aſhamed of weeping? *Look away far from me, for I will weep bitterly*, ſayes Hieruſalem in *Eſay*. But *look upon me*, ſayes Chriſt in the Lamentations, *Behold and ſee if ever there were any ſorrow, any teares like mine*: Not like his in value, but in the roote as they proceeded from naturall affection, they were teares of imitation, and we may, we muſt weepe teares like his teares. They ſcourged him, they crowned him, they nailed him, they pierced him, and then blood came; but he ſhed teares voluntarily, and without violence: The blood came from their ill, but the teares from his owne good nature: The blood was drawne, the teares were given. We call it a childiſh thing to weepe, and a womaniſh; and perchance we meane worſe in that then in the childiſh; for therein we may meane falſhood to be mingled with weakneſſe. Chriſt made it an argument of his being man, to weepe, for though the lineaments of mans bodie, eyes and eares, hands and feet, be aſcribed to God in the Scriptures, though the affections of mans mind be aſcribed to him, (even ſorrow, nay Repentance it ſelfe, is attributed to God) I doe not remember that ever God is ſaid to have wept: It is for man. And when God ſhall come to that laſt Act in the glorifying of Man, when he promiſes, *to wipe all teares from his eyes*, what ſhall God have to doe with that eye that never wept?

He wept out of a naturall tenderneſſe in generall; and he wept now out of a particular occaſion. What was that? *Quia mortuus*, becauſe *Lazarus* was dead. We ſtride over many ſteps at once; waive many ſuch conſiderable circumſtances as theſe; *Lazarus* his friend was dead, therefore he wept, *Lazarus*, the ſtaffe and ſuſtentation of that family was dead, he upon whom his Siſters relied, was dead, therefore he wept. But I ſtop onely upon this one ſtep, *Quia mortuus*, that he was dead. Now a good man is not the worſe for dying, that is true and capable of a good ſenſe, becauſe he is eſtabliſhed in a better

A better world: but yet when he is gone out of this world he is none of us, he is no longer a man. The ſtronger opinion in the Schoole, is, That Chriſt himſelfe, when he lay dead in the grave, was no man. Though the Godhead never departed from the Carcaſſe, (there was no divorce of that Hypoſtaticall union) yet becauſe the Humane ſoule was departed from it, he was no man. *Hugo de S. Victor.* who thinks otherwiſe, that Chriſt was a man then, thinkes ſo upon a weak ground: He thinkes, that becauſe the ſoule is the form of man, the ſoul is man; and that therefore the ſoul remaining, the man remaines. But it is not the ſoule, but the union of the ſoul, that makes the man. The Maſter of the Sentences, *Peter Lombard*, that thinks ſo too, that Chriſt was then a man, thinkes ſo upon as weak a ground: He thinkes that it is enough to conſtitute a man, that there be a ſoul and body, though that ſoul and body be not united; but ſtill it is the union that makes the man: And therefore when he is diſunited, dead, he is none of us, he
B is no man; and therefore we weep how well ſoever he be. *Abraham* was loath to let go his wife, though the King had her: A man hath a naturall lothneſſe to let go his friend, though God take him to him.

S. *Auguſtine* ſayes, that he knew well enough, that his mother was in heaven; and S. *Ambroſe*, that he knew wel enough that his maſter *Theodoſius* the Emperor was in heaven, but becauſe they ſaw not in what ſtate they were, they thought that ſomething might be asked at Gods hands in their behalf; and ſo out of a humane and pious officiouſneſſe, in a devotion perchance indigeſted, uncocted, and retaining yet ſome crudities, ſome irreſolutions, they ſtrayed into prayers for them after they were dead. *Lazarus* his ſiſters made no doubt of their brothers ſalvation; they beleeved his ſoul to be in a good eſtate: And for his body, they told Chriſt, Lord we know that he ſhall riſe at the laſt day: And yet they wept.

C Here, in this world, we who ſtay, lack thoſe who are gone out of it: we know they ſhall never come to us; and when we ſhall go to them, whether we ſhall know them or no, we diſpute. They who think that it conduces to the perfection of happineſſe in heaven, that we ſhould know one another, think piouſly if they think we ſhall. For, as for the maintenance of publique peace, States, and Churches, may think diverſly in points of Religion, that are not fundamentall, and yet both be true and Orthodoxall Churches; ſo for the exaltation of private devotion in points that are not fundamentall, divers men may think diverſly, and both be equally good Chriſtians. Whether we ſhall know them there, or no, is problematicall and equall; that we ſhall not till then, is dogmaticall and certain: Therefore we weep. I know there are Philoſophers that will not let us weep, nor lament the death of any: And I know that in the Scriptures there are rules, and that there are inſtructions convayed in that example, that *David* left mourning as
D ſoon as the childe was dead; And I know that there are Authors of a middle nature, above the Philoſophers, and below the Scriptures, the Apocryphall books, and I know it is ſaid there, Comfort thy ſelfe, for thou ſhalt do him no good that is dead, *Et teipſum peſsimabis* (as the vulgat reads it) thou ſhalt make thy ſelf worſe and worſe, in the worſt degree. But yet all this is but of inordinate lamentation; for in the ſame place, the ſame Wiſe man ſayes, My Son, let thy tears fall down over the dead; weep bitterly and make great moane, as he is worthy. When our Saviour Chriſt had uttered his *conſummatum eſt*, all was finiſhed, and their rage could do him no more harm, when he had uttered his *In manus tuas*, he had delivered and God had received his ſoul, yet how did the whole frame of nature mourn in Eclipſes, and tremble in earth-quakes, and diſſolve and ſhed in pieces in the opening of the Temple, *Quia mortuus*, becauſe he was dead. Eccluſ. 38. 6.

Truly, to ſee the hand of a great and mighty Monarch, that hand that hath governE ed the civill ſword, the ſword of Juſtice at home, and drawn and ſheathed the forraigne ſword, the ſword of war abroad, to ſee that hand lie dead, and not be able to nip or fillipaway one of his own wormes (and then *Quis homo*, what man, though he be one of thoſe men, of whom God hath ſaid, *Ye are gods*, yet *Quis homo, what man is there that lives, and ſhall not ſee death?*) To ſee the brain of a great and religious Counſellor (and God bleſſe all from making, all from calling any great that is not religious) to ſee that brain that produced means to becalme guſts at Councell tables, ſtormes in Parliaments, tempeſts in popular commotions, to ſee that brain produce nothing but ſwarmes of wormes and no Proclamation to diſperſe them; To ſee a reverend Prelate that hath reſiſted Heretiques & Schiſmatiques all his life, fall like one of them by death, & perchance

be called one of them when he is dead. To re-collect all, to see great men made no men, to be sure that they shall never come to us, not to be sure, that we shall know them when we come to them, to see the Lieutenants and Images of God, Kings, the sinews of the State, religious Counsellors, the spirit of the Church, zealous Prelates, And then to see vulgar, ignorant, wicked, and facinorous men thrown all by one hand of death, into one Cart, into one common Tide-boate, one Hospitall, one Almeshouse, one Prison, the grave, in whose dust no man can say, This is the King, this is the Slave, this is the Bishop, this is the Heretique, this is the Counsellor, this is the Foole, even this miserable equality of so unequall persons, by so foule a hand, is the subject of this lamentation, even *Quia mortuus*, because *Lazarus* was dead, *Iesus wept*. A

*Quia non adhibita media.*

He wept even in that respect, *Quia mortuus*, and he wept in this respect too, *Quia non adhibita media*, because those means which in appearance might have saved his life, by his default were not used, for when he came to the house, one sister, *Martha* sayes to him, *Lord if thou hadst been here, my brother had not dyed*; and then the other sister, *Mary* sayes so too, *Lord if thou hadst been here, my brother had not dyed*: They all cry out, that he who only, only by comming, might have saved his life, would not come. Our Saviour knew in himself that he abstained to better purpose, and to the farther glory of God: for when he heard of his death, he said to his Disciples, *I am glad for your sakes that I was not there.* Christ had certain reserved purposes which conduced to a better establishing of their faith, and to a better advancing of Gods Kingdome, the working of that miracle. But yet because others were able to say to him, it was in you to have saved him, and he did not, even this *Quia non adhibita media*, affected him; and *Iesus wept*. B

*Etsi quatriduanus.*

He wept, *Etsi quatriduanus*, though they said unto him, *He hath been foure dayes dead, and stinkes.* Christ doth not say, there is no such matter, he doth not stink; but though he do, my friend shall not lack my help. Good friends, usefull friends, though they may commit some errors, and though for some misbehaviours they may stink in our nostrils, must not be derelicted, abandoned to themselves. Many a son, many a good heire, findes an ill ayre from his Father; his Fathers life stinkes in the nostrils of all the world, and he heares every where exclamations upon his Fathers usury, and extortion, and oppression: yet it becomes him by a better life, and by all other means to rectifie and redeem his Fathers fame. *Quatriduanus est*, is no plea for my negligence in my family; to say, My son, or my servant hath proceeded so far in ill courses, that now it is to no purpose to go about to reform him, because *Quatriduanus est*. *Quatriduanus est*, is no plea in my pastorall charge, to say that seducers, and practisers, and perswaders, and sollicitors for superstition, enter so boldly into every family, that now it is to no purpose to preach religious wariness, religious discretion, religious constancy. *Quatriduanus est*, is no plea for my Usury, for my Simony; to say, I do but as all the world doth, and hath used to do a long time. To preach there where reprehension of growing sin is acceptable, is to preach in season; where it is not acceptable, it is out of season; but yet we must preach in season, and out of season too. And when men are so refractary, as that they forbeare to heare, or heare and resist our preaching, we must pray; and where they dispise or forbid our praying, we must lament them, we must weep: *Quatriduanus erat*, *Lazarus* was far spent, yet *Iesus wept*. C D

*Etsi suscitandus.*

He wept, *Etsi suscitandus*; Though he knew that *Lazarus* were to be restored, and raised to life again: for as he meant to declare a great good will to him at last, so he would utter some by the way; he would do a great miracle for him, as he was a mighty God; but he would weep for him too, as he was a good natured man. Truly it is no very charitable disposition, if I give all at my death to others, if I keep all all my life to my self. For how many families have we seen shaked, ruined by this distemper, that though the Father mean to alien nothing of the inheritance from the Son at his death, yet because he affords him not a competent maintenance in his life, he submits his Son to an encumbring of his fame with ignominious shiftings, and an encumbring of the estate with irrecoverable debts. I may mean to feast a man plentifully at Christmas, and that man may starve before in Lent: Great persons may think it in their power to give life to persons and actions by their benefits, when they will, and before that will be up and ready, both may become incapable of their benefits. Jesus would not give this family, whom hee pretended to love, occasion of jealousie, of suspition, that he neglected them; and therefore though he came not presently to that great worke, which hee intended E

A tended at laſt, yet hee left them not comfortleſſe by the way; *Ieſus wept.*

And ſo (that we may reſerve ſome minutes for the reſt) we end this part, applying to every man that bleſſed exclamation of S. *Ambroſe*, *Ad monumentum hoc digneris accedere Domine Ieſu*, Lord Jeſus be pleaſed to come to this grave, to weep over this dead *Lazarus*, this ſoule in this body: And though I come not to a preſent riſing, a preſent deliverance from the power of all ſin, yet if I can feele the dew of thy teares upon me, if I can diſcern the eye of thy compaſſion bent towards me, I have comfort all the way, and that comfort will flow into an infallibility in the end.

And be this the end of this part, to which we are come by theſe ſteps. *Ieſus wept*, That as he ſhewed himſelf to be God, he might appeare to be man too: he wept not inordinately; but he came nearer exceſſe then indolency: He wept becauſe he was dead; and becauſe all means for life had not been uſed; he wept, though he were far ſpent; and
B he wept, though he meant to raiſe him again.

We paſſe now from his humane to his propheticall teares, from Jeſus weeping in contemplation of a naturall calamity fallen upon one family, *Lazarus* was dead, to his weeping in contemplation of a Nationall calamity foreſeen upon a whole people; Jeruſalem was to be deſtroyed. His former teares had ſome of the ſpirit of prophecy in them; for therefore ſayes *Epiphanius*, Chriſt wept there, becauſe he foreſaw how little uſe the Jews would make of that miracle, his humane teares were propheticall, and his propheticall teares are humane too, they riſe from good affections to that people. And therefore the ſame Author ſayes, That becauſe they thought it an uncomely thing for Chriſt to weep for any temporall thing, ſome men have expunged and removed that verſe out of S. *Lukes* Goſpell, That Jeſus when he ſaw that City, wept: But he is willing to be propoſed, and to ſtand for ever for an example of weeping in contemplation of pub-
C lique calamities; Therefore *Ieſus wept.* 2 Part.

He wept firſt, *Inter acclamationes*, in the midſt of the congratulations and acclamations of the people, then when the whole multitude of his Diſciples cried out, *Vivat Rex*, *Bleſſed be the King, that comes in the name of the Lord*, Jeſus wept. When *Herod* tooke to himſelfe the name of the Lord, when he admitted that groſſe flattery, *It is a God and not a man that ſpeakes*, It was no wonder that preſent occaſion of lamentation fell upon him. But in the beſt times, and under the beſt Princes, (firſt, ſuch is the naturall mutability of all worldly things; and then (and that eſpecially) ſuch is the infiniteneſſe, and enormouſneſſe of our rebellious ſin) then is ever juſt occaſion of feare of worſe, and ſo of teares. Every man is but a ſpunge, and but a ſpunge filled with teares: and whether you lay your right hand or your left upon a full ſpunge, it will weep. Whether God lay his left hand, temporall calamities, or his right hand, temporall proſperity; even that temporall pro-
D ſperity comes alwaies accompanied with ſo much anxiety in our ſelves, ſo much uncertainty in it ſelfe, and ſo much envy in others, as that that man who abounds moſt, that ſpunge ſhall weep. *Inter acclamationes.* Luke 19.38.

Jeſus wept, *Inter acclamationes*, when all went well enough with him; to ſhew the ſlipperineſſe of worldly happineſſe, and then he wept *Inter judicia*; then when himſelfe was in the act of denouncing judgements upon them, Jeſus wept; To ſhew with how ill a will he inflicted thoſe judgements, and that themſelves, and not he, had drawne thoſe judgements upon them. How often doe the Prophets repeat that phraſe, *Onus viſionis*, O the burden of the judgements that I have ſeene upon this, and this people! It was a burden that preſſed teares from the Prophet *Eſay*, *I will water thee with my teares*, Eſay 16.9.
*O Heſhbon*: when he muſt pronounce judgements upon her, he could not but weep over
E her. No Prophet ſo tender as Chriſt, nor ſo compaſſionate, and therefore he never takes rod into his hand, but with teares in his eyes. Alas, did God lack a footſtoole, that he ſhould make man only to tread and trample upon? Did God lack glory, and could have it no other way, but by creating man therefore, to afflict him temporally here, and eternally hereafter? whatſoever Chriſt weeps for in the way of his mercy, it is likely he was diſpleaſed with it in the way of his Juſtice: If he weep for it, he had rather it were not ſo. If then thoſe judgements upon Jeruſalem were only from his owne primary, and poſitive, and abſolute Decree, without any reſpect to their ſins, could he be diſpleaſed with his owne act, or weep and lament that which onely himſelfe had done? would God ask that queſtion of Iſrael, *Quare moriemini domus Iſrael?* why will you dye O houſe of Iſrael? if God lay open to that anſwer, We die therefore, becauſe you have killed us, Jeruſalem

ſalem would not judge her ſelfe, therefore Chriſt judged her; Jeruſalem would not weep for her ſelf, and therefore Jeſus wept; but in thoſe teares of his, he ſhewed, that he had rather her own teares had averted, and waſhed away thoſe judgements. A

*Cum appropinquavit.* He wept, *cum appropinquavit*, ſayes the Text there, *when Ieſus came near the City and ſaw it, then he wept*; not till then. If we will not come neare the miſeries of our brethren, if we will not ſee them, we will never weep over them, never be affected towards them. It was *cum ille*, not *cum illi*, when Chriſt himſelfe, not when his Diſciples, his followers, who could doe Jeruſalem no good, tooke knowledge of it. It was not *cum illi*, nor it was not *cum illa*, not when thoſe judgements drew neare; It is not ſaid ſo; neither is there any time limited in the Text, when thoſe judgements were to fall upon Jeruſalem; it is onely ſaid generally, indefinitely, theſe dayes ſhall come upon her. And yet Chriſt did not eaſe himſelfe upon that, that thoſe calamities were remote and farre off, but though they were ſo, and not to fall till after his death, yet he lamented future calamities then, then Jeſus wept. Many ſuch little Brookes as theſe fall into this River, the conſideration of Chriſts Propheticall teares; but let it be enough to have ſprinkled theſe drops out of the River; That Jeſus, though a private perſon, wept in contemplation of publique calamities; That he wept in the beſt times, fore-ſeeing worſe; That he wept in their miſeries, becauſe he was no Author of them: That he wept not till he tooke their miſeries into his conſideration: And he did weep a good time, before thoſe miſeries fell upon them. There remaine yet his third teares, his pontificall teares, which accompany his ſacrifice; Thoſe teares we called the Sea, but a Sea which muſt now be bounded with a very little ſand. B

*Non cum illi.*

3. Part. To ſaile apace through this Sea; theſe teares, the teares of his Croſſe, were expreſſed by that ineſtimable waight, the ſinnes of all the world. If all the body were eye, argues the Apoſtle in another place; why, here all the body was eye; every pore of his body made an eye by teares of blood, and every inch of his body made an eye by their bloody ſcourges. And if Chriſts looking upon *Peter*, made *Peter* weep, ſhall not his looking upon us here, with teares in his eyes, ſuch teares in ſuch eyes, ſprings of teares, rivers of teares, ſeas of teares make us weep too? *Peter* who wept under the waight of his particular ſin, wept bitterly: how bitterly wept Chriſt under the waight of all the ſins of all the world? In the firſt teares, Chriſts humane teares (thoſe we called a ſpring) we fetched water at one houſe, we condoled a private calamity in another; *Lazarus* was dead. In his ſecond teares, his Propheticall teares, wee went to the condoling of a whole Nation, and thoſe we called a River. In theſe third teares, his pontificall teares, teares for ſin, for all ſins (thoſe we call a Sea) here is *Mare liberum*, a Sea free and open to all; Every man may ſaile home, home to himſelfe, and lament his own ſins there. C

I am farre from concluding all to be impenitent, that doe not actually weep and ſhed teares; I know there are conſtitutions, complexions, that doe not afford them. And yet the worſt Epithet, which the beſt Poet could fixe upon *Pluto* himſelfe, was to call him *Illachrymabilis*, a perſon that could not weep. But to weep for other things, and not to weep for ſin, or if not to teares, yet not to come to that tenderneſſe, to that melting, to that thawing, that reſolving of the bowels which good ſoules feele; this is a ſponge (I ſaid before, every man is a ſponge) this is a ſponge dried up into a Pumice ſtone; the lightneſſe, the hollowneſſe of a ſponge is there ſtill; but (as the Pumice is) dried in the Ætnaes of luſt, of ambition, of other flames in this world. D

I have but three words to ſay of theſe teares of this weeping. What it is, what it is for, what it does; the nature, the uſe, the benefit of theſe teares, is all. And in the firſt, I forbeare to inſiſt upon S. *Baſils* Metaphor, *Lachryma ſudor animi male ſani*; Sin is my ſickneſſe, the blood of Chriſt Jeſus is my Bezar, teares is the ſweat that that produceth. I forbeare *Greg. Nyſſens* Metaphor too, *Lachryma ſanguis cordis defæcatus*; Teares are our beſt blood, ſo agitated, ſo ventilated, ſo purified, ſo rarified into ſpirits, as that thereby I become *Idem ſpiritus*, one ſpirit with my God. That is large enough, and imbraces all, which S. *Gregory* ſayes, That man weeps truly, that ſoul ſheds true teares, that conſiders ſeriouſly, firſt, *ubi fuit in innocentia*, the bleſſed ſtate which man was in, in his integrity at firſt, *ubi fuit*; and then conſiders, *ubi eſt in tentationibus*, the weak eſtate that man is in now, in the midſt of tentations, where, if he had no more, himſelf were tentation too much, *ubi eſt*; and yet conſiders farther, *ubi erit, in gehenna*, the inſupportable, and for all that, the inevitable, the irreparable, and for all that, undeterminable torments of hell, E

*ubi*

A *ubi erit*; and laſtly, *ubi non erit*, *in cœlis*, the unexpreſſible joy and glory which he loſes in heaven, *ubi non erit*, where he ſhall never be. Theſe foure to conſider ſeriouſly, where man was, where he is, where he ſhall be, where he ſhall never be, are foure ſuch Rivers, as conſtitute a Paradiſe. And as a ground may be a weeping ground, though it have no running River, no conſtant ſpring, no gathering of waters in it; ſo a ſoule that can poure out it ſelf into theſe religious conſiderations, may be a weeping ſoule, though it have a dry eye: This weeping then is but a true ſorrow, (that was our firſt) and then, what this true ſorrow is given us for, and that is our next Conſideration.

As water is in nature a thing indifferent, it may give life, (ſo the firſt living things that were, were in the water) and it may deſtroy life, (ſo all things living upon the earth, were deſtroyed in the water) but yet though water may, though it have done good and bad, yet water does now one good office, which no ill quality that is in it can equall, it waſhes our ſoules in Baptiſme; ſo though there be good teares and bad teares, teares that waſh away ſin, and teares that are ſin, yet all teares have this degree of good in them, that they are all ſome kinde of argument of good nature, of a tender heart; and the Holy Ghoſt loves to work in Waxe, and not in Marble. I hope that is but meerly Poeticall which the Poet ſaies, *Diſcunt lachrymare decenter*; that ſome ſtudy to weep with a good grace; *Quoq; volunt plorant tempore, quoq; modo*, they make uſe and advantage of their teares, and weep when they will. But of thoſe who weep not when they would, but when they would not, do half imploy their teares upon that for which God hath given them that ſacrifice upon ſin. God made the Firmament, which he called Heaven, after it had divided the waters: After we have diſtinguiſhed our teares, naturall from ſpirituall, worldly from heavenly, then there is a Firmament eſtabliſhed in us, then there is a heaven opened to us: and truly, to caſt Pearles before Swine, will ſcarce be better reſembled, then to ſhed teares which reſemble pearles for worldly loſſes. *Ad quid.*

B

C Are there examples of men paſſionately enamored upon age? or if upon age, upon deformity? If there be examples of that, are they not examples of ſcorn too? doe not all others laugh at their teares? and yet ſuch is our paſſionate doting upon this world. *Mundi facies*, ſayes S. *Auguſtine*, (and even S. *Auguſtine* himſelfe hath ſcarce ſaid any thing more pathetically) *tanta rerum tabi contrita, ut etiam ſpeciem ſeductionis amiſerit*: The face of the whole world is ſo defaced, ſo wrinkled, ſo ruined, ſo deformed, as that man might be truſted with this world, and there is no jealouſie, no ſuſpition that this world ſhould be able to miniſter any occaſion of tentation to man: *Speciem ſeductionis amiſit*. And yet, *Qui in ſeipſo aruit, in nobis floret*, ſayes S. *Gregory*, as wittily as S. *Auguſtine*, (as it is eaſie to be witty, eaſie to extend an Epigram to a Satyre, and a Satyre to an Invective, in declaiming againſt this world) that world which findes it ſelfe truly in an Autumne, in it

D ſelfe, findes it ſelfe in a ſpring, in our imaginations. *Labenti haremus*, ſayes that Father; *Et cum labentem ſiſtere non poſſumus, cum ipſo labimur*; The world paſſes away, and yet wee cleave to it; and when wee cannot ſtay it from paſſing away, wee paſſe away with it.

To mourne paſſionately for the love of this world, which is decrepit, and upon the deathbed, or immoderately for the death of any that is paſſed out of this world, is not the right uſe of teares. That hath good uſe which *Chryſologus* notes, that when Chriſt was told of *Lazarus* death, he ſaid he was glad; when he came to raiſe him to life, then hee wept: for though his Diſciples gained by it, (they were confirmed by a Miracle) though the family gained by it, (they had their *Lazarus* againe) yet *Lazarus* himſelfe loſt by it, by being re-impriſoned, re-committed, re-ſubmitted to the manifold incommodities of this world. When our Saviour Chriſt forbad the women to weepe for him, it was be-

E cauſe there was nothing in him, for teares to worke upon; no ſin: *Ordinem flendi docuit*, ſaies S. *Bernard*, Chriſt did not abſolutely forbid teares, but regulate and order their teares, that they might weepe in the right place, firſt for ſin. *David* wept for *Abſolon*; He might imagine, that he died in ſin, he wept not for the Child by *Bathſheba*, he could not ſuſpect ſo much danger in that. *Exitus aquarum*, ſaies *David*, *Rivers of waters ran downe from mine eyes*, why? *Quia illi*, *Becauſe they*, who are they? not other men, as it is ordinarily taken; but *Quia illi*, *Becauſe mine owne eyes* (ſo *Hilary*, and *Ambroſe*, and *Auguſt.* take it) *have not kept thy Lawes*: As the calamities of others, ſo the ſins of others may, but our owne ſins muſt be the object of our ſorrow. *Thou ſhalt offer to me*, ſaies God, *the firſt of thy ripe fruits, and of thy liquors*, as our Tranſlation hath it: The word in the Originall Pſal. 119. 136. Exod. 22. 29.

ginall is *Vedingnacha, lachrymarum*, and of thy teares: Thy first teares must be to God for sin: The second and third may be to nature and civility, and such secular offices. But *Liquore ad lippitudinem apto quisquamne ad pedes lavandos abutetur?* It is S. *Chrysostomes* exclamation and admiration, will any wash his feet in water for sore eyes? will any man embalme the Carcasse of the world, which he treads under foote, with those teares which should embalme his soule? Did *Ioseph* of Arimathea bestow any of his perfumes (though he brought a superfluous quantity, a hundred pound waight for one body) yet did he bestow any upon the body of either of the Thieves? Teares are true sorrow, that you heard before; True sorrow is for sin, that you have heard now; All that remaines is how this sorrow works, what it does. A

*Quid operantur.* The Fathers have infinitely delighted themselves in this descant, the blessed effect of holy teares. He amongst them that remembers us, that in the old Law all Sacrifices were washed, he meanes, That our best sacrifice, even prayer it selfe, receives an improvement, a dignity, by being washed in teares. He that remembers us, that if any roome of our house be on fire, we run for water, meanes that in all tentations, we should have recourse to teares. He that tels us, that money being put into a bason, is seene at a farther distance, if there be water in the bason, then if it be emptie, meanes also, that our most pretious devotions receive an addition, a multiplication by holy teares. S. *Bernard* meanes all that they all meane in that, *Cor lachrymas nesciens durum, impurum*, A hard heart is a foule heart. Would you shut up the devill in his owne channell, his channell of brimstone, and make that worse? S. *Hierom* tels the way, *Plus tua lachryma, &c.* Thy teares torment him more then the fires of hell; will you needs have holy water? truly, true teares are the holiest water. And for Purgatory, it is liberally confessed by a Jesuit, *Non minùs efficax, &c.* One teare will doe thee as much good, as all the flames of Purgatory. We have said more then once, that man is a spunge; And in *Codice scripta*, all our sins are written in Gods Booke, saies S. *Chrysostome*: If there I can fill my spunge with teares, and so wipe out all my sins out of that Book, it is a blessed use of the Spunge. B C

Mend ezz. in 1. Sam.

I might stand upon this, the manifold benefits of godly teares, long: so long, as till you wept, and wept for sin; and that might be very long. I contract all to this one, which is all: To how many blessednesses must these teares, this godly sorrow reach by the way, when as it reaches to the very extreme, to that which is opposed to it, to Joy? for godlie sorrow is Joy. The words in *Iob* are in the Vulgat, *Dimitte me ut plangam dolorem meum: Lord spare me a while that I may lament my lamentable estate*: and so ordinarily the Expositors that follow that Translation, make their use of them. But yet it is in the Originall, *Lord spare me a while, that I may take comfort*: That which one cals *lamenting*, the other calls *rejoycing*: To conceive true sorrow and true joy, are things not onely contiguous, but continuall; they doe not onely touch and follow one another in a certaine succession, Joy assuredly after sorrow, but they consist together, they are all one, Joy and Sorrow. *My teares have beene my meat day and night*, saies *David*: not that he had no other meate, but that none relisht so well. It is a Grammaticall note of a Jesuit, (I doe not tell you it is true; I have almost told you that it is not true, by telling you whose it is, but that it is but a Grammaticall note) That when it is said *Tempus cantus, The time of singing is come*, it might as well be rendred out of the Hebrew, *Tempus plorationis, The time of weeping is come*; And when it is said, *Nomini tuo cantabo, Lord I will sing unto thy Name*, it might be as well rendred out of the Hebrew, *Plorabo, I will weepe, I will sacrifice my teares unto thy Name*. So equall, so indifferent a thing is it, when we come to godly sorrow, whether we call it sorrow or joy, weeping or singing. D

Iob 10. 20.

Psal. 42. 3.

Mendoza.

Cant. 2. 12.

2 Sam. 22. 50.

To end all, to weep for sin is not a damp of melancholy, to sigh for sin, is not a vapour of the spleene, but as *Monicaes* Confessor said still unto her, in the behalfe of her Son S. *Augustine, filius istarum lachrymarum*, the son of these teares cannot perish; so wash thy selfe in these three examplar bathes of Christs teares, in his humane teares, and be tenderly affected with humane accidents, in his Propheticall teares, and avert as much as in thee lieth, the calamities imminent upon others, but especially in his pontificall teares, teares for sin, and I am thy Confessor, *non ego, sed Dominus*; not I, but the spirit of God himself is thy Confessor, and he absolves thee, *filius istarum lachrymarum*, the soule bathed in these teares cannot perish: for this is *trina immersio*, that threefold dipping which was used in the Primitive Church in baptisme. And in this baptisme, thou takest a new Christian name, thou who wast but a Christian, art now a regenerate Christian; and as E

*Naaman*

A *Naaman* the Leper came cleaner out of Jordan, then he was before his leproſie, (for his fleſh came as the fleſh of a child) ſo there ſhall be better evidence in this baptiſme of thy repentance, then in thy firſt baptiſme; better in thy ſelf, for then thou hadſt no ſenſe of thy own eſtate, in this thou haſt: And thou ſhalt have better evidence from others too; for howſoever ſome others will diſpute, whether all children which dye after Baptiſme, be certainly ſaved or no, it never fell into doubt or diſputation, whether all that die truely repentant, be ſaved or no. Weep theſe teares truly, and God ſhall performe to thee, firſt that promiſe which he makes in *Eſay*, *The Lord ſhall wipe all teares from thy face*, Eſay 25.
all that are fallen by any occaſion of calamity here, in the militant Church; and he ſhall performe that promiſe which he makes in the Revelation, *The Lord ſhall wipe all teares* Revel. 7. 17.
*from thine eyes*, that is, dry up the fountaine of teares; remove all occaſion of teares hereafter, in the triumphant Church.

B a very good sermon in spite of your unthankfulness. 24 May 1626

# SERMON XVII.
## *Preached at* VVhite-hall, *March* 4. 1624.

MAT. 19. 17.

*And he ſaid unto him, Why calleſt thou me Good? There is none Good but One; that is, God.*

C THat which God commanded by his Word, to be done at ſome times (that we ſhould humble our ſoules by faſting) the ſame God commands by his Church, to be done now: In the Scriptures you have *Præceptum*, The thing it ſelf, What; In the Church, you have the *Nunc*, The time, When. The Scriptures are Gods Voyce; The Church is his Eccho; a redoubling, a repeating of ſome particular ſyllables, and accents of the ſame voice. And as we harken with ſome earneſtneſſe, and ſome admiration at an Eccho, when perchance we doe not underſtand the voice that occaſioned that Eccho; ſo doe the obedient children of God apply themſelves to the Eccho of his Church, when perchance otherwiſe, they would leſſe underſtand the voice of God, in his Scriptures, if that voice were not ſo redoubled unto them. This faſting then, thus enjoyned by God, for the generall, in his Word, and
D thus limited to this Time, for the particular, in his Church, is indeed but a continuation of a great Feaſt: Where, the firſt courſe (that which we begin to ſerve in now) is Manna, food of Angels, plentifull, frequent preaching; but the ſecond courſe, is the very body and blood of Chriſt Jeſus, ſhed for us, and given to us, in that bleſſed Sacrament, of which himſelfe makes us worthy receivers at that time. Now, as the end of all bodily eating, is Aſſimilation, that after all other concoctions, that meat may be made *Idem corpus*, the ſame body that I am; ſo the end of all ſpirituall eating, is Aſſimilation too, That after all Hearing, and all Receiving, I may be made *Idem ſpiritus cum Domino*, the ſame ſpirit, that my God is: for, though it be good to Heare, good to Receive, good to Meditate, yet, (if we ſpeake effectually, and conſummatively) why call we theſe good? there is nothing good but One, that is, Aſſimilation to God; In which perfect and conſummative ſenſe, Chriſt ſaies to this Man, in this Text, *Why calleſt thou me good? there is*
E *none good but one, that is God.*

The words are part of a Dialogue, of a Conference, betweene Chriſt, and a man who *Diviſio.*
propoſed a queſtion to him; to whom Chriſt makes an anſwer by way of another queſtion, *Why calleſt thou me good, &c.* In the words, and by occaſion of them, we conſider the Text, the Context, and the Pretext: Not as three equall parts of the Building; but the Context, as the ſituation and Proſpect of the houſe, The Pretext, as the Acceſſe and entrance to the houſe, And then the Text it ſelfe, as the Houſe it ſelfe, as the body of the building: In a word, In the Text, the Words; In the Context, the Occaſion of the words; In the Pretext, the Pretence, the purpoſe, the diſpoſition of him who gave the occaſion.

We

1 Part. Context.

We begin with the Context; the ſituation, the proſpect; how it ſtands, how it is butted, how it is bounded; to what it relates, with what it is connected. And in that, we are no farther curious, but onely to note this, that the Text ſtands in that Story, where a man comes to Chriſt, inquires the way to Heaven, beleeves himſelfe to be in that way already, and (when he heares of nothing, but keeping the Commandements) beleeves himſelfe to be far gone in that way; But when he is told alſo, that there belongs to it a departing with his Riches, his beloved Riches, he breakes off the conference, he ſeparates himſelfe from Chriſt; for, (ſaies the Story) *This Man had great poſſeßions.* And to this purpoſe, (to ſeparate us from Chriſt) the pooreſt amongſt us, hath great poſſeſſions. He that ſtarves, as well as he that ſurfets, he that lies in the ſpitting places, and excrementall corners of the ſtreets, as well as he that ſits upon carpets, in the Region of perfumes, he that is ground and trod to durt, with obloquie, and contempt, as well as he that is built up every day, a ſtory and ſtory higher with additions of Honour, Every man hath ſome ſuch poſſeſſions as poſſeſſe him, ſome ſuch affections as weigh downe Chriſt Jeſus, and ſeparate him from Him, rather then from thoſe affections, thoſe poſſeſſions. Scarce any ſinner but comes ſometimes to Chriſt, in the language of the man in this Text, *Good Maſter what good thing ſhall I do, that I may have eternall life?* And if Chriſt would go no farther with ſuch men, but to ſay to the Adulterer, Do not thou give thy money to uſury; no more to the penurious Uſurer, but, Do not thou waſt thy ſelfe in ſuperfluous and expenſive feaſting; If Chriſt would proceed no farther, but to ſay to the needy perſon, that had no money, Do not thou buy preferment; or to the ambitious perſon that ſoares up after all, Do not thou forſake thy ſelfe, deject thy ſelfe, undervalue thy ſelfe, In all theſe caſes, the Adulterer and the Uſurer, The needy and the ambitious man, would all ſay with the man in the Text, *All theſe things have we done from our youth.* But when Chriſt proceeds to a *Vade, & vende*, to depart with their poſſeſſions, that which they poſſeſſe, that which poſſeſſes them, this changes the caſe.

There are ſome ſins ſo rooted, ſo riveted in men, ſo incorporated, ſo conſubſtantiated in the ſoule, by habituall cuſtome, as that thoſe ſins have contracted the nature of Ancient poſſeſſions. As men call Manners by their names, ſo ſins have taken names from men, and from places; *Simon Magus* gave the name to a ſin, and ſo did *Gehazi*, and *Sodom* did ſo: There are ſins that run in Names, in Families, in Blood; Hereditary ſins, entailed ſins; and men do almoſt prove their Gentry by thoſe ſins, and are ſcarce beleeved to be rightly borne, if they have not thoſe ſins; Theſe are great poſſeſſions, and men do much more eaſily part with Chriſt, then with theſe ſins. But then there are leſſe ſins, light ſins, vanities; and yet even theſe come to poſſeſſe us, and ſeparate us from Chriſt. How many men neglect this ordinary meanes of their Salvation, the comming to theſe Exerciſes, not becauſe their undoing lyes on it, or their diſcountenancing; but meerely out of levity, of vanity, of nothing; they know not what to do elſe, and yet do not this. You heare of one man that was drowned in a veſſell of Wine; but how many thouſands in ordinary water? And he was no more drowned in that precious liquor, then they in that common water. A gad of ſteele does no more choake a man, then a feather, then a haire; Men periſh with whiſpering ſins, nay with ſilent ſins, ſins that never tell the conſcience they are ſins, as often as with crying ſins: And in hell there ſhall meet as many men, that never thought what was ſin, as that ſpent all their thoughts in the compaſſing of ſin; as many, who in a ſlack inconſideration, never caſt a thought upon that place, as that by ſearing their conſcience, overcame the ſenſe and feare of the place. Great ſins are great poſſeſſions; but levities and vanities poſſeſſe us too; and men had rather part with Chriſt, then with any poſſeſſions; which is all we will note out of this firſt part, The Context, the ſituation, and proſpect of the houſe, the coherence and connexion of the Text.

2 Part. Pretext.

The ſecond part, is the pretext; that is the pretenſe, the purpoſe, the diſpoſition of him that moved this queſtion to Chriſt, and occaſioned this anſwer. Upon which we make this ſtop, becauſe it hath been variouſly apprehended by the Expoſitors; for ſome think he came in an humble diſpoſition to learn of Chriſt, and others think he came in a Phariſaicall confidence in himſelf, with which *Epiphanius* firſt, and then S. *Ierome* charge him. But in ſuch doubtful caſes in other mens actions, when it appeares not evidently, whether it were well, or ill done, where the balance is eaven, alwayes put you in your charity, and that will turne the ſcale the beſt way. Things which are in themſelves, but miſ-interpretable, doe not you preſently miſ-interpret, you allow ſome graines to your gold, before you

A you call it light: allow ſome infirmities to any man, before you call him ill. For this man in the Text, *venit*, ſayes this Euangeliſt, he came to Chriſt, he came of himſelfe. S. *Peter* himſelf came not ſo, S. *Peter* came not, till his brother *Andrew* brought him: none of the twelve Apoſtles came to Chriſt ſo, they came not, till Chriſt called them: Here, we heare of no calling, no inviting, no mention of any motion towards him, no intimation of any intimation to him, and yet he came. Bleſſed are they that come to Chriſt Jeſus, before any collaterall reſpects draw them, before the Laws compell them, before calamities drive them to him: He onely comes hither, that comes voluntarily, and is glad he is here; He that comes ſo, as that he had rather he were away, is not here. *Venit*, ſayes our Euangeliſt, of this man: And then, ſayes S. *Mark*, handling the ſame ſtory, *Venit procurrens*, *He came running*. *Nicodemus* came not ſo, *Nicodemus* durſt not avow his comming, and therefore he came creeping, and he came ſoftly, and he came ſeldome, B and he came by night. Mark. 10. 17.

Bleſſed are they who make haſte to Chriſt, and publiſh their zeale to the encouragement of others: For, let no man promiſe himſelf a religious conſtancy in the time of his triall, that doth not his part in eſtabliſhing the religious conſtancy of other men. Of all proofes, Demonſtration is the powerfulleſt: when I have juſt reaſon to think my ſuperiours would have it thus, this is Muſique to my ſoul; When I heare them ſay they would have it thus, this is Rhetorique to my ſoule; When I ſee their Laws enjoyne it to be thus, this is Logick to my ſoul; but when I ſee them actually, really, clearely, conſtantly do thus, this is a Demonſtration to my ſoule, and Demonſtration is the powerfulleſt proofe: The eloquence of inferiours is in words, the eloquence of ſuperiours is in action.

He came to Chriſt; hee ran to him; and when he was come, as S. *Mark* relates it, *He fell upon his knees to Chriſt*. He ſtood not then Phariſaically upon his own legs, his C own merits, though he had been a diligent obſerver of the Commandements before. Bleſſed are they, who bring the teſtimony of a former zeale to Gods ſervice, and yet make that no excuſe for their preſent, or future ſlacknеſſe; The benefit of our former goodneſſe is, that that enables us to be the better ſtill: For, as all example is powerfull upon us, ſo our own example moſt of all; in this caſe we are moſt immediately bound by our ſelves; ſtill to be ſo good, as we our ſelves have been before: There was a time when I was nothing; but there ſhall never be any time, when I ſhall be nothing; and therefore I am moſt to reſpect the future. The good ſervices that a man hath done to God by pen, or ſword, are wings, and they exalt him if he would go forward; but they are waights and depreſſe him, and aggravate his condemnation, if his preſumption upon the merit of thoſe former ſervices, retard him for the future. This man had done well, but he ſtood not upon that; he kneeled to Chriſt, and he ſaid to him, *Magiſter bone*, D *Good maſter*. He was no ignorant man, and yet he acknowledged that he had ſomewhat more to learn of Chriſt, then he knew yet. Bleſſed are they that inanimate all their knowledge, conſummate all in Chriſt Jeſus. The Univerſity is a Paradiſe, Rivers of knowledge are there, Arts and Sciences flow from thence. Counſell Tables are *Horti concluſi*, (as it is ſaid in the Canticles) *Gardens that are walled in*, and they are *Fontes ſignati*, *Wells that are ſealed up*; bottomleſſe depths of unſearchable Counſels there. But thoſe *Aquæ quietudinum*, which the Prophet ſpeaks of, *The waters of reſt*, they flow *à magiſtro bono*, from this good maſter, and flow into him again; All knowledge that begins not, and ends not with his glory, is but a giddy, but a vertiginous circle, but an elaborate and exquiſite ignorance. He would learn of him, and what? *Quid boni faciam*, What good thing ſhall I do? Still he refers to the future; to do as well as to have done: and ſtill to be doing ſo. Bleſſed are they that bring their knowledge into practiſe; and bleſſed again, E that crown their former practiſe with future perſeverance.

This was his diſpoſition that came; His, though he were a yong man; (for ſo he is ſaid to be, in the 22. ver.) and yong men are not often ſo forward in ſuch wayes. I remember one of the Panegyriques celebrates & magnifies one of the Romane Emperors for this, That he would marry when he was yong; that he would ſo ſoon confine and limit his pleaſures, ſo ſoon determine his affections in one perſon. When a yong man comes to Chriſt, Chriſt receives him with an extraordinary welcome; well intimated in that, that that diſciple whom Chriſt loved moſt, came to him yongeſt. He came though he were yong; and he came though he were *Vnus è principibus*, (for ſo he is qualified in S. *Luke*) A principall man, a great man; as we tranſlate it, *One of the Rulers*: Luke 18. 18.

for

for ſo he is a reall and a perſonall anſwer and inſtance to that ſcornfull queſtion of the Phariſees, *Nunquid è principibus, Do any of the Rulers*, any great men, *beleeve in Chriſt?* A
1 Cor. 1. 26. It is true that the Holy Ghoſt doth ſay, *Non multi nobiles*, few noble men come to heaven. Not out of *Panigorola*, the Biſhop of Aſti, his reaſon, *Pauci quia pauci*, There cannot come many noble men to heaven, becauſe there are not many upon earth; for many times there are many. In calme and peaceable times, the large favours of indulgent Princes, in active and ſtirring times, the merit and the fortune of forward men, do often enlarge the number. But ſuch is often the corrupt inordinateneſſe of greatneſſe, that it only carries them ſo much beyond other men, but not ſo much nearer to God; It only ſets men at a farther, not God at a nearer diſtance to them; but becauſe they are come to be called gods, they think they have no farther to go to God, but to themſelves. But
1 King. 20. 28. *God is the God of the Mountains, as well as of the Valleyes:* Great and ſmall are equall, and
Eſay 40. 12. equally nothing in his ſight: for, when all the world is *In pugillo, in Gods fiſt*, (as the Prophet ſpeaks) who can ſay then, This is the Ant, this is the Elephant? Our converſation ſhould be in heaven; and if we look upon the men of this world, as from heaven, as if we looked upon this world it ſelf, from thence, the hils would be no hils, but all one flat and equall plain; ſo are all men, one kinde of duſt. Records of nobility are only from the book of Life, and your preferment is your intereſt in a place at the right hand of God. But yet, when thoſe men whom God hath raiſed in this world, take him in their armes, and raiſe him too, though God cannot be exalted above himſelf, yet he is content to call this a raiſing, and to thank them for it. Therefore when this man, a man of this rank
Mar. 10. 21. came to him, *Ieſus beheld him*, ſayes the Goſpell, *and he loved him, and he ſaid, One thing thou lackeſt*; God knows, he lacked many things; but becauſe he had that one, zeale to him, Chriſt doth not reproach to him his other defects: God pardons great men many errors, for that one good affection, a generall zeale to his glory, and his cauſe. C

His diſpoſition then, (though it have ſeemed ſuſpitious, and queſtionable to ſome) was ſo good, as that it hath afforded us theſe good conſiderations. If it were not ſo good as theſe circumſtances promiſe, yet it affords us another as good conſideration, That how bad ſoever it were, Chriſt Jeſus refuſed him not, when he came to him. When he enquired of Chriſt after ſalvation, Chriſt doth not ſay, There is no ſalvation for thee, thou Viper, thou Hypocrite, thou Phariſee, I have locked an iron doore of predeſtination between ſalvation and thee; when he enquired of him, what he ſhould do to be ſure of heaven, Chriſt doth not ſay, There is no ſuch art, no ſuch way, no ſuch aſſurance here; but you muſt look into the eternall decree of Election firſt, and ſee whether that ſtand for you or no: But Chriſt teaches him the true method of this art: for, when he ſayes to him, *Why calleſt thou me good? There is none good but God*, he only directs him in the way to that end, which he did indeed, or pretended to ſeek. And this direction of his, this D
method is our third part; In which, (having already ſeen in the firſt, the Context) the ſituation and proſpect of the houſe, that is, the coherence and occaſion of the words, And in the ſecond, (the Pretext) the acceſſe and entrance to the houſe, that is, the pretenſe and purpoſe of him that occaſioned the words, you may now be pleaſed to look farther into the houſe it ſelf, and to ſee how that is built; that is, by what method Chriſt builds up, and edifies this new diſciple of his; which is the principall ſcope and intention of the Text, and that, to which all the reſt did ſomewhat neceſſarily prepare the way.

3. Part. Our Saviour Chriſt thus undertaking the farther rectifying of this thus diſpoſed diſciple, by a faire method leads him to the true end; Good ends, and by good wayes, conſummate goodneſſe. Now Chriſts anſwer to this man is diverſly read: We reade it, (as you have heard) *why calleſt thou me good?* The vulgat Edition in the Romane Church, reads it thus, *Quid me interrogas de bono? Why doſt thou queſtion me concerning goodneſſe?* E
Which is true? That which anſwers the Originall; and it can admit no queſtion, but that ours doth ſo. But yet, *Origen*, to be ſure, in his eighth Tractate upon this Goſpell, reads it both wayes: And S. *Auguſtine*, in his 63. Chap. of the ſecond book *De conſenſu Evangeliſtarum*, thinks it may very well be beleeved, that Chriſt did ſay both: That when this man called him *good maſter*, Chriſt ſaid then, *There was none good but God*; and that when this man asked him, *what good thing he ſhould do*, then Chriſt ſaid, *Why doſt thou ask me, me whom thou thinkeſt to be but a meere man, what is goodneſſe? There is none good but God*; If thou look to underſtand goodneſſe from man, thou muſt look out ſuch a man as is God too. So that this was Chriſts method, by theſe holy inſinuations,

A ſinuations, by theſe approaches, and degrees, to bring this man to a knowledge, that he was very God, and ſo the Meſſias that was expected. *Nihil eſt falſitas, niſi cum eſſe putatur, quod non eſt:* All error conſiſts in this, that we take things to be leſſe or more, other then they are. Chriſt was pleaſed to redeem this man from this error, and bring him to know truly what he was, that he was God. Chriſt therefore doth not rebuke this man, by any denying that he himſelf was good; for Chriſt doth aſſume that addition to himſelf, *I am the good Shepheard.* Neither doth God forbid, that thoſe good parts which are in men, ſhould be celebrated with condigne praiſe. We ſee that God, as ſoon as he ſaw that any thing was good, he ſaid ſo, he uttered it, he declared it, firſt of the Light, and then of other creatures: God would be no author, no example of ſmothering the due praiſe of good actions. For, ſurely that man hath no zeale to goodneſſe in himſelf, that affords no praiſe to goodneſſe in other men. Auguſt.

B But Chriſts purpoſe was alſo, that this praiſe, this recognition, this teſtimony of his goodneſſe, might be carried higher, and referred to the only true author of it, to God. So the Prieſts and the Elders come to *Iudith*, and they ſay to her, Thou art the exaltation of Jeruſalem, thou art the great glory of Iſrael, thou art the rejoycing of our Nation, thou haſt done all theſe things by thy hand; And all this was true of *Iudith*, and due to *Iudith*; and ſuch recognitions, and ſuch acclamations God requires of ſuch people, as have received ſuch benefits by ſuch inſtruments: For as there is Treaſon, and petty-treaſon, ſo there is Sacriledge, and petty-ſacriledge; and petty-ſacriledge is to rob Princes and great perſons of their juſt praiſe. But then, as we muſt confer this upon them, ſo muſt they, and we, and all transfer all upon God: for ſo *Iudith* proceeds there, with her Prieſts and Elders, Begin unto my God, with Timbrels, ſing unto the Lord with Cymbals, exalt him, and call upon his name. So likewiſe *Elizabeth* magnifies the bleſſed Judith 15.8.

C Virgin *Mary*, *Bleſſed art thou amongſt women:* And this was true of her, and due to her; and ſhe takes it to her ſelf, when ſhe ſayes there, *From henceforth all Generations ſhall call me bleſſed*; but firſt, ſhe had carried it higher, to the higheſt, *My ſoule doth magnifie the Lord, and my ſpirit doth rejoyce in God my Saviour.* In a word, Chriſt forbids not this man to call him good, but he directs him to know in what capacity that attribute of goodneſſe belonged to him, as he was God: That when this man beleeved before that Chriſt was good, and learnt from him now, that none was good but God, he might by a farther concoction, a farther rumination, a farther meditation of this, come in due time to know that Chriſt was God; And this was his Method. Luke 1.42.

Now this leads us into two rich and fragrant fields; this ſets us upon the two Hemiſpheares of the world; the Weſtern Hemiſpheare, the land of Gold, and Treaſure, and the Eaſtern Hemiſpheare, the land of Spices and Perfumes; for this puts us upon both

D theſe conſiderations, firſt, That nothing is Eſſentially good, but God, (and there is the land of Gold, centricall Gold, viſcerall Gold, gremiall Gold, Gold in the Matrice and womb of God, that is, Eſſentiall goodneſſe in God himſelf) and then upon this conſideration too, That this Eſſentiall goodneſſe of God is ſo diffuſive, ſo ſpreading, as that there is nothing in the world, that doth not participate of that goodneſſe; and there is the land of Spices and Perfumes, the dilatation of Gods goodneſſe. So that now both theſe propoſitions are true, Firſt, That there is nothing in this world good, and then this alſo, That there is nothing ill: As, amongſt the Fathers, it is in a good ſenſe, as truly ſaid, *Deus non eſt Ens, Deus non eſt ſubſtantia*, God is no Eſſence, God is no ſubſtance, (for feare of impriſoning God in a predicament) as it is ſaid by others of the Fathers, that there is no other Eſſence, no other Subſtance but God.

Firſt then, there is nothing good but God: neither can I conceive any thing in God,

E that concerns me ſo much as his goodneſſe; for, by that I know him, and for that I love him. I know him by that, for, as *Damaſcen* ſayes, *primarium Dei nomen, Bonitas*, Gods firſt name, that is, the firſt way by which God notified himſelf to man, was Goodneſs; for out of his goodneſſe he made him. His name of Jehova we admire with a reverence; but we cannot expreſſe that name: not only not in the ſignification of it, but not confidently, not aſſuredly in the ſound thereof; we are not ſure that we ſhould call it Jehova; not ſure that any man did call it Jehova a hundred yeares agoe. But, *ineffabili dulcedine teneor cum audio, Bonus Dominus*; I am, not tranſported with aſtoniſhment, as at his name of Jehova, but repleniſhed with all ſweetneſſe, eſtabliſhed with all ſoundneſſe, when I hear of my God in that name, my good God. By that I know him, and for that I love him: For, Auguſt.

the object of my understanding is truth; but the object of my love, my affection, my desire, is goodnesse. If my understanding be defective, in many cases, faith will supply it; if I beleeve it, I am as well satisfied, as if I knew it; but nothing supplies, nor fills, nor satisfies the desire of man, on this side of God; Every man hath something to love, and desire, till he determine it in God; because God only hath *Imminuibilem bonitatem*, as they render *Dyonisius* the Areopagite, an inexhaustible goodnesse; a sea that no land can suck in, a land that no sea can swallow up, a forrest that no fire can waste, a fire that no water can quench. He is so good, goodnesse so, as that he is *Causa bonorum, & qua in nos, & qua in nobis*, the cause of all good either received by us, or conceived in us; of all, either prepared externally for us, or produced internally in us. In a word, he is *Bonum cætera bona colorans, & amabilia reddens*, it is his goodnesse, that gilds and enamels all the good persons, or good actions in this world. There is none good but God; and *quale bonum ille*, sayes that Father, what kinde of goodnesse God is, this doth sufficiently declare, *Quòd nulli ab eo recedenti bene sit*, That no man that ever went from him, went by good way, or came to good end; There is none good but God; there is centricall, viscerall, gremiall gold, goodnesse in the roote, in the tree of goodnesse, God.

Aug.

Idem.

Now, *Arbor bona, bonos fructus*, sayes Christ; *If the tree be good, the fruit is good too.* The tree is God; What are the fruits of this tree? What are the off-spring of God? S. *Ambr.* tells us, *Angeli & homines, & virtutes eorum*; Angels and men, and the good parts, and good actions of Angels and men, are the fruit of this tree, they grow from God. Angels, as they fell, *Adam*, as he fell, the sins of Angels and men, are not fruits of this tree, they grow not radically, not primarily from God. *Nihil in se habet Deus semi-plenum*, saies *Damascen*: God is no half-god, no fragmentary God; he is an intire God, and not made of remnants; not good only so, as that he hath no roome for ill in himself, but good so too, as that he hath no roome for any ill will towards any man; no mans damnation, no mans sin, growes radically from this tree. When God had made all, sayes *Tertullian*, he blessed all; *Maledicere non norat, quia nec malefacere*, saies he: God could no more meane ill, then doe ill; God can no more make me sin, then sin himself. It is the foole that saies, There is no God, saies *David*; And it is the other foole, sayes S. *Basil*, that saies, God produces any ill; *par precii scelus, quia negat Deum bonum*; It is as impiously done, to deny God to be intirely good, as to deny him to be God. For, we see the *Manichees*, and the *Marcionites*, and such other Heretiques in the Primitive Church, would rather admit, and constitute two Gods, a good God, and a bad God, then be drawn to think, that he that was the good God indeed, could produce any ill of himself, or meane any ill to any man, that had done none.

And therefore even from *Plato* himself, some Christians might learn more moderation in expressing themselves in this point; *Plato* sayes, *Creavit quia bonus*, therefore did God create us, that he might be good to us; and then he addes, *Bono nunquam inest invidia*, certainly that God, that made us out of his goodnesse, does not now envy us that goodnesse which he hath communicated to us; certainly he does not wish us worse, that so he might more justly damne us, and therefore compell us, by any positive decree, to sin, to justifie his desire of damning us: Much lesse did this good God hate us, or meane ill to us, before he made us, and made us only therefore, that he might have glory in our destruction. There is nothing good but God, there is nothing but goodnesse in God.

How abusively then doe men call the things of this world, Goods? They may as well call them (so they do in their hearts) Gods, as Goods: *for there is none good but God.* But how much more abusively do they force the world, that call them *Bona quia beant*, Goods because they make us good, blessed, happy? In which sense, *Seneca* uses the word shrewdly, *Insolens malum beata uxor*, a good wife, a blessed wife, sayes he, that is, a wife that brings a great estate, is an insolent mischiefe. If we doe but cast our eye upon that title in the Law, *Bonorum*, and *De bonis*, of Goods, we shall easily see, what poor things they make shift to cal Goods. And if we consider (if it deserve a consideration) how great a difference their Lawyers make (*Baldus* makes that, and others with him) between *Bonorum possessio*, and *possessio bonorum*, that one should amount to a right and propriety in the goods, and the other but to a sequestration of such goods, we may easily see, that they can scarce tell what to call, or where to place such Goods. Health, and strength, and stature, and comelinesse, must be called Goods, though but of the body; The body it self is in the substance it self, but dust; these are but the accidents of that dust, and yet they must be Goods. Land, and

Money,

A Money, & honor muſt be called Goods, though but of fortune; Fortune her ſelf, is but ſuch an Idol, as that S. *Aug.* was aſhamed ever to have named her in his works, and therefore repents it in his Retractations; her ſelf is but an Idol, and an *Idol is nothing*, theſe; but the accidents of that nothing, and yet they muſt be Goods. Are they ſuch Goods, as make him neceſſarily good that hath them? Or ſuch, as no man can be good, that is without them? How many men make themſelves miſerable, becauſe they want theſe Goods? And how many men have been made miſerable by others, becauſe they had them? Except thou ſee the face of God upon all thy money, as well as the face of the King, the hand of God to all thy Patents, as well as the hand of the King, Gods *Amen*, as well as the Kings *fiat*, to all thy creatiõs, all theſe reach not to the title of Goods, for *there is none good but God.*

Nothing in this world; not if thou couldſt have it all; carry it higher, to the higheſt, to heaven; heaven it ſelf were not good, without God. For, in the Schoole, very many
B and very great men, have thought and taught; That the humane nature of Chriſt, though united Hypoſtatically to the Divine Nature, was not meerly by that Union, impeccable, but might have ſinned, if beſides that Union, God had not infuſed, and ſuper-induced other graces, of which other graces, the Beatificall viſion, the preſent ſight of the face and Eſſence of God, was one: Becauſe, (ſay they) Chriſt had from his Conception, in his Humane Nature, that Beatificall Viſion of God, which we ſhall have in the ſtate of Glory, therefore he could not ſin. This Beatificall Viſion, ſay they, which Chriſt had here, and which, (as they ſuppoſe, and not improbably, in the problematicall way of the Schoole) God, of his abſolute power, might have with-held, and yet the Hypoſtaticall Union have remained perfect; (for, ſay they, the two Natures, Humane & Divine, might have been ſo united, and yet the Humane not have ſo ſeen the Divine) This Beatificall Viſion, this ſight of God, was the Cauſe, or Seal, or Conſummation of Chriſts Perfecti-
C on, and impeccability in his Humane Nature. Much more is this Beatificall Viſion, this ſight of God in Heaven, the Cauſe or Conſummation of all the joyes and glory which we ſhall receive in that place: for howſoever they diſpute, whether that kinde of Bleſſednеſſe conſiſt in ſeeing God, *formaliter*, or *cauſaliter*, that is, whether I ſhall ſee all things in God, as in a glaſſe, in which the ſpecies of all things are, or whether I ſhall ſee all things, by God, as by the benefit of a light, which ſhall diſcover all things to me, yet they all agree, (though they differ *de modo*, of the manner, how) that howſoever it be, the ſubſtance of the Bleſſednеſſe is in this, that I ſhall ſee God: *Bleſſed are the pure in heart*, ſayes Chriſt, *for they ſhall ſee God*; If they ſhould not ſee God, they were not bleſſed. And therefore they who place children that die unbapriſed, in a roome, where though they feele no torment, yet they ſhall never ſee God, durſt never call that roome a part of heaven, but of hell rather; Though there be no torment, yet, if they ſee not God, it is hell. There is
D nothing good in this life, nothing in the next, without God, that is, without ſight and fruition of the face, and preſence of God; which is that, which S. *Auguſtine* intends, when he ſayes, *Secutio Dei eſt appetitus Beatitatis, conſecutio Beatitas*; our looking towards God, is the way to Bleſſednеſſe, but Bleſſednеſſe it ſelf is only the ſight of God himſelf.

That therefore thou maiſt begin thy heaven here, put thy ſelf in the ſight of God, put God in thy ſight, in every particular action. We cannot come to the body of the Sun, but we can uſe the light of the Sun many waies: we cannot come to God himſelf here, but yet here we can ſee him by many manifeſtations: ſo many, as that S. *Auguſtine*, in his 20. Chapt. *De moribus Eccleſiæ Catholicæ*, hath collected aright places of Scripture, where every one of our ſenſes is called a Seeing; there is a *Guſtate & videte*, and *audite*, and *palpate*; *taſting*, and *hearing*, and *feeling*, and all, to this purpoſe, are called *ſeeing*; In all our ſenſes, in our faculties, we may ſee God if we will: God ſees us at midnight; he ſees us, then,
E when we had rather he looked off. If we ſee him ſo, it is a bleſſed interview. How would he that were come abroad at mid-night, to doe a miſchiefe, ſneak away, if he ſaw the watch? what a damp muſt it neceſſarily caſt upon any ſinner, in the neareſt approach to his ſin, if he can ſee God? See him before thou ſinneſt; then he looks lovingly: After the ſin, remember how fain *Adam* would have hid himſelf from God: He that goes one ſtep out of Gods ſight, is loath to come into it againe: If you will ſit at the right hand of God hereafter, you muſt walk with God here; So *Abraham*, ſo *Enoch walked with God*, Gen. 5. 25.
*and God took him.* God knowes, God takes not every man that dies: God ſayes to the rich ſecure man, *Foole, this night they ſhall fetch away thy ſoule*; but he does not tell him who. That then you be no ſtrangers to God then, ſee him now; and remember, that his

last judgement is expreſſed in that word, *Neſcio vos, I know you not*; not to be known by God, is damnation; and God knows no man there, with whom he was not acquainted here. There is none good but God; the fruition of that God, is in ſeeing him; The way to ſee him there, is to look towards him here. And ſo we have gone as far as the firſt of our two propoſitions carried us, That in this world there is nothing good.

The other that remains, is, That there is nothing ill; that this goodneſſe of God is ſo ſpread over all, (all actions, all perſons) as that there is nothing ill. *Seneca*, whom *Tertullian* calls ſtill *Senecam noſtram*, our *Seneca*, that is, that Chriſtian *Seneca*, as though he had read that of S *Paul*, (between whom and him, it hath been thought, there paſſed Epiſtles) *Quid habes quod non accepiſti? what haſt thou, that thou haſt not received from God?* and meant to ſay more then that, ſayes *quid non dedit?* what is there, that were good for thee, that God hath not given thee? And he, whom they call ſo often *Platonem Hebræorum*, the Jews *Plato*, that is, *Philo Iudæus*, ſayes well, *Nihil boni ſterile creavit Deus*; God hath made nothing, in which he hath not imprinted, and from which he hath not produced ſome good: He follows it ſo far, (and juſtly) as to ſay, that God does good, where that good does no good: He takes his examples from Gods raining in the Sea; that rain does no good in the Sea: And from Gods producing freſh ſprings in the deſart Land, where, not only no beaſts come to drink, but where the very ſalt tide overflows the freſh ſpring. He might have added an example from Paradiſe, that God would plant ſuch a garden, for ſo few houres; that God would provide man ſuch a dwelling, when he knew he would not dwell a day in it. And he might have added an example from the Light too; That God would create light, and ſay it was good, then when it could be good for nothing, for there was nothing made to ſee it, nor to be ſeen by it: ſo forward, ſo early was God, in diffuſing his goodneſſe. Of every particular thing God ſaid *it was good*, and of all together, that *it was very good*, there was, there is nothing ill. For, when it is ordinarily inquired in the Schoole, whether any thing be eſſentially good, it is ſafely anſwered there, that if by eſſentially we mean independantly, ſo good as that it can ſubſiſt of it ſelf, without dependance upon, or relation to any other thing, ſo there is nothing eſſentially good: But if by eſſentially good, we mean that whoſe eſſence, and beeing is good, ſo every thing is eſſentially good. And therefore when the *Manichees* preſſed S. *Auguſt.* with that, *Vnde malum?* If there be not an ill God, as wel as a good, *unde malum*, from whom, or from whence proceed all that ill that is in the world? S. *Aug.* ſaies, *Vnde malum? Quid malum?* From whence comes evill? Why, what is there, that you can call evill? I know no ſuch thing; ſo that, if there be ſuch a God, that God hath no creature. For, as poiſons conduce to Phyſick, and diſcord to Muſick, ſo thoſe two kinds of evill, into which we contract all others, are of good uſe, that is, *malum pœnæ*, the evill of puniſhment, affliction, adverſity, and *malum culpæ*, even ſin it ſelfe, from which, the puniſhment flowes.

Be pleaſed to ſtop a little, upon each of theſe. Firſt, *malum pœnæ*, affliction, poverty, ſickneſſe, impriſonment, baniſhment, and ſuch, are not evill. The blood of Chriſt Jeſus only is my cordiall; that reſtores me, repaires me; but affliction is my Phyſick; that purges, that cleanſes me. *Hoſtiliter ſe opponit medicus*, ſaies *Tertullian*, The Phyſitian comes in like an enemy, with a knife to launce, with fire to cauterize, but *opponit ſe morbo*, he is but an enemy to the diſeaſe, he means the patient no harm; no more does God to me, in all his medicinall corrections. But how if theſe afflictions hang long upon me? If they do ſo, that is
Clem. Alex. *Ægrotantium animarum dieta*, God enters into another courſe of Phyſick, and finds it better for me to ſpend my diſeaſe by a diet; and long ſickneſſes are ſuch diets: God will recover my ſoul by a conſumption of the body, and eſtabliſh everlaſting health, by long ſickneſſe. Howſoever, let Gods corrections go as high as they can go in this world, *Etſi novum videtur, quod dicere volo*, ſaies *Origen*, *dicam tamen*; Though it be ſtrange that I will ſay, I wil ſay it, *Etiam bonitas Dei eſt, qui dicitur furor ejus*; That which we cal the anger of God, the wrath of God, the fury of God, is the goodneſſe of God. *Correct me not O Lord, in thy wrath*, ſaies *David*; but, rather then leave me uncorrected, correct me any way. We call God, Juſt, and we call him Mercifull, according to our preſent taſte of God, and uſe of
Cyril. Alex. God, *Cum unicam habeat affectionem Deus, nempe bonitatem*, when as God hath but one affection in himſelf, that is, goodneſſe, nor but one purpoſe upon us, that is, to doe us good.

So then, this which we call *Malum pœnæ*, Affliction, Adverſity, is not evill; That which occaſions this, *Malum culpæ*, ſin it ſelf, is not evill; not evill ſo, as that it ſhould make us incapable of this diffuſive goodneſſe of God. You know, I preſume, in what

ſenſe

A ſenſe we ſay in the Schoole, *Malum nihil*, and *Peccatum nihil*, that evill is nothing, ſin is nothing; that is, it hath no reality, it is no created ſubſtance, it is but a privation, as a ſhadow is, as ſickneſſe is; ſo it is nothing. It is wittily argued by *Boethius*, God can do all things; God cannot ſin; Therefore ſin is nothing. But it is ſtrongly argued by S. *Auguſtin*, If there be any thing naturally evill, it muſt neceſſarily be contrary to that which is naturally good; and that is God. Now, *Contraria æqualia*, ſaies he; whatſoever things are contrary to one another, are equall to one another; ſo, if we make any thing naturally evill, we ſhall ſlide into the Manichees error, to make an Evill God. So farre doth the Schoole follow this, as that there, one Archbiſhop of Canterbury, out of another, that is, *Bradwardin* out of *Anſelme*, pronounces it *Hæreticum eſſe dicere, Malum eſſe aliquid*, To ſay that any thing is naturally evill, is an hereſie.

B But if I cannot finde a foundation for my comfort, in this ſubtilty of the Schoole, That ſin is nothing, (no ſuch thing as was created or induced by God, much leſſe forced upon me by him, in any coactive Decree) yet I can raiſe a ſecond ſtep for my conſolation in this, that be ſin what it will in the nature thereof, yet my ſin ſhall conduce and cooperate to my good. So *Ioſeph* ſaies to his Brethren, *You thought evill againſt me, but God meant it unto good:* which is not onely good to *Ioſeph*, who was no partaker in the evill, but good even to them, who meant nothing but evill. And therefore, as *Origen* ſaid, *Etſi novum*, Though it be ſtrangely ſaid, yet I ſay it, That Gods anger is good; ſo ſaies S. *Auguſtine*, *Audeo dicere*, Though it be boldly ſaid, yet I muſt ſay it, *Vtile eſſe cadere in aliquod manifeſtum peccatum*, Many ſinners would never have beene ſaved, if they had not committed ſome greater ſin at laſt, then before; for, the puniſhment of that ſin, hath brought them to a remorſe of all their other ſins formerly neglected. If neither of theſe will ſerve my turne, neither that ſin is nothing in it ſelfe, and therefore not put upon me Gen. 51. 20.

C by God, nor that my ſin, having occaſioned my repentance, hath done me good, and eſtabliſhed me in a better ſtate with God, then I was in before that ſin, yet this ſhall fully rectifie me, and aſſure my conſolation, that in a pious ſenſe I may ſay, Chriſt Jeſus is the ſinner, and not I. For, though in the two and twentieth Seſſion of the Councell of Baſil, that propoſition were condemned as ſcandalous, in the mouth of a Biſhop of Nazareth, *Auguſtinus de Roma, Chriſtus quotidie peccat*, That Chriſt does ſin every day, yet *Gregory Nazianzen* expreſſes the ſame intention, in equivalent termes, when he ſaies, *Quamdiu inobediens ego, tamdiu, quantum ad me attinet, inobediens Chriſtus:* As long as I ſin, for ſo much as concernes me, me, who am incorporated in Chriſt, me, who by my true repentance have diſcharged my ſelfe upon Chriſt, Chriſt is the ſinner, even in the ſight, and juſtice of his Father, and not I.

D And as this conſideration, That the goodneſſe of God, in Chriſt, is thus ſpread upon all perſons, and all actions, takes me off from my aptneſſe to miſ-interpret other mens actions, not to be haſty to call indifferent things, ſins, not to call hardneſſe of acceſſe in great Perſons, pride, not to call ſociableneſſe of converſation in women, proſtitution, not to call accommodation of Civill buſineſſes in States, prevarication, or dereliction and abandoning of God, and toleration of Religion; as it takes me off from this miſ-interpreting of others; ſo, for my ſelfe, it puts me upon an ability, to chide, and yet to cheare my ſoule, with thoſe words of *David, O my Soule, why art thou ſo ſad? why art thou ſo diſquieted within me?* Since ſin is nothing, no ſuch thing as is forced upon thee by God, by which thy damnation ſhould be inevitable, or thy reconciliation impoſſible, ſince of what nature ſoever ſin be in it ſelfe, thy ſins being truly repented, have advanced, and emproved thy ſtate in the favour of God, ſince thy ſin, being by that repentance diſcharged upon Chriſt, Chriſt is now the ſinner, and not thou, *O my Soule, why art thou ſo*

E *ſad? why art thou diſquieted within me?* And this conſideration of Gods goodneſſe, thus derived upon me, and made mine in Chriſt, ratifies and eſtabliſhes ſuch a holy confidence in me, as that all the morall conſtancy in the world, is but a bulruſh, to this bulwark; and therefore, we end all, with that hiſtoricall, but yet uſefull note, That that Duke of Burgundy, who was ſirnamed *Carolus Audax*, Charles the Bold, was Son to that Duke, who was ſirnamed *Bonus*, The Good Duke; A Good one produced a Bold one: True confidence proceeds onely out of true Goodneſſe: for, *The wicked ſhall flye, when no man purſueth, but the righteous are bold as a Lion.* This conſtancy, and this confidence, and upon this ground, Holy courage in a holy feare of him, Almighty God infuſe and imprint in you all, for his Son Chriſt Jeſus ſake. And to this glorious Son of God, &c. Prov. 28. 1.

# SERMONS

Preached upon

# EASTER-DAY.

# SERMONS

Preached upon

EASTER-DAY.



# SERMON XVIII.

## *Preached at S.* Pauls, *in the Evening, upon Easter-day.* 1623.

ACTS 2. 36.

Part of the second Lesson of that Evening Prayer.

*Therefore let all the house of Israel know assuredly, That God hath made that same Iesus, whom ye have crucified, both Lord, and Christ.*

THe first word of the Text, must be the last part of the Sermon, *Therefore*; Therefore let all know it. Here is something necessary to be knowne, And the Meanes by which we are to know it; And these will be our two parts; *Scientia, & Modus*, Knowledge, and the way to it; For, *Qui testatur de scientia, testatur de modo scientiæ*, is a good rule in all Laws, He that will testifie any thing upon his knowledge, must declare how he came by that knowledge. So then, what we must conclude, and upon what premisses, what we must resolve, and what must lead us to that resolution, are our two stages, our two resting places: And to those two, our severall steps are these; In the first, *Let all the house of Israel know, &c.* we shall consider first, The Manner of S. *Peter*, (for the Text is part of a Sermon of S. *Peters*) in imprinting this Knowledge in his Auditory; which is, first, in that Compellation of love and honour, *Domus Israel, The house of Israel*: But yet, when hee hath raised them to a sense of their dignity, in that attribute, he doth not pamper them with an over-value of them, he lets them know their worst, as well as their best, Though you be the house of Israel, yet it is you that have crucified Christ Jesus, *That Iesus, whom ye have crucified*; And from this his Manner of preparing them, we shall passe to the Matter that he proposes to them: When he had remembred them what God had done for them (*You are the house of Israel*) and what they had done against God, (*You have crucified that Iesus*) He imparts a blessed message to them all, *Let all know it*: Let them know it, and know it assuredly; He exhibits it to their reason, to their naturall understanding; And what? The greatest mystery, the entire mystery of our salvation, *That that Iesus is both Lord, and Christ*; But he is made so; Made so by God; Made both; Made Christ, that is, anointed, embalmed, preserved from corruption, even in the grave, And made Lord by his triumph, and by being made Head of the Church, in the Resurrection, and in the Ascension: And so, that which is the last step of our first stage, (*That that Iesus is made Lord, as well as he is made Christ*) enters us upon our second stage, The meanes by which we are to know, and prove all this to our selves; *Therefore*, sayes the Text, *let all know it*; wherefore? why, because God hath raised him, after you had crucified him; Because *God hath loosed the bands of death, because it was impossible that he should be holden by death*; Because *Davids* prophecy of a deliverance from the grave is fulfilled in him, Therefore let all know this to be thus. So that the Resurrection of Christ is argument enough to prove, that Christ is made Lord of all; And if he be Lord, he hath Subjects, that do as he does; And so his Resurrection is become an argument, and an assurance of

*Divisio.*

Ver. 23, 24, 25, 26, 27.

of our Reſurrection too; and that is as far as we ſhall go in our ſecond part, That firſt Chriſts Reſurrection is proofe enough to us of his Dominion, if he be riſen, he is Lord, and then his Dominion is proofe enough to us of our Reſurrection, if he be Lord, Lord of us, we ſhall riſe too: And when we have paced, and paſſed through all theſe ſteps, we ſhall in ſome meaſure have ſolemnized this day of the Reſurrection of Chriſt; and in ſome meaſure have made it the day of our Reſurrection too. A

1. Part. *Domus Iſrael.*

Firſt then, the Apoſtle applies himſelf to his Auditory, in a faire, in a gentle manner; he gives them their Titles, *Domus Iſrael, The houſe of Iſrael.* We have a word now denizened, and brought into familiar uſe amongſt us, Complement; and for the moſt part, in an ill ſenſe; ſo it is, when the heart of the ſpeaker doth not anſwer his tongue; but God forbid but a true heart, and a faire tongue might very well conſiſt together: As vertue it ſelf receives an addition, by being in a faire body, ſo do good intentions of the heart, by being expreſſed in faire language. That man aggravates his condemnation, that gives me good words, and meanes ill; but he gives me a rich Jewell, and in a faire Cabinet, he gives me precious wine, and in a clean glaſſe, that intends well, and expreſſes his good intentions well too. If I beleeve a faire ſpeaker, I have comfort a little while, though he deceive me, but a froward and peremptory refuſer, unſaddles me at firſt. I remember a vulgar Spaniſh Author, who writes, the *Ioſephina*, the life of *Ioſeph*, the husband of the bleſſed Virgin *Mary*, who moving that queſtion, why that Virgin is never called by any ſtyle of Majeſty, or Honour in the Scriptures, he ſayes, That if after the declaring of her to be the Mother of God, he had added any other Title, the Holy Ghoſt had not been a good Courtier, (as his very word is) nor exerciſed in good language, and he thinks that had been a defect in the Holy Ghoſt in himſelf. He meanes ſurely the ſame that *Epiphanius* doth, That in naming the Saints of God, and eſpecially the bleſſed Virgin, we ſhould alwayes give them the beſt Titles that are applyable to them; *Quis unquam auſus*, (ſaies he) *proferre nomen Mariæ, & non ſtatim addidit virgo?* Who ever durſt utter the name of that *Mary*, without that addition of incomparable honour, *The Virgin Mary?* B

Epiphan. Hæreſ. 78. C

That Spaniſh Author need not be ſuſpitious of the Holy Ghoſt in that kinde, that he is no good Courtier ſo; for in all the books of the world, you ſhall never reade ſo civill language, nor ſo faire expreſſions of themſelves to one another, as in the Bible: When *Abraham* ſhall call himſelf *duſt, and aſhes*, (and indeed if the Son of God were *Abrahams* and no man, what was *Abraham?*) If God ſhall call this *Abraham*, this Duſt, this Worme of the duſt, *The friend of God*, (and all friendſhip implyes a parity, an equality in ſomething;) when *David* ſhall call himſelf *a flea, and a dead dog*, even in reſpect of *Saul*, and God ſhall call *David*, *A man according to his own heart*, when God ſhall call us, *The Apple of his own eye, The Seale upon his own right hand*, who would go farther for an Example, or farther then that example for a Rule, of faire acceſſes, of civill approaches, of ſweet and honourable entrances into the affections of them with whom they were to deale? Eſpecially is this manner neceſſary in men of our profeſſion; *Not to break a bruiſed reed, nor to quench ſmoaking flaxe*, not to avert any, from a will to heare, by any frowardneſſe, any morolity, any defrauding them of their due praiſe, and due titles; but to accompany this bleſſed Apoſtle, in this way of his diſcreet, and religious inſinuation, to call them *Men of Iudea*, ver. 14. and *Men of Iſrael*, ver. 22. and *Men and Brethren*, ver. 29. and here *Domus Iſrael*, the ancienteſt houſe, the honourableſt houſe, the laſtingeſt houſe in the world, *The houſe of Iſrael.* D

*Accuſat tamen.*

He takes from them nothing that is due, that would but exaſperate; He is civill, but his civility doth not amount to a flattery, as though the cauſe of God needed them, or God muſt be beholding to them, or God muſt pay for it, or ſmart for it, if they were not pleaſed. And therefore, though he do give them their titles, *Apertè illis imputat crucifixionem Chriſti*, ſayes S. *Chryſoſtome*, Plainly and without diſguiſe he imputes and puts home to them, the crucifying of Chriſt; how honourably ſoever they were deſcended, he layes that murder cloſe to their Conſciences, *You, you houſe of Iſrael have crucified the Lord Ieſus.* There is a great deale of difference between *Shimeis* vociferations againſt *David*; *Thou man of blood, thou man of Belial*, And *Nathans* proceeding with *David*; and yet *Nathan* forbore not to tell him, *Thou art the man*, Thou haſt deſpiſed the Lord, Thou haſt killed *Vriah*, Thou haſt taken his wife. It is one thing to ſow pillows under the elbows of Kings, (flatterers do ſo) another thing to pull the chaire from under the King, and popular and ſeditious men do ſo. Where Inferiours inſult over their Superiours, E

2 Sam. 16. 5.

2 Sam. 12. 7.

we

A we tell them, *Chriſti Domini, they are the Lords anointed*, and the Lord hath ſaid, *Touch not mine anointed*; And when ſuch Superiours inſult over the Lord himſelfe, and think themſelves Gods without limitation, as the God of heaven is, when they doe ſo, we muſt tell them they doe ſo, *Etſi Chriſti Domini*, though you be the Lords anointed, yet you crucifie the anointed Lord: for this was S. *Peters* method, though his ſucceſſor will not be bound by it.

When he hath carried the matter thus evenly betweene them, (I doe not deny, but you are the Houſe of Iſrael, you cannot deny but you have crucified the Lord Jeſus; you are heires of a great deale of honour, but you are guilty of a ſhrewd fault too) ſtand or fall to your Maſter, your Maſter hath dealt thus mercifully with you all, that to you all, all, he ſends a meſſage, *Sciant omnes, Let all the houſe of Iſrael know this*. Needs the houſe of Iſrael know any thing? Needs there any learning in perſons of Honour? We know, B this characterizes, this diſtinguiſhes ſome whole Nations; In one Nation it is almoſt a ſcorn for a gentleman to be learned, in another almoſt every gentleman, is conveniently, and in ſome meaſure, learned. But I enlarge not my ſelf, I pretend not to comprehend Nationall vertues, or Nationall vices. For this knowledge, which is proclaimed here, which is, the knowledge that the true Meſſias is come, and that there is no other to bee expected, is ſuch a knowledge, as that even the houſe of Iſrael it ſelf, is without a Foundation, if it be without this knowledge. Is there any houſe, that needs no reparations? Is there a houſe of Iſrael, (let it be the Library, tho depoſitary of the Oracles of God, a true Church, that hath the true word of the true God, let it be the houſe fed with Manna, that hath the true adminiſtration of the true Sacraments of Chriſt Jeſus) is there any ſuch houſe, that needs not a farther knowledge, that there are alwaies thieves about that houſe, that would rob us of that Word, and of thoſe Sacraments?

C The Holy Ghoſt is a Dove, and the Dove couples, paires, is not alone; Take heed of ſingular, of ſchiſmatical opinions; & what is more ſingular, more ſchiſmaticall, then when all Religion is confined in one mans breaſt? The Dove is *animal ſociale*, a ſociable creature, and not ſingular; and the Holy Ghoſt is that; And Chriſt is a Sheep, *animal gregale*, they flock together: Embrace thou thoſe truths, which the whole flock of Chriſt Jeſus, the whole Chriſtian Church, hath from the beginning acknowledged to be truths, and truths neceſſary to ſalvation; for, for other Traditionall, and Conditionall, and Occaſionall, and Collaterall, and Circumſtantiall points, for Almanack Divinity, that changes with the ſeaſon, with the time, and Meridionall Divinity, calculated to the heighth of ſuch a place, and Lunary Divinity, that ebbes and flowes, and State Divinity, that obeyes affections of perſons, *Domus Iſrael*, the true Church of God, had need of a continuall ſucceſſion of light, a continall aſſiſtance of the Spirit of God, and of her own induſtry, to D know thoſe things that belong to her peace.

And therefore let no Church, no man, think that he hath done enough, or knowes enough. If the Devill thought ſo too, we might the better think ſo: but ſince we ſee, that he is in continuall practiſe againſt us, let us be in a continuall diligence, and watchfulneſſe, to countermine him. We are *domus Iſrael*, the houſe of Iſrael, and it is a great meaſure of knowledge, that God hath afforded us; but if every Paſtor look into his Pariſh, and every Maſter into his own Family, and ſee what is practiſing there, *ſciat domus Iſrael*, let all our Iſrael know, that there is more knowledge, and more wiſdome neceſſary; Be every man farre from calumniating his Superiours, for that mercy which is uſed towards them that are fallen, but be every man as far from remitting, or ſlackning his diligence, for the preſerving of them, that are not fallen.

The wiſeſt muſt know more, though you be *domus Iſrael*, the houſe of Iſrael already; and *Crucifixiſtis.* E then, *Etſi Crucifixiſtis*, though you have crucified the Lord Jeſus, you may know it, *ſciant omnes*, let all know it. S. *Paul* ſaies once, *If they had known it, they would not have crucified the Lord of life*; but he never ſaies, if they have crucified the Lord of life, they are excluded from knowledge. I meane no more, but that the mercy of God in manifeſting and applying himſelf to us, is above all our ſins. No man knowes enough; what meaſure of tentations ſoever he have now, he may have tentations, through which, this knowledge, and this grace, will not carry him; and therefore he muſt proceed from grace to grace. So no man hath ſinned ſo deeply, but that God offers himſelf to him yet; *Sciant omnes*, the wiſeſt man hath ever ſomething to learn, he muſt not preſume; the ſinfulleſt man hath God ever ready to teach him, he muſt not deſpaire.

*Omnes.*

1 Cor. 2. 8.

Now

*Sciant.* Now the universality of this mercy, hath God enlarged, and extended very farre, in that he proposes it, even to our knowledge, *Sciant*, let all know it. It is not only *credant*, let all beleeve it; for the infusing of faith, is not in our power: but God hath put it in our power to satisfie their reason, and to chafe that waxe, to which he himself vouchsafes to set to the great seale of faith. And that S. *Hierome* takes to be most properly his Commission, *Tentemus animas, quæ deficiunt a fide, naturalibus rationibus adjuvare*; Let us indevour to assist them, who are weak in faith, with the strength of reason. And truly it is very well worthy of a serious consideration, that whereas all the Articles of our Creed, are objects of faith, so, as that we are bound to receive them *de fide*, as matters of faith, yet God hath left that, out of which, all these Articles are to be deduced, and proved, (that is, the Scripture) to humane arguments; It is not an Article of the Creed, to beleeve these, and these Books, to be, or not to be Canonicall Scripture; but our arguments for the Scripture are humane arguments, proportioned to the reason of a naturall man. God does not seale in water, in the fluid and transitory imaginations, and opinions of men; we never set the seale of faith to them; But in Waxe, in the rectified reason of man, that reason that is ductile, and flexible, and pliant, to the impressions that are naturally proportioned unto it, God sets to his seale of faith. They are not continuall, but they are contiguous, they flow not from one another, but they touch one another, they are not both of a peece, but they enwrap one another, Faith and Reason. Faith it self, by the Prophet *Esay* is called knowledge; *By his knowledge shall my righteous servant justifie many*, sayes God of Christ; that is, by that knowledge, that men shall have of him. So *Zechary* expresses it at the Circumcision of *Iohn Baptist*, *That hee was to give knowledge of salvation, for the remission of sins.*

Esay 53. 11.

Luke 1. 77.

As therefore it is not enough for us, in our profession to tell you, *Qui non crediderit, damnabitur*, Except you beleeve all this, you shall be damned, without we execute that Commission before, *Ite prædicate*, go and preach, work upon their affections, satisfie their reason; so it is not enough for you, to rest in an imaginary faith, and easinesse in beleeving, except you know also what, and why, and how you come to that beliefe. Implicite beleevers, ignorant beleevers, the adversary may swallow; but the understanding beleever, he must chaw, and pick bones, before he come to assimilate him, and make him like himself. The implicite beleever stands in an open field, and the enemy will ride over him easily; the understanding beleever, is in a fenced town, and he hath out-works to lose, before the town be pressed; that is, reasons to be answered, before his faith be shaked, and he will sell himself deare, and lose himself by inches, if he be sold or lost at last; and therefore *sciant omnes*, let all men know, that is, endeavour to informe themselves, to understand.

*Iesum.* That particular, that generall particular, (if we may so say, for it includes all) which all were to know, is, that the same Jesus, whom they Crucified, was exalted above them all.

Suppose an impossibility; (S. *Paul* does so, when he sayes to the *Galatians*, *If an Angell from heaven should preach any other Gospell*; for that is impossible;) If we could have been in Paradise, and seen God take a clod of red earth, and make that wretched clod of contemptible earth, such a body as should be fit to receive his breath, an immortall soule, fit to be the house of the second person in the Trinity, for God the Son to dwel in bodily; fit to be the Temple for the third person, for the Holy Ghost, should we not have wondred more, then at the production of all other creatures? It is more, that the same Jesus, whom they had crucified, is exalted thus, to sit in that despised flesh, at the right hand of our glorious God; that all their spitting should but macerate him, and dissolve him to a better mold, a better plaister; that all their buffetings should but knead him, and presse him into a better forme; that all their scoffes, and contumelies should be prophesies; that that *Ecce Rex*, *Behold your King*; and that *Rex Iudæorum*, *This is the King of the Iews*, which words, they who spoke them, thought to be lies, in their own mouthes, should become truths, and he be truly the King, not of the Jews only, but of all Nations too; that their nayling him upon the Crosse, should be a setling of him upon an everlasting Throne; and their lifting him up upon the Crosse, a waiting upon him, so farre upon his way to heaven, that this Jesus, whom they had thus evacuated, thus crucified, should bee thus exalted, was a subject of infinite admiration, but mixt with infinite confusion too.

Wretched

A Wretched Blaſphemer of the name of Jeſus, that Jeſus, whom thou crucifieſt, and treadeſt under thy feet, in that oath, is thus exalted. Uncleane Adulterer, that Jeſus, whom thou crucifieſt, in ſtretching out thoſe forbidden armes in a ſtrange bed, thou that beheadeſt thy ſelf, caſteſt off thy Head, Chriſt Jeſus, that thou mightſt make thy body, the body of a Harlot, that Jeſus, whom thou defileſt there, is exalted. Let ſeverall ſinners paſſe this through their ſeverall ſins, and remember with wonder, but with confuſion too, that that Jeſus, whom they haue crucified, is exalted above all.

How farre exalted? Three ſteps, which carry him above S. *Pauls* third heaven: He is Lord, and he is Chriſt, and he is made ſo by God; God hath made him both Lord and Chriſt. We return up theſe ſteps, as they lie, and take the loweſt firſt: *Fecit Deus*, God made him ſo: Nature did not make him ſo, no, not if we conſider him in that Nature, wherein he conſiſts of two Natures, God, and Man. We place in the Schoole, (for the moſt part) the infinite Merit of Chriſt Jeſus (that his one act of dying once, ſhould be a ſufficient ſatisfaction to God, in his Juſtice, for all the ſins of all men) we place it, I ſay, rather *in pacto*, then *in perſona*, rather that this contract was thus made between the Father, and the Son, then that, whatſoever that perſon, thus conſiſting of God and Man, ſhould doe, ſhould, onely in reſpect of the perſon, bee of an infinite value, and extention, to that purpoſe; for then, any act of his, his Incarnation, his Circumciſion, any had been ſufficient for our Redemption, without his death. But *fecit Deus*, God made him that, that he is; The contract between the Father and him, that all that he did, ſhould be done ſo, and to that purpoſe, that way, and to that end, this is that, that hath exalted him, and us in him. *Factus.*

If then, not the ſubtilty, and curioſity, but the wiſedome of the Schoole, and of the Church of God, have juſtly found it moſt commodious, to place all the myſteries of our Religion, *in pacto*, rather then *in perſona*, in the Covenant, rather then in the perſon, though a perſon of incomprehenſible value, let us alſo, in applying to our ſelves thoſe myſteries of our Religion, ſtill *adhærere pactis*, and not *perſonis*, ſtill rely upon the Covenant of God, with man, revealed in his word, and not upon the perſon of any man: Not upon the perſons of Martyrs, as if they had done more then they needed for themſelves, and might relieve us, with their ſupererogations; for, if they may work for us, they may beleeve for us; and *Iuſtus fide ſua vivet*, ſayes the Prophet, *The righteous ſhall live by his owne faith.* Not upon that perſon, who hath made himſelf ſupernumerary, and a Controller upon the three perſons in the Trinity, the Biſhop of Rome; not upon the conſideration of accidents upon perſons, when God ſuffers ſome to fall, who would have advanced his cauſe, and ſome to be advanced, who would have thrown downe his cauſe, but let us ever dwell *in pacto*, and in the *fecit Deus*, this Covenant God hath made in his word, and in this we reſt. Habak. 2. 4.

It is God then, not nature, not his nature that made him; And what? *Chriſt*; Chriſt is anointed: And then *Mary Magdalen* made him Chriſt, for ſhe anointed him before his death; And *Ioſeph* of *Arimathea* made him Chriſt, for he anointed him, and embalmed him, after his death. But her anointing before, kept him not from death, nor his anointing after, would not have kept him from putrefaction in the grave, if God had not in a farre other manner, made him Chriſt, anointed him *præ conſortibus*, above his fellows. God hath anointed him, embalmed him, enwrapped him in the leaves of the Prophets, *That his fleſh ſhould not ſee corruption in the grave, That the flames of hell ſhould not take hold of him*, nor ſindge him there; ſo anointed him, as that, in his Humane nature, *He is aſcended into heaven, and ſet downe at the right hand of God*; For, *de eo quod ex Maria eſt, Petrus loquitur*, ſayes S. *Baſil*, That making of him Chriſt, that is, that anointing which S. *Peter* ſpeakes of in this place, is the dignifying of his humane nature, that was anointed, that was conſecrated, that was glorified in heaven. *Chriſtus.*

But he had a higher ſtep then that; *God made this Ieſus, Chriſt*, and he made him *Lord*; He brought him to heaven, in his own perſon, in his humane nature; ſo he ſhall all us; but when we ſhall be all there, he onely ſhall be Lord of all. And if there ſhould be no other bodies in heaven, then his, yet, yet now he is Lord of all, as he is Head of the Church. *Aske of me*, ſayes his Father, *and I will give thee the heathen for thine inheritance, and the uttermoſt parts of the Earth for thy poſſeſſion.* And, as it is added, ver. 6. *I have ſet my King upon my holy hill of Sion*; So he hath made him Lord, Head of the Jews, and of the Gentiles too, of Sion, and of the Nations alſo; Hee hath conſecrated his perſon, raiſed his *Dominus.* pſal. 2. 8.

humane nature, to the glorious region of blessed Spirits, to Heaven, and he hath dignified him with an office, made him Lord, Head of the Church, not only of Jews, and Gentiles upon earth, but of the Militant and Triumphant Church too. A

2. Part. Our two generall parts were *Scientia, & modus*, what we must all know, and by what we must know it. Our knowledge is, this Exaltation of Jesus; and our meanes is implied,

Therefore. in the first word of the Text, *Therefore*, Therefore because he is raised from the Dead; for to that Resurrection, expressed in three, or foure severall phrases before the Text, is this Text, and this Exaltation referred; Christ was delivered for our sins, raised for our justification, and upon that depends all. Christs descending into hell, and his Resurrection, in our Creed, make but one Article, and in our Creed we beleeve them both alike: *Quis nisi Infidelis negaverit, apud inferos fuisse Christum?* saies S. *Augustine*; Who but an Infidell, will deny Christs descending into hell? And if he beleeve that to be a limme of the article of the Resurrection, His descent into hell, must rather be an inchoation of B his triumph, then a consummation of his Exinanition, The first step of his Exaltation there, rather then the last step of his Passion upon the Crosse: But the Declaration, the Manifestation, that which admits no disputation, was his Resurrection. *Factus, id est, declaratus per Resurrectionem*, saies S. *Cyrill*, He was made Christ, and Lord, that is, declared

1 Cor. 1. 20. evidently to be so, by his Resurrection; As there is the like phrase, in S. *Paul*, *God hath made the wisdome of this world, foolishnesse*, that is, declared it to be so. And therefore it is

Heb. 6. 6. imputed to be a crucifying of the Lord Jesus againe, *Non credere eum, post mortem, immortalem*, Not to beleeve, that now after his having overcome death in his Resurrection, he is in an immortall, and in a glorious state in heaven. For when the Apostle argues

1 Cor. 15. 14. thus, *If Christ be not risen, then is our preaching in vaine, and your faith in vaine*, he implies the contrary too, If you beleeve the Resurrection, we have preached to good purpose:

August. *Mortuum esse Christum, pagani credunt; resurrexisse propria fides Christianorum:* The C Heathen confesse Christs death; To beleeve his Resurrection, is the proper character of a Christian: for the first stone of the Christian faith, was laid in this article of the Resurrection; In the Resurrection onely was the first promise performed; *Ipse conteret, He shall bruise the Serpents head*; for, in this, he triumphed over Death, and Hell; And the last stone of our faith, is laid in the same article too, that is, the day of Judgement; of a day of

Acts 17. 31. Judgement God hath given an assurance unto all men (saies S. *Paul* at Athens) *In that he hath raised Christ Iesus from the dead.* In this Christ makes up his circle; in this he is truly *Alpha* and *Omega*, His comming in Paradise in a promise, his comming to Judgement in the clouds, are tied together in the Resurrection: And therefore all the Gospell, all our preaching, is contracted to that one text, *To beare witnesse of the Resurrection*; onely for

Acts 1. 22. that, was there need of a new Apostle, *There was a necessity of one to be chosen in Iudas roome, to be a witnesse of the Resurrection*; *Non ait caterorum, sed tantùm Resurrectionis*, saies D S. *Chrysostome*, He does not say, to beare witnesse of the other articles, but onely of the Resurrection; he charges him with no more instructions, he needs no more, in his Com-

Athan. mission, but to preach the Resurrection: for in that, *Trophaum de morte excitavit, & indubitatum reddidit corruptionem deletam:* Here is a retreat from the whole warfare, here is a Trophee erected upon the last enemy; *The last enemy that shall be destroyed is death*, and here is the death of that enemy, in the Resurrection.

And therefore, to all those who importuned him for a signe, Christ still turnes upon

John 2. 18. Mat. 12. 38. the Resurrection. The Jewes pressed him in generall, *Quod signum, What signe shewest thou unto us?* and he answers, *Destroy this Temple*, (this body) *and in three dayes I will raise it.* In another place, the Scribes and the Pharisees joyne, *Master we would see a signe from thee*, and he tels them, *There shall be no signe, but the signe of the Prophet Ionas*; who was a type of the Resurrection. And then the Pharisees, and Sadduces joyn; now they were bitter E enemies to one another; but, as *Tertullian* saies, *Semper inter duos latrones crucifixus Christus*, It was alwaies Christs case to be crucified betweene two Thieves; So these, though enemies joyne in this vexation, *They aske a signe*, as the rest, and, as to the rest, Christ gives that answer of *Ionas*. So that Christ himselfe determines all, summes up all in this one Article, the Resurrection.

*Nos.* Now, if the Resurrection of this Jesus, have made him, not onely *Christ*, Anointed and consecrated in Heaven, in his owne person, but made him *Lord*, then he hath Subjects, upon whom that dominion, and that power works, and so we have assurance of a resurrection in him too. That he is made Lord of us by his Resurrection, is rooted in prophe-

cie;

A cie; *It pleased the Lord to bruise him*, saies the Prophet *Esay*; *But he shall see his seed, and he shall prolong his daies*; that is, he shall see those that are regenerate in him, live with him, for ever. It is rooted in prophecy, and it spreads forth in the Gospell. *To this end*, saies the Apostle, *Christ died, and rose, that he might be Lord of the dead, and of the living*. Now, what kinde of Lord, if he had no subjects? *Cum videmus caput super aquas*, when the head is above water, will any imagine the body to be drowned? What a perverse consideration were it, to imagine a live head, and dead members? Or, consider our bodies in our selves, and *Our bodies are Temples of the Holy Ghost*; and shall the Temples of the holy Ghost lye for ever, for ever, buried in their rubbidge? They shall not; for, the day of Judgement, is the day of Regeneration, as it is called in the Gospell; *Quia caro nostra ita generabitur per incorruptionem, sicut anima per fidem*: Because our bodie shall be regenerated by glory there, as our soules are by faith here. Therefore, *Tertul.* cals the Resurrection, *Exemplum spei nostræ*, The Originall, out of which we copy out our hope; and *Clavem sepulchrorũ nostrorum*, How hard soever my grave be locked, yet with that key, with the application of the Resurrection of Christ Jesus, it will open; And they are all names, which expresse this well, which *Tertullian* gives Christ, *Vadem, obsidem, fidejussorem resurrectionis nostræ*, That he is the pledge, the hostage, the surety of our Resurrection: So doth that also which is said in the Schoole, *Sicut Adam forma morientium, ita Christus forma resurgentium*; Without *Adam*, there had beene no such thing as death, without Christ, no such thing as a Resurrection: But *ascendit ille effractor*, (as the Prophet speaks) *The breaker is gone up before, and they have passed through the gate*, that is, assuredly, infallibly, they shall passe.

Esay 53.10. Rom. 14.9. Gregor. Mat. 19.28. August. Theoph. Mich. 2.13.

But what needs all this heat, all this animosity, all this vehemence, about the Resurrection? May not man be happy enough in heaven, though his body never come thither? upon what will ye ground the Resurrection? upon the Omnipotence of God? *Asylum hæreticorum est Omnipotentia Dei*, (which was well said, and often repeated amongst the Ancients) The Omnipotence of God, hath alwaies been the Sanctuary of Heretiques, that is, alwaies their refuge, in all their incredible doctrines, God is able to do it, can do it. You confesse, the Resurrection is a miracle; And miracles are not to be multiplied, nor imagined without necessity; and what necessity of bodies in Heaven?

Beloved, we make the ground and foundation of the Resurrection, to be, not meerely the Omnipotency of God, for God will not doe all, that he can doe: but the ground is, *Omnipotens voluntas Dei revelata*, The Almighty will of God revealed by him, to us: And therefore Christ joynes both these together, *Erratis, Te erre, not knowing the Scriptures, nor the power of God*; that is, not considering the power of God, as it is revealed in the Scriptures: for there is our foundation of this Doctrine: we know, out of the Omnipotence of God, it may be; and we know out of the Scriptures it must be: That works upon our faith, this upon our reason; That it is man that must be saved, man that must be damned; and to constitute a man, there must be a body, as well as a soule. Nay, the Immortality of the soule, will not so well lie in proofe, without a resuming of the body. For, upon those words of the Apostle, *If there were no Resurrection, we were the miserablest of all men*, the Schoole reasons reasonably; Naturally the soule and body are united, when they are separated by Death, it is contrary to nature, which nature still affects this union; and consequently the soule is the lesse perfect, for this separation; and it is not likely, that the perfect naturall state of the soule, which is, to be united to the body, should last but three or foure score yeares, and, in most, much lesse, and the unperfect state, that in the separation, should last eternally, for ever: so that either the body must be beleeved to live againe, or the soule beleeved to die.

Mat. 22.29.

Never therefore dispute against thine own happinesse; never say, God asks the heart, that is, the soule, and therefore rewards the soule, or punishes the soule, and hath no respect to the body; *Nec auferamus cogitationes a collegio carnis*, saies *Tertullian*, Never go about to separate the thoughts of the heart, from the colledge, from the fellowship of the body; *Siquidem in carne, & cum carne, & per carnem agitur, quicquid ab anima agitur*, All that the soule does, it does in, and with, and by the body. And therefore, (saies he also) *Caro abluitur, ut anima emaculetur*, The body is washed in baptisme, but it is that the soule might be made cleane; *Caro ungitur, ut anima consecretur*, In all unctions, whether that which was then in use in Baptisme, or that which was in use at our transmigration, and passage out of this world, the body was anointed, that the soule might be consecrated;

*Caro ſignatur*, (ſaies *Tertullian* ſtill) *ut anima muniatur*; The body is ſigned with the Croſſe, that the ſoule might be armed againſt tentations; And againe, *Caro de Corpore Chriſti veſcitur, ut anima de Deo ſaginetur*; My body received the body of Chriſt, that my ſoule might partake of his merits. He extends it into many particulars, and ſummes up all thus, *Non poſſunt in mercede ſeparari, quæ opera conjungunt*, Theſe two, Body, and Soule, cannot be ſeparated for ever, which, whilſt they are together, concurre in all that either of them doe. Never thinke it preſumption, ſaies S. *Gregory*, *Sperare in te, quod in ſe exhibuit Deus homo*, To hope for that in thy ſelfe, which God admitted, when he tooke thy nature upon him. And God hath made it, ſaies he, more eaſie then ſo, for thee, to beleeve it, becauſe not onely Chriſt himſelfe, but ſuch men, as thou art, did riſe at the Reſurrection of Chriſt. And therefore when our bodies are diſſolved and liquefied in the Sea, putrified in the earth, reſolv'd to aſhes in the fire, macerated in the ayre, *Velut in vaſa ſua transfunditur caro noſtra*, make account that all the world is Gods cabinet, and water, and earth, and fire, and ayre, are the proper boxes, in which God laies up our bodies, for the Reſurrection. Curiouſly to diſpute againſt our owne Reſurrection, is ſeditiouſly to diſpute againſt the dominion of Jeſus; who is not made Lord by the Reſurrection, if he have no ſubjects to follow him in the ſame way. Wee beleeve him to be Lord, therefore let us beleeve his, and our Reſurrection.

Tertull. A B

*Ille.* This bleſſed day, which we celebrate now, he roſe: he roſe ſo, as none before did, none after, ever ſhall riſe; He roſe; others are but raiſed: *Deſtroy this Temple*, ſaies he, *and I will raiſe it*; I, without imploying any other Architect. *I lay downe my life*, ſaies he: the Jewes could not have killed him, when he was alive; If he were alive here now, the Jeſuits could not kill him here now; except his being made *Chriſt*, and *Lord*, an anointed King, have made him more open to them. *I have a power to lay it downe*, ſaies he, *and I have a power to take it up againe*.

Iohn 2.19. Iohn 10.17.

C

*Nos.* This day, we celebrate his Reſurrection; this day let us celebrate our owne: Our own, not our one Reſurrection, for we need many. Upon thoſe words of our Saviour to *Nicodemus*, *Oportet denuo naſci*, ſpeaking of the neceſſity of Baptiſme, *Non ſolum denuo, ſed tertiò naſci oportet*, ſaies S. *Bernard*, He muſt be born againe, and againe; againe by baptiſme, for Originall ſin, and for actuall ſin, againe by repentance; *Infœlix homo ego, & miſerabilis caſus*, ſaies he, *cui non ſufficit una regeneratio!* Miſerable man that I am, and miſerable condition that I am fallen into, whom one regeneration will not ſerve! So is it a miſerable death that hath ſwallowed us, whom one Reſurrection will ſerve. We need three, but if we have not two, we were as good be without one. There is a Reſurrection from worldly calamities, a reſurrection from ſin, and a reſurrection from the grave.

Iohn 2.3.

First, from calamities; for, as dangers are called death, (*Pharaoh* cals the plague of Locuſts, a death, *Intreat the Lord your God, that he may take from me, this death onely*, And ſo S. *Paul* ſaies, in his dangers, *I dye daily*) So is the deliverance from danger called a Reſurrection: It is the hope of the wicked upon the godly, *Now that he lieth, he ſhall riſe no more*; that is, Now that he is dead in miſery, he ſhall have no reſurrection in this world. Now, this reſurrection God does not alwaies give to his ſervants, neither is this reſurrection the meaſure of Gods love of man, whether he do raiſe him from worldly calamities or no.

Exod. 10.17. 1 Cor. 15.31. Pſal. 41.8. D

Apoc. 20.5. The ſecond is the reſurrection from ſin; and therefore, this S. *Iohn* calls *The firſt Reſurrection*, as though the other, whether we riſe from worldly calamities, or no, were not to be reckoned. *Anima ſpiritualiter cadit, & ſpiritualiter reſurget*, ſaies S. *Auguſtine*, Since we are ſure, there is a ſpirituall death of the ſoule, let us make ſure a ſpirituall reſurrection too. *Audaciter dicam*, ſaies S. *Hierome*, I ſay confidently, *Cum omnia poſſet Deus, ſuſcitare Virginem poſt ruinam, non poteſt*; Howſoever God can do all things, he cannot reſtore a Virgin, that is fallen from it, to virginity againe. He cannot do this in the body, but God is a Spirit, and hath reſerved more power, upon the ſpirit and ſoule, then upon the body, and therefore *Audaciter dicam*, I may ſay, with the ſame aſſurance, that S. *Hierome* does, No ſoule hath ſo proſtituted her ſelfe, ſo multiplied her fornications, but that God can make her a virgin againe, and give her, even the chaſtity of Chriſt himſelfe. Fulfill therefore that which Chriſt ſaies, *The houre is comming, and now is, when the dead ſhall heare the voyce of the Son of God, and they that heare ſhall live*: Be this that houre, be this thy firſt Reſurrection. Bleſſe Gods preſent goodneſſe, for this now; and attend Gods leaſure, for the other Reſurrection hereafter. He that is *the firſt fruits of them that ſlept*, Chriſt Jeſus

E

Iohn 5.25. 1 Cor. 15.20.

Jesus is awake; he dyes no more, he sleepes no more. *Sacrificium pro te fuit, sed à te accepit, quod pro te obtulit:* He offered a Sacrifice for thee, but he had that from thee, that he offered for thee: *Primitiæ fuit, sed tuæ primitiæ*; He was the first fruits, but the first fruits of thy Corne: *Spera in te futurum, quod præcessit in primitiis tuis:* Doubt not of having that in the whole Croppe, which thou hast already in thy first fruits; that is, to have that in thy self, which thou hast in thy Saviour. And what glory soever thou hast had in this world, Glory inherited from noble Ancestors, Glory acquired by merit and service, Glory purchased by money, and observation, what glory of beauty and proportion, what glory of health and strength soever thou hast had in this house of clay, *The glory of the later house, shall be greater then of the former.* To this glory, the God of this glory, by glorious or inglorious waies, such as may most advance his own glory, bring us in his time, for his Son Christ Jesus sake. *Amen.* August. Hag. 2. 9.

# SERMON XIX.

## *Preached at S.* Pauls, *upon Easter-day, in the Evening.* 1624.

APOC. 20. 6.

*Blessed and holy is he that hath part in the first Resurrection.*

IN the first book of the Scriptures, that of Genesis, there is danger in departing from the letter; In this last book, this of the Revelation, there is as much danger in adhering too close to the letter. The literall sense is alwayes to be preserved; but the literall sense is not alwayes to be discerned: for the literall sense is not alwayes that, which the very Letter and Grammer of the place presents, as where it is literally said, *That Christ is a Vine*, and literally, *That his flesh is bread*, and literally, *That the new Jerusalem is thus situated, thus built, thus furnished*: But the literall sense of every place, is the principall intention of the Holy Ghost, in that place: And his principall intention in many places, is to expresse things by allegories, by figures; so that in many places of Scripture, a figurative sense is the literall sense, and more in this book then in any other. As then to depart from the literall sense, that sense which the very letter presents, in the book of Genesis, is dangerous, because if we do so there, we have no history of the Creation of the world in any other place to stick to; so to binde our selves to such a literall sense in this book, will take from us the consolation of many spirituall happinesses, and bury us in the carnall things of this world.

The first error of being too allegoricall in Genesis, transported divers of the ancients beyond the certain evidence of truth, and the second error of being too literall in this book, fixed many, very many, very ancient, very learned, upon an evident falshood; which was, that because here is mention *of a first Resurrection, and of raigning with Christ a thousand years after that first Resurrection*, There should be to all the Saints of God, a state of happinesse in this world, after Christs comming, for a thousand yeares; In which happy state, though some of them have limited themselves in spirituall things, that they should enjoy a kinde of conversation with Christ, and an impeccability, and a quiet serving of God without any reluctations, or cõcupiscences, or persecutions; yet others have dreamed on, and enlarged their dreames to an enjoying of all these worldly happinesses, which they, being formerly persecuted, did formerly want in this world, and then should have them for a thousand yeares together in recompence. And even this branch of that error, of possessing the things of this world, so long, in this world, did very many, and very good, and very great men, whose names are in honour, and justly in the Church of God, in those first times stray into; and flattered themselves with an imaginary intima-

tion of ſome ſuch thing, in theſe words, *Bleſſed and holy is he, that hath part in the firſt Reſurrection.* A

*Diviſio.* Thus far then the text is literall, That this Reſurrection in the text, is different from the generall Reſurrection. The firſt differs from the laſt: And thus far it is figurative, allegoricall, myſticall, that it is a ſpirituall Reſurrection, that is intended. But wherein ſpirituall? or of what ſpirituall Reſurrection? In the figurative expoſition of thoſe places of Scripture, which require that way oft to be figuratively expounded, that Expoſitor is not to be blamed, who not deſtroying the literall ſenſe, propoſes ſuch a figurative ſenſe, as may exalt our devotion, and advance our edification; And as no one of thoſe Expoſitors did ill, in propoſing one ſuch ſenſe, ſo neither do thoſe Expoſitors ill, who with thoſe limitations, that it deſtroy not the literall ſenſe, that it violate not the analogy of faith, that it advance devotion, do propoſe another and another ſuch ſenſe. So doth that preacher well alſo, who to the ſame end, and within the ſame limit, makes his uſe of both, of all thoſe expoſitions; becauſe all may ſtand, and it is not evident in ſuch figurative ſpeeches, which is the literall, that is, the principall intention of the Holy Ghoſt. B

Of theſe words of this firſt Reſurrection (which is not the laſt, of the body, but a ſpirituall Reſurrection) there are three expoſitions authorized by perſons of good note in the Church. *Alcazar.* First, that this firſt Reſurrection, is a Reſurrection from that low eſtate, to which perſecution had brought the Church; and ſo it belongs to this whole State, and Church, and *Bleſſed are we who have our part in this firſt Reſurrection.* *Auguſt. & noſtri.* Secondly, that it is a Reſurrection from the death of ſin, of actuall, and habituall ſin; ſo it belongs to every particular penitent ſoul; and *Bleſſed art thou, bleſſed am I, if we have part in this firſt Reſurrection.* And then thirdly, becauſe after this Reſurrection, it is ſaid, *That we ſhall raign with Chriſt a thouſand yeares,* (which is a certain for an uncertain, a limited, for a long time) *Ribera.* it hath alſo been taken for the ſtate of the ſoul in heaven, after it is parted from the body by death; for though the ſoul cannot be ſaid properly to have a Reſurrection, becauſe properly it cannot die, yet to be thus delivered from the danger of a ſecond death, by future ſin, to be removed from the diſtance, and latitude, and poſſibility of tentations in this world, is by very good Expoſitors called a Reſurrection; and ſo it belongs to all them who are departed in the Lord; *Bleſſed and holy is he that hath part in this firſt Reſurrection.* And then the occaſion of the day, which we celebrate now, being the Reſurrection of our Lord and Saviour Chriſt Jeſus, invites me to propoſe a fourth ſenſe, or rather uſe of the words; not indeed as an expoſition of the words, but as a convenient exaltation of our devotion; which is, that this firſt Reſurrection ſhould be the firſt fruits of the dead; The firſt Riſing, is the firſt Riſer, Chriſt Jeſus; for as Chriſt ſayes of himſelf, that *He is the Reſurrection*, ſo he is the firſt Reſurrection, the root of the Reſurrection. He upon whom our Reſurrection, all ours, all our kindes of Reſurrections are founded; and ſo it belongs to State and Church, and particular perſons, alive, and dead; *Bleſſed and holy is he that hath part in this firſt Reſurrection.* C D

And theſe foure conſiderations of the words; A Reſurrection from perſecution, by deliverance; a Reſurrection from ſin, by grace; a Reſurrection from tentation to ſin, by the way of death, to the glory of heaven; and all theſe, in the firſt Reſurrection, in him that is the roote of all, in Chriſt Jeſus, Theſe foure ſteps, theſe foure paſſages, theſe foure tranſitions will be our quarter Clock, for this houres exerciſe.

1. Part. From perſecution. Firſt then, we conſider this firſt Reſurrection, to be a Reſurrection from a perſecution for religion, for the profeſſion of the Goſpell, to a forward glorious paſſage of the Goſpell. And ſo a learned Expoſitor in the Romane Church carries the expoſition of this whole place (though not indeed the ordinary way, yet truly not incommodiouſly, not improperly) upon that deliverance, which God afforded his Church, from thoſe great perſecutions, which had otherwiſe ſupplanted her, in her firſt planting, in the primitive times. Then ſayes he (and in part well towards the letter of the place) *The devill was chained for a thouſand yeares*, and then we began *to raign with Chriſt for a thouſand yeares*, reckoning the time from that time, when God deſtroyed Idolatry more fully, and gave peace and reſt, and free exerciſe of the Chriſtian religion, under the Chriſtian Emperours, till Antichriſt in the height of his rage ſhall come, and let this thouſand yeares priſoner Satan looſe, and ſo interrupt our thouſand yeares raign with Chriſt, with new perſecutions. In that perſecution was the death of the Church, in the eye of the world; E

In

A In that deliverance by Christian Emperours was the Resurrection of the Church; And in Gods protecting her ever since is the chaining up of the devill, and our raigning with Christ for those thousand yeares.

And truly, beloved, if we consider the low, the very low estate of Christians in those persecutions, tryed ten times in the fire, ten severall and distinct persecutions, in which ten persecutions, God may seem to have had a minde to deale eavenly with the world, and to lay as much upon his people whom he would try then, as he had laid upon others, for his people before, and so to equall the ten plagues of Ægypt, in ten persecutions, in the primitive Church; if we consider that low, that very low estate, we may justly call their deliverance a Resurrection. For as God said to Jerusalem, *I found thee in thy blood, and washed thee*, so Christ Jesus found the Church, the Christian Church in her blood, and washed her, and wiped her; washed her in his own blood, which washes white, and
B wiped her with the garments of his own righteousnesse, that she might be acceptable in the sight of God, and then wiped all teares from her eyes, took away all occasions of complaint, and lamentation, that she might be glorious in the eyes of man, and chearefull in her own; such was her Resurrection.

We wonder, and justly, at the effusion, at the pouring out of blood, in the sacrifices of the old Law; that that little countrey scarce bigger then some three of our Shires, should spend more cattle in some few dayes sacrifice at some solemnities, and every yeare in the sacrifices of the whole yeare, then perchance this kingdome could give to any use. Seas of blood, and yet but brooks, tuns of blood, and yet but basons, compared with the sacrifices, the sacrifices of the blood of men, in the persecutions of the Primitive Church. For every Oxe of the Jew, the Christian spent a man, and for every Sheep and Lamb, a Mother and her childe; and for every heard of cattle, sometimes a towne
C of Inhabitants, sometimes a Legion of Souldiers, all martyred at once; so that they did not stand to fill their Martyrologies with names, but with numbers, they had not roome to say, such a day, such a Bishop, such a day, such a Generall, but the day of 500. the day of 5000. Martyrs, and the martyrdome of a City, or the Martyrdome of an Army; This was not a red Sea, such as the Jews passed, a Sinus, a Creek, an Arm, an Inlet, a gut of a Sea, but a red Ocean, that overflowed, and surrounded all parts; and from the depth of this Sea God raised them; and such was their Resurrection. Such, as that they which suffered, lay, and bled with more ease, then the executioner stood and sweat; and embraced the fire more fervently, then he blew it; and many times had this triumph in their death, that even the executioner himself, was in the act of execution converted to Christ, and executed with them; such was their Resurrection.

When the State of the Jews was in that depression, in that conculcation, in that con-
D sternation, in that extermination in the captivity of Babylon, as that God presents it to the Prophet in that Vision, in the field of dry bones, so, *Fili hominis, Son of man, as thou art a reasonable man, dost thou think these bones can live, that these men can ever be re-collected to make up a Nation?* The Prophet saith, *Domine tu scis, Lord thou knowest*; which is, not only thou knowest whether they can, or no, but thou knowest clearly they can; thou canst make them up of bones again, for thou madest those bones of earth before. If God had called in the Angels to the making of man at first, and as he said to the Prophet, *Fili hominis, Son of man, as thou art a reasonable man*, so he had said to them, *Filii Dei*, as you are the Sons of God, illumined by his face, do you think, that this clod of red earth can make a man, a man that shall be equall to you, in one of his parts, in his soul, and yet then shall have such another part, as that he, whom all you worship, my es-
E sentiall Son shall assume, and invest that part himself, can that man made of that body, and that soul, be made of this clod of earth? Those Angels would have said, *Domine tu scis*, Lord thou must needs know, how to make as good creatures as us of earth, who madest us of that which is infinitely lesse then earth, of nothing, before. To induce, to facilitate these apprehensions, there were some precedents, some such thing had been done before. But when the Church was newly conceived, and then lay like the egge of a Dove, and a Gyants foot over it, like a worm, like an ant, and hill upon hill whelmed upon it, nay, like a grain of corn between the upper and lower Mill-stone, ground to dust between Tyrans and Heretiques, when as she bled in her Cradle, in those children whom *Herod* slew, so she bled upon her crutches, in those decrepit men whom former persecutions and tortures had creepled before, when East and West joyned hands to crush her,

and

and hands, and brains, joyned execution to consultation to annihilate her; in this wane of the Moon, God gave her an instant fulnesse; in this exinanition, instant glory; in this grave, an instant Resurrection. A

But beloved, the expressing the pressing of their depressions, does but chafe the Wax; the Printing of the seale, is the reducing to your memory, your own case: and not that point in your case, as you were for a few yeares under a sensible persecution of fire, and prisons; that was the least part of your persecution; for it is a cheap purchase of heaven, if we may have it for dying; To sell all we have to buy that field where we know the treasure is, is not so hard, as not to know it; To part with all, for the great Pearle, not so hard a bargaine, as not to know that such a Pearle there might have beene had; we could not say heaven was kept from us, when we might have it for a Fagot, and when even our enemies helpt us to it: but your greater affliction was, as you were long before, in an insensibleness, you thought your selves well enough, and yet were under a worse persecution of ignorance, and of superstition, when you, in your Fathers, were so farre from expecting a resurrection, as that you did not know your low estate, or that you needed a Resurrection; And yet God gave you a Resurrection from it, a reformation of it. Mat. 13. 44. B

Now, *who have their parts in this first resurrection?* or upon what conditions have you it? We see in the fourth verse, *They that are beheaded for the witnesse of Iesus*; that is, that are ready to be so, when the glory of Jesus shall require that testimony. In the meane time, as it followes there, *They that have not worshipped the Beast*; that is, not applied the Honour, and the Allegiance due to their Soveraign, to any forraign State; nor the Honor due to God, that is, infallibility, to another Prelate; *That have not worshipped the Beast, nor his Image*, sayes the Text; that is, that have not been transported with vain imaginations of his power, and his growth upon us here, which hath been so diligently Painted, and Printed, and Preached, and set out in the promises, and practises of his Instruments, to delude slack, and easie persons: And then, as it is added there, *That have not received his mark upon their foreheads*; That is, not declared themselves Romanists apparently; *nor in their hands*, sayes the Text; that is, which have not under-hand sold their secret endeavours, though not their publique profession, to the advancement of his cause. These men, who are ready to be beheaded for Christ, and have not worshipped the Beast, nor the Image of the Beast, nor received his mark upon their foreheads, nor in their hands, these have their parts in this first resurrection. These are *blessed*, and *holy*, sayes our Text; Blessed, because they have meanes to be holy, in this resurrection; For the Lamb hath unclaspt the book; the Scriptures are open; which way to holinesse, our Fathers lacked; And then, our blessednesse is, that we shall raigne a thousand yeares with Christ; Now since this first resurrection, since the reformation we have raigned so with Christ, but 100. yeares: But if we persist in a good use of it, our posterity shall adde the Cypher, and make that 100. 1000. even to the time, when Christ Jesus shall come againe, and as he hath given us the first, so shall give us the last resurrection; and to that come Lord Jesus, come quickly; and till that, continue this. C D

2 Part. *A peccato.* Aug. Gregor. This is the first resurrection, in the first acceptation, a resurrection from persecution, and a peaceable enjoying of the Gospell: And in a second, it is a resurrection from sin; and so it hath a more particular appropriation to every person. So S. *Augustine* takes this place, and with him many of the Fathers, and with them, many of the sons of the Fathers, better sons of the Fathers, then the Romane Church will confesse them to be, or then they are themselves. The Expositors of the Reformed Church: They, for the most part, with S. *Augustine*, take this first resurrection, to be a resurrection from sin. *Inter abjectos abjectissimus peccator*: No man falls lower, then he that falls into a course of sin; Sin is a fall; It is not onely a deviation, a turning out of the way, upon the right, or the left hand, but it is a sinking, a falling: In the other case, of going out of the way, a man may stand upon the way, and inquire, and then proceed in the way, if he be right, or to the way, if he be wrong; But when he is fallen, and lies still, he proceeds no farther, inquires no farther. To be too apt to conceive scruples in matters of religion, stops, and retards a man in the way; to mistake some points in the truth of religion, puts a man for that time in a wrong way; But to fall into a course of sin, this makes him unsensible of any end, that he hath to goe to, of any way that he hath to goe by. God hath not removed man, not with-drawne man from this Earth; he hath not given him the Aire to E

flie

A flie in, as to Birds, nor Spheares to move in, as to Sun and Moone; he hath left him upon the Earth; and not onely to tread upon it, as in contempt, or in meere Dominion, but to walk upon it, in the discharge of the duties of his calling; and so to be conversant with the Earth, is not a falling. But as when man was nothing but earth, nothing but a body, he lay flat upon the earth, his mouth kissed the earth, his hands embraced the earth, his eyes respected the earth; And then God breathed the breath of life into him, and that raised him so farre from the earth, as that onely one part of his body, (the soles of his feet) touches it, And yet man, so raised by God, by sin fell lower to the earth againe, then before, from the face of the earth, to the womb, to the bowels, to the grave; So God, finding the whole man, as low as he found *Adams* body then, fallen in Originall sin, yet erects us by a new breath of life, in the Sacrament of Baptisme, and yet we fall lower then before we were raised, from Originall into Actuall, into Habituall sins; So low, as that we think
B not, that we need, know not, that there is a resurrection; and that is the wonderfull, that is the fearfull fall.

Though those words, *Quomodo cecidisti de Cœlo, Lucifer*, *How art thou fallen from heaven O Lucifer, the Son of the morning?* be ordinarily applied to the fall of the Angels, yet it is evident, that they are literally spoken of the fall of a man: It deserves wonder, more then pity, that man, whom God had raised, to so Noble a heighth in him, should fall so low from him. Man was borne to love; he was made in the love of God; but then man falls in love; when he growes in love with the creature, he falls in love: As we are bid to honour the Physitian, and to use the Physitian, but yet it is said in the same Chapter, He that sinneth before his Maker, let him fall into the hands of the Physitian; It is a blessing to use him, it is a curse to rely upon him, so it is a blessing to glorifie God, in the right use of his creatures, but to grow in love with them, is a fall: For we love nothing
C that is so good as our selves; Beauty, Riches, Honour, is not so good as man; Man capable of grace here, of glory hereafter. Nay as those things, which we love, in their nature, are worse then we which love them, so in our loving them, we endeavour to make them worse then they in their own nature are; by over-loving the beauty of the body, we corrupt the soule, by overloving honour, and riches, we deflect, and detort these things, which are not in their nature ill, to ill uses, and make them serve our ill purposes: Man falls, as a fall of waters, that throwes downe, and corrupts all that it embraces. Nay beloved, when a man hath used those wings, which God hath given him, and raised himselfe to some heighth in religious knowledge, and religious practise, as *Eutichus*, out of a desire to hear *Paul* preach, was got up into a Chamber, and up into a window of that Chamber, and yet fallingasleep, fell downe dead; so we may fall into a security of our present state, into a pride of our knowledge, or of our purity, and so fall lower, then
D they, who never came to our heighth. So much need have we of a resurrection.

So sin is a fall, and every man is affraid of falling, even from his temporall station; more affraid of falling, then of not beeing raised. And *Qui peccat, quatenus peccat, fit seipso deterior*: In every sin a man falls from that degree which himselfe had before; In every sin, he is dishonoured, he is not so good a man, as he was; impoverished, he hath not so great a portion of grace as hee had; Infatuated, hee hath not so much of the true wisedome of the feare of God, as he had; disarmed, he hath not that interest and confidence in the love of God, that he had: and deformed, he hath not so lively a representation of the Image of God, as before. In every sin, we become prodigals, but in the habit of sin, we become bankrupts, affraid to come to an account. A fall is a fearfull thing, that needs a raising, a help; but sin is a death, and that needs a resurrection; and a resurrection is as great a work, as the very Creation it selfe. It is death *in semine*, in the roote, it produces,
E it brings forth death; It is death *in arbore*, in the body, in it selfe; death is a divorce, and so is sin; and it is death *in fructu*, in the fruit thereof; sin plants spirituall death, and this death produces more sin, Obduration, Impenitence, and the like.

Be pleased to returne, and cast one halfe thought upon each of these: Sin is the roote of death; *Death by sin entred, and death passed upon all men, for all men have sinned.* It is death because we shall dye for it. But it is death in it selfe, We are dead already, dead in it; *Thou hast a name, that thou livest, and art dead*, was spoken to a whole Church. It is not evidence enough, to prove that thou art alive, to say, I saw thee at a Sermon; that spirit, that knowes thy spirit, he that knowes whether thou went moved by a Sermon, melted by a Sermon, mended by a Sermon, he knows whether thou be alive or no.

That

Esay 14.12.

Eccles. 38.1. V.15.

Acts 20.9.

*Mort.* Clem. Alex.

Rom. 5.12.

Apoc. 3.1.

That which had wont to be ſaid, That dead men walked in Churches, is too true; Men walk out a Sermon, or walk out after a Sermon, as ill as they walked in; they have a name that they live, and are dead: *But the houre is come, and now is, when the dead ſhall heare the voyce of the Son of God:* That is, at theſe houres they may heare, if they will, and till they doe heare, they are dead. Sin is the root of death, the body of death, and then it is the fruit of death. S. *Auguſtine* confeſſes of himſelfe, that he was *Alliſus intra parietes in celebritate ſolemnitatum tuarum*, that in great meetings upon ſolemne dayes, in the Church, there, within the walls of Gods houſe, *Egit negotium procurandi fructus mortis*, he was not buying and ſelling doves, but buying and ſelling ſoules, by wanton lookes, cheapning and making the bargaine of the fruits of death, as himſelfe expreſſes it. Sin is the root, and the tree, and the fruit of death; The mother of death, death it ſelfe, and the daughter of death; and from this death, this threefold death, death paſt in our paſt ſins, preſent death in our preſent inſenſibleneſſe of ſin, future death in thoſe ſins, with which ſins God will puniſh our former, and preſent ſins, (if he proceed meerly in juſtice) God affords us this firſt reſurrection.

*Reſurrectio.* How? Thus. Death is the Divorce of body and ſoule; Reſurrection is the Re-union of body and ſoule: And in this ſpirituall death, and reſurrection, which we conſider now, and which is all determined in the ſoule it ſelfe, Grace is the ſoule of the ſoule, and ſo the departing of grace, is the death, and the returning of grace is the reſurrection of this ſinfull ſoule. But how? By what way, what meanes? Conſider *Adam*; *Adam* was made to enjoy an immortality in his body; He induced death upon himſelfe: And then, as God having made Marriage for a remedy againſt uncleanneſſe, intemperate men make even Marriage it ſelfe an occaſion of more uncleanneſſe, then if they had never married; ſo man having induced and created death, by ſin, God takes death, and makes it a means of the glorifying of his body, in heaven. God did not induce death, death was not in his purpoſe; but *veluti medium opportunum, quo vas confractum rurſus fingeretur*, As a means, whereby a broken veſſell might be made up againe, God tooke death, and made it ſerve for that purpoſe, That men by the grave might be tranſlated to heaven.

Cyril. Alex.

So then, to the reſurrection of the body, there is an ordinary way, The grave; To the reſurrection of the ſoule, there is an ordinary way too, The Church. In the grave, the body that muſt be there prepared for the laſt reſurrection, hath wormes that eat upon it: In the Church, the ſoule that comes to this firſt reſurrection, muſt have wormes, The worme, the ſting, the remorſe, the compunction of Conſcience; In thoſe that have no part in this firſt reſurrection, the worme of conſcience ſhall never die, but gnaw on, to deſperation; but thoſe that have not this worme of conſcience, this remorſe, this compunction, ſhall never live. In the grave, which is the furnace, which ripens the body for the laſt reſurrection, there is a putrefaction of the body, and an ill ſavour: In the Church, the wombe where my ſoule muſt be mellowed for this firſt reſurrection, my ſoul, which hath the ſavour of death in it, as it is leavened throughout with ſin, muſt ſtink in my noſtrils, and I come to a deteſtation of all thoſe ſins, which have putrified her. And I muſt not be afraid to accuſe my ſelfe, to condemne my ſelfe, to humble my ſelfe, leſt I become a ſcorne to men; *Nemo me derideat ab eo medico ægrum ſanari, à quo ſibi præſtitum eſt ne ægrotaret*, Let no man deſpiſe me, or wonder at me, that I am ſo humbled under the hand of God, or that I fly to God as to my Phyſitian when I am ſick, ſince the ſame God that hath recovered me as my Phyſitian when I was ſick, hath been his Phyſitian too, and kept him from being ſick, who, but for that Phyſitian, had been as ill as I was: At leaſt he muſt be his Phyſitian, if ever he come to be ſick, and come to know that he is ſick, and come to a right deſire to be well. Spirituall death was before bodily; ſinne before the wages of ſin; God hath provided a reſurrection for both deaths, but firſt for the firſt; This is the firſt reſurrection, Reconciliation to God, and the returning of the ſoule of our ſoule, Grace, in his Church, by his Word, and his ſeales there.

Auguſt.

Now every repentance is not a reſurrection; It is rather a waking out of a dreame, then a riſing to a new life: Nay it is rather a ſtartling in our ſleep, then any awaking at all, to have a ſudden remorſe, a ſudden flaſh, and no conſtant perſeverance. *Awake thou that ſleepeſt*, ſayes the Apoſtle, out of the Prophet: Firſt *awake*, come to a ſenſe of thy ſtate; and then *ariſe from the dead*, ſayes he, from the practiſe of dead works; and then, *Chriſt ſhall give thee light*: life, and ſtrength to walk in new wayes. It is a long work, and hath many ſteps; *Awake, ariſe*, and *walke*, and therefore ſet out betimes; At the laſt day, in thoſe

Ephes. 5. 14. Eſay 60. 1.

A those, which shall be found alive upon the earth, we say there shall be a sudden death, and a sudden resurrection; *In raptu, in transitu, in ictu oculi*, In an instant, in the twinckling of an eye; but do not thou trust to have this first Resurrection *In raptu, in transitu, in ictu oculi*, In thy last passage upon thy death-bed, when the twinckling of the eye, must be the closing of thine eyes: But as we assign to glorified bodies after the last Resurrection, certaine *Dotes*, (as we call them in the Schoole) certaine Endowments, so labour thou to finde those endowments, in thy soule here, if thou beest come to this first Resurrection.

Amongst those Endowments we assigne *Subtilitatem, Agilitatem*; The glorified bodie is become more subtile, more nimble, not encumbred, not disable for any motion, that it would make; So hath that soule, which is come to this first Resurrection, by grace, a spirituall agility, a holy nimblenesse in it, that it can slide by tentations, and passe
B through tentations, and never be polluted; follow a calling, without taking infection, by the ordinary tentations of that calling. So have those glorified bodies *Claritatem*, a brightnesse upon them, from the face of God; and so have these soules, which are come to this first resurrection, a sun in themselves, an inherent light, by which they can presently distinguish betweene action and action, what must, what may, what must not bee done. But of all the endowments of the glorified body, we consider most, *Impassibilitatem*, That that body shall suffer nothing; and is sure that it shall suffer nothing. And that which answers that endowment of the body most in this soule, that is come to this first resurrection, is as the Apostle speaks, *That neither persecution, sickenesse, nor death, shall separate her from Christ Iesus*. In Heaven we doe not say, that our bodies shall devest their mortality, so, as that naturally they could not dye, for they shall have a composition still; and every compounded thing may perish: but they shal be so assured, and with such a pre-
C servation, as they shall alwaies know they shall never dye. S. *Augustine* saies well, *Assit motio, absit fatigatio, assit potestas vescendi, absit necessitas esuriendi*; They have in their nature a mortality, and yet be immortall; a possibility and an impossibility of dying, with those two divers relations, one to nature, the other to preservation, will consist together. So in this soule, that hath this first Resurrection from sin, by grace, a conscience of her owne infirmity, that she may relapse, and yet a testimony of the powerfulnesse of Gods Spirit, that easily she shall not relapse, may consist well together. But the last seale of this holy confidence is reserved for that, which is the third acceptation of this first Resurrection; not from persecutions in this world, nor from sin in this world, but from all possibility of falling back into sin, in the world to come; and to this, have divers Expositors referred these words, this first resurrection. *Blessed and holy is he, that hath part in this first Resurrection.*

D Now, a Resurrection of the soule, seemes an improper, an impertinent, an improbable, an impossible forme of speech; for, Resurrection implies death, and the soule does not dye in her passage to Heaven. And therefore *Damascen* makes account, that he hath sufficiently proved the Resurrection of the body (which seems so incredible) if he could prove any Resurrection; if there be any Resurrection at all, saies he, it must be of the body, for the soule cannot dye, therefore not rise. Yet have not those Fathers, nor those Expositors, who have in this text, acknowledged a Resurrection of the soule, mistaken nor miscalled the matter. Take *Damascens* owne definition of Resurrection: *Resurrectio est ejus quod cecidit secunda surrectio*: A Resurrection is a second rising to that state, from which any thing is formerly fallen. Now though by death, the soule do not fall into any such state, as that it can complaine, (for what can that lack, which God fils?) yet by death, the soule fals from that, for which it was infused, and poured into man at first, that is,
E to be the forme of that body, the King of that Kingdome; and therefore, when in the generall Resurrection, the soule returnes to that state, for which it was created, and to which it hath had an affection, and a desire, even in the fulnesse of the Joyes of Heaven, then, when the soule returnes to her office, to make up the man, because the whole man hath, therefore the soule hath a Resurrection; not from death, but from a deprivation of her former state; that state, which she was made for, and is ever enclined to.

But that is the last Resurrection, and so the soule hath part even in that last Resurrection; But we are in hand with the first Resurrection of the soule; and that is, when that soule, which was at first breath'd from God, and hath long suffered a banishment, a close imprisonment in this body, returnes to God againe; The returning of the soule to him, from

Rom. 8.

Aug.

3 Part.

De ortho. fid. l. 4. c. ult.

from whom it proceeded at firſt, is a Reſurrection of the ſoule. Here then eſpecially, I feele the ſtraitneſſe of time; two conſiderations open themſelves together, of ſuch a largeneſſe, as all the time from *Moſes* his *In principio*, when time began, to the Angels *Affidavit*, in this booke, *That ſhall ſay and ſweare, that time ſhall be no more*, were too narrow to contemplate theſe two Hemiſpheares of Man, this Evening, and Morning of Mans everlaſting day; The miſeries of man, in this baniſhment, in this empriſonment, in this grave of the ſoule, the body, And the glory, and exaltation of that ſoule in her Reſurrection to Heaven. That ſoule, which being borne free, is made a ſlave to this body, by comming to it; It muſt act, but what this body will give it leave to act, according to the Organs, which this body affords it; and if the body be lame in any limme, the ſoule muſt be lame in her operation, in that limme too; It muſt doe, but what the body will have it doe, and then it muſt ſuffer, whatſoever that body puts it to, or whatſoever any others will put that body to: If the body oppreſſe it ſelfe with Melancholy, the ſoule muſt be ſad; and if other men oppreſſe the body with injury, the ſoule muſt be ſad too; Conſider, (it is too immenſe a thing to conſider it) reflect but one thought, but upon this one thing in the ſoule, here, and hereafter, In her grave, the body, and in her Reſurrection in Heaven; That is the knowledge of the ſoule. A

Here ſaies S. *Auguſtine*, when the ſoule conſiders the things of this world, *Non veritate certior, ſed conſuetudine ſecurior*; She reſts upon ſuch things as ſhe is not ſure are true, but ſuch as ſhe ſees, are ordinarily received and accepted for truths: ſo that the end of her knowledge is not Truth, but opinion, and the way, not Inquiſition, but eaſe: But ſaies he, when ſhe proceeds in this life, to ſearch into heavenly things, *Verberatur luce veritatis*, The beames of that light are too ſtrong for her, and they ſink her, and caſt her downe, *Et ad familiaritatem tenebrarum ſuarum, non electione ſed fatigatione convertitur*; and ſo ſhe returnes to her owne darkneſſe, becauſe ſhe is moſt familiar, and beſt acquainted with it; *Non electione*, not becauſe ſhe loves ignorance, but becauſe ſhe is weary of the trouble of ſeeking out the truth, and ſo ſwallowes even any Religion to eſcape the paine of debating, and diſputing; and in this lazineſſe ſhe ſleeps out her leaſe, her terme of life, in this death, in this grave, in this body. B C

But then in her Reſurrection, her meaſure is enlarged, and filled at once; There ſhe reads without ſpelling, and knowes without thinking, and concludes without arguing; ſhe is at the end of her race, without running; In her triumph, without fighting; In her Haven, without ſayling: A free-man, without any prentiſhip; at full yeares, without any wardſhip; and a Doctor, without any proceeding: She knowes truly, and eaſily, and immediately, and entirely, and everlaſtingly; Nothing left out at firſt, nothing worne out at laſt, that conduces to her happineſſe. What a death is this life? what a reſurrection is this death? For though this world be a ſea, yet (which is moſt ſtrange) our Harbour is larger then the ſea; Heaven infinitely larger then this world. For, though that be not true, which *Origen* is ſaid to ſay, That at laſt all ſhall be ſaved, nor that evident, which *Cyril* of Alexandria ſaies, That without doubt the number of them that are ſaved, is far greater then of them that periſh, yet ſurely the number of them, with whom we ſhall have communion in Heaven, is greater then ever lived at once upon the face of the earth: And of thoſe who lived in our time, how few did we know? and of thoſe whom we did know, how few did we care much for? In Heaven we ſhall have Communion of Joy and Glory with all, alwaies; *Vbi non intrat inimicus, nec amicus exit*, Where never any man ſhall come in that loves us not, nor go from us that does. D

Aug.

Beloved, I thinke you could be content to heare, I could be content to ſpeake of this Reſurrection, our glorious ſtate, by the low way of the grave, till God by that gate of earth, let us in at the other of precious Stones. And bleſſed and holy is he, who in a rectified conſcience deſires that reſurrection now. But we ſhall not depart far from this conſideration, by departing into our laſt branch, or concluſion, That this firſt Reſurrection may alſo be underſtood to be the firſt riſer Chriſt Jeſus; and *Bleſſed and holy is he that hath part in that firſt Reſurrection.* E

4 Part.

This firſt Reſurrection is then without any detorting, any violence, very appliable to Chriſt himſelf, who was *Primitiæ dormientium*, in that, that action, *That he roſe again, he is become* (ſayes the Apoſtle) *the firſt fruits of them that ſleep*: He did riſe, and riſe firſt; others roſe with him, none before him: for S. *Hierome* taking the words as he finds them in that Euangeliſt, makes this note, That though the graves were opened, at the inſtant

1 Cor. 15. 20.

Hier. in Mat. 27. 52.

of

A of Christs death, (death was overcome, the City opened the gates) yet the bodies did not rise till after Christs Resurrection. For, for such Resurrections as are spoken of, *That women received their dead raised to life again*, and such as are recorded in the old and new Testament, they were all unperfect and temporary resurrections, such, as S. *Hierome* sayes of them all, *Resurgebant iterum morituri*; They were but reprieved, not pardoned; They had a Resurrection to life, but yet a Resurrection to another death. Christ is the first Resurrection; others were raised; but he only rose; they by a forraine, and extrinsique, he by his owne power. Heb. 11. 35. Hier.

But we call him not the first, in that respect onely; for so he was not onely the first, but the onely; he alone arose by his owne power; but with relation to all our future Resurrections, he is the first Resurrection. First, *If Christ be not raised, your faith is in vaine*, saies the Apostle; You have a vaine faith if you beleeve in a dead man. He might be 1 Cor. 15. 17.

B true Man, though he remained in death; but it concernes you to beleeve, that he was the Son of God too; *And he was declared to be the Son of God, by the Resurrection from the dead.* That was the declaration of himselfe, his Justification; he was justified by the Spirit, when he was proved to be God, by raising himselfe. But thus our Justification is also in his Resurrection. For, *He was raised from the dead, for our Justification*: how for ours? *That we should be also in the likenesse of his Resurrection.* What is that? that he hath told us before; *Our Resurrection in Christ is, that we should walke in newnesse of life.* Rom. 4. Rom. 4. ult. Rom. 6. 4.

So that then Christ is the first Resurrection, first, Efficiently, the onely cause of his owne Resurrection; First, Meritoriously, the onely cause of our Resurrection; first, Exemplarily, the onely patterne, how we should rise, and how we should walke, when we are up; and therefore, Blessed and happy are we, if we referre all our resurrections to this first Resurrection Christ Jesus. For as *Iob* said of Comforters, so miserable Resurrections

C are they all without him.

If therefore thou need and seeke this first Resurrection, in the first acceptation, a Resurrection from persecutions, and calamities, as they oppresse thee here, have thy recourse to him, to Christ. Remember that at the death of Christ, there were earthquakes; the whole earth trembled; There were rendings of the Temple; Schismes, Convulsions, distractions in the Church will be: But then, the graves opened in the midst of those commotions; Then when thou thinkest thy selfe swallowed, and buried in affliction, as the Angell did his, Christ Jesus shall remove thy grave stone, and give thee a resurrection; but if thou thinke to remove it by thine owne wit, thine owne power, or the favour of potent Friends, *Digitus Dei non est hic*, The hand of God is not in all this, and the stone shall lye still upon thee, till thou putrifie into desperation, and thou shalt have no part in this first Resurrection.

D If thou need, and seek this first resurrection, in the second acceptation, from the fearfull death of hainous sin, have thy recourse to him, to Christ Jesus, & remember the waight of the sins that lay upon him: All thy sins, and all thy Fathers, and all thy childrens sins, all those sins that did induce the first flood, and shall induce the last fire upon this world; All those sins, which that we might take example by them to scape them, are recorded, and which, lest we should take example by them, to imitate them, are left unrecorded; all sins, of all ages, all sexes, all places, al times, all callings, sins heavy in their substance, sins aggravated by their circumstances, all kinds of sins, and all particular sins of every kind, were upon him, upon Christ Jesus; and yet he raised his holy Head, his royall Head, though under thornes, yet crowned with those thornes, and triumphed in this first Resurrection: and his body was not left in the Grave, nor his soule in Hell. Christs first tongue was a tongue that might be heard, He spoke to the Shepheards by Angels; His second

E tongue was a Star, a tongue which might be seene; He spoke to the Wisemen of the East by that. Hearken after him these two waies; As he speakes to thine eare, (and to thy soul, by it) in the preaching of his Word, as he speakes to thine eye, (and so to thy soule by that) in the exhibiting of his Sacraments: And thou shalt have thy part in this first Resurrection. But if thou thinke to overcome this death, this sense of sin, by diversions, by worldly delights, by mirth, and musique, and society, or by good works, with a confidence of merit in them, or with a relation to God himselfe, but not as God hath manifested himselfe to thee, not in Christ Jesus, The stone shall lye still upon thee, till thou putrifie into desperation, and then hast thou no part in this first Resurrection.

If thou desire this first Resurrection in the third acceptation, as S. *Paul* did, To be dis-

ſolved, and to be with Chriſt, go Chriſts way to that alſo. He deſired that glory that thou doeſt; and he could have laid down his ſoul when he would; but he ſtaid his houre, ſayes the Goſpel. He could have aſcended immediatly, immediatly in time, yet he ſtaid to deſcend into hell firſt; and he could have aſcended immediatly of himſelf, by going up, yet he ſtaid till he was taken up. Thou haſt no ſuch power of thine own ſoul and life, not for the time, not for the means of comming to this firſt Reſurrection by death; Stay therefore patiently, ſtay chearfully Gods leaſure till he call; but not ſo over-chearfully, as to be loath to go when he cals. Reliefe in perſecution by power, reconciliation in ſin by grace, diſſolution, and tranſmigration to heaven by death, are all within this firſt Reſurrection: But that which is before them all, is Chriſt Jeſus.

And therefore, as all that the naturall man promiſes himſelf without God, is impious, ſo all that we promiſe our ſelves, though by God, without Chriſt, is frivolous. God, who hath ſpoken to us by his Son, works upon us by his Son too; He was our Creation, he was our Redemption, he is our Reſurrection. And that man trades in the world without money, and goes out of the world without recommendation, that leaves out Chriſt Jeſus. To be a good Morall man, and refer all to the law of Nature in our hearts, is but *Diluculum*, The dawning of the day; To be a godly man, and refer all to God, is but *Crepuſculum*, A twylight; But the Meridionall brightneſſe, the glorious noon, and heighth, is to be a Chriſtian, to pretend to no ſpirituall, no temporall bleſſing, but for, and by, and through, and in our only Lord and Saviour Chriſt Jeſus; for he is this firſt Reſurrection, and *Bleſſed and holy is he, that hath part in this firſt Reſurrection.*

# SERMON XX.

## *Preached at S.* Pauls, *in the Evening, upon Eaſter-day.* 1625.

JOHN 5. 28, 29.

*Marvell not at this; for the houre is comming, in the which, all that are in the graves, ſhall heare his voice; And ſhall come forth, They that have done good, unto the Reſurrection of Life; And they that have done evill, unto the Reſurrection of Damnation.*

AS the Sun works diverſly, according to the diverſe diſpoſition of the ſubject, (for the Sun melts wax, and it hardens clay) ſo do the good actions of good men: upon good men they work a vertuous emulation, a noble and a holy deſire to imitate, upon bad men they work a vicious, and impotent envy, a deſire to diſgrace, and calumniate. And the more the good is that is done, and the more it works upon good men, the more it diſaffects the bad: for ſo the Phariſees expreſſe their rancor and malignity againſt Chriſt, in this Goſpel, *If we let him thus alone, all men will beleeve in him*; And that they foreſaw would deſtroy them in their reputation. And therefore they enlarged their malice, beyond Chriſt himſelfe, to him, upon whom Chriſt had wrought a Miracle, to *Lazarus, They conſulted to put him to death, becauſe by reaſon of him, many beleeved in Ieſus.* Our Text leads us to another example of this impotency in envious men; Chriſt, in this Chapter had, by his only word, cured a man that had been eight and thirty yeares infirm; and he had done this work upon the Sabbath. They envyed the work in the ſubſtance, but they quarrell the circumſtance; And they envy Chriſt, but they turn upon the man, who was more obnoxious to them; and they tell him, *That it was not lawfull for him to carry his bed that day.* He diſcharges himſelf upon Chriſt; I diſpute not with you concerning the Law; This ſatisfies me, *He that made me whole, bad me take up my bed and walk.* Thereupon they put him to finde out Jeſus; And when he could not finde Jeſus, Jeſus found him, and in his behalf offers himſelf to the Phariſees. Then they direct themſelves upon him, and (as the Goſpell ſayes,

John 11. 48.

John 12. 10.

John 5. 10.

Ver. 11.

A sayes) *They sought to slay him, because he had done this upon the Sabbath*: And, as the patient had discharged himself upon Christ, Christ discharges himself upon his Father; doth it displease you that I work upon the Sabbath? be angry with God, be angry with the Father, for the Father works when I work. And then this they take worse then his working of Miracles, or his working upon the Sabbath, *That he would say, that God was his Father*; And therfore in the averring of that, that so important point, *That God was his Father*, Christ grows into a holy vehemence, and earnestnesse, and he repeats his usuall oath, *Verily, verily*, three severall times: First, ver. 19. *That whatsoever the Father doth, He, the Son, doth also*, And then ver. 24. *He that beleeveth on me, and him that sent me, hath life everlasting*. And then again, ver. 25. *The houre is comming, and now is, when the dead shall heare the voice of the Son of God, and they that heare it shall live*. At this, that the dead should live, they marvelled; But becausе he knew that they were men more affected B with things concerning the body, then spirituall things, as in another story, when they wondered that he would pretend to forgive sins, becausе he knew, that they thought it a greater matter to bid that man that had the Palsie, take up his bed and walk, then to forgive him his sins, therefore he took that way which was hardest in their opinion, he did bid him take up his bed and walk; So here, when they wondred at his speaking of a spirituall Resurrection, to heare him say, that at his preaching, the dead (that is, men spiritually dead in their sins) should rise again, to them who more respected the body, and did lesse beleeve a reall Resurrection of the body, then a figurative Resurrection of the soul, he proceeds to that which was, in their apprehension, the more difficult, *Marvell not at this*, sayes he, here in our Text; not at that spirituall Resurrection by preaching, *for the houre is comming, in the which, all that are in the graves, &c.* and so he establishes the Resurrection of the body.

V. 16. V. 17. V. 18.

C That then which Christ affirmes and avows, is, That he is the Son of God; and that is the first thing, that ever was done in Heaven, The eternall generation of the Son: that, by which, he proves this, to these men, is, That by him, there shall be a resurrection of the body; and that is the last thing, that shall be done in Heaven, for, after that, there is nothing, but an even continuance in equall glory. Before that, saies he, that is, before the resurrection of the body, there shall be another resurrection, a spirituall resurrection of the soule from sin; but that shall be, by ordinary meanes, by Preaching, and Sacraments, and it shall be accomplished every day; but fix not upon that, determin not your thoughts upon that, marvaile not at that, make that no cause of extraordinary wonder, but make it ordinary to you, feele it, and finde the effect thereof in your soules, as often as you heare, as often as you receive, and thereby provide for another resurrection, *For, the houre is comming, in which, all that are in their graves, &c.*

*Divisio.*

D Where we must necessarily make thus many steps, though but short ones. First, the dignity of the Resurrection, marvaile at nothing so much, as at this, nothing is so marvailous, so wonderfull as this; And secondly, the approach of the Resurrection, *The houre is comming*; And thirdly, The generality, *All that are in the graves*; And then the instrument of the resurrection, *The voice of Christ, that shall be heard*; And lastly, the diverse end of the resurrection, *They shall come forth, they that have done good, &c.* God hath a care of the Body of man, that is first; And he defers it not, that is next; And he extends it to all, that is a third; And a fourth is, That he does that last act, by him, by whom he did the first, The Creation, and all betweene, the Redemption, that is, by his Son, by Christ; And then the last is, that this is an everlasting separation and divorce of the good and the bad, The bad shall never be able to receive good from the Good, nor to doe harme to the Good, after that.

E First then, Christ saies, *Ne miremini*, *Marvaile not at this*, not at your spirituall resurrection, not that a Sermon should worke upon man, not that a Sacrament should comfort a man, make it not a miracle, nor an extraordinary thing, by hearing to come to repentance, and so to such a resurrection. For though S. *Augustine* say, That to convert a man from sin, is as great a miracle, as Creation, yet S. *August.* speaks that of a mans first conversion, in which the man himselfe does nothing, but God all; Then he is made of nothing; but after God hath renewed him, and proposed ordinary meanes in the Church still to worke upon him, he must not looke for miraculous working, but make Gods ordinary meanes, ordinary to him. This is *Panis quotidianus*, The daily bread which God gives you, as often as you meet here, according to his Ordinances; *Ne miremini*, stand not

*Ne miremini.*

not to wonder, as though you were not ſure, but come to enjoy Gods goodneſſe, in his ordinary way here. A

*Hoc.* But it is, *Ne miremini hoc, Wonder not at this*; but yet, there are things, which we may wonder at. *Nil admirari*, is but the Philoſophers wiſdome; He thinks it a weakneſſe, to wonder at any thing, That any thing ſhould be ſtrange to him: But Chriſtian Philoſophy that is rooted in humility, tels us, in the mouth of *Clement* of Alexand. *Principium veritatis eſt res admirari*, The firſt ſtep to faith, is to wonder, to ſtand, and conſider with a holy admiration, the waies and proceedings of God with man: for, Admiration, wonder, ſtands as in the midſt, betweene knowledge and faith, and hath an eye towards both. If I know a thing, or beleeve a thing, I do no longer wonder: but when I finde that I have reaſon to ſtop upon the conſideration of a thing, ſo, as that I ſee enough to induce admiration, to make me wonder, I come by that ſtep, and God leads me by that hand, to a knowledge, if it be of a naturall or civill thing, or to a faith, if it be of a ſupernaturall, and ſpirituall thing. B

And therefore be content to wonder at this, That God would have ſuch a care to dignifie, and to crown, and to aſſociate to his own everlaſting preſence, the body of man. God himſelf is a Spirit, and heaven is his place; my ſoul is a ſpirit, and ſo proportioned to that place; That God, or Angels, or our Soules, which are all Spirits, ſhould be in heaven, *Ne miremini*, never wonder at that. But ſince we wonder, and juſtly, that ſome late Philoſophers have removed the whole earth from the Center, and carried it up, and placed it in one of the Spheares of heaven, That this clod of earth, this body of ours ſhould be carried up to the higheſt heaven, placed in the eye of God, ſet down at the right hand of God, *Miremini hoc*, wonder at this; That God, all Spirit, ſerved with Spirits, aſſociated to Spirits, ſhould have ſuch an affection, ſuch a love to this body, this earthly body, this deſerves this wonder. The Father was pleaſed to breathe into this body, C at firſt, in the Creation; The Son was pleaſed to aſſume this body himſelf, after, in the Redemption; The Holy Ghoſt is pleaſed to conſecrate this body, and make it his Temple, by his ſanctification; In that *Faciamus hominem, Let us*, all us, *make man*, that conſultation of the whole Trinity in making man, is exerciſed even upon this lower part of man, the dignifying of his body. So far, as that amongſt the ancient Fathers, very many of them, are very various, and irreſolved, which way to pronounce, and very many of them cleare in the negative, in that point, That the ſoule of man comes not to the preſence of God, but remaines in ſome out-places till the Reſurrection of the body: That obſervation, that conſideration of the love of God, to the body of man, withdrew them into that error, That the ſoul it ſelf ſhould lack the glory of heaven, till the body were become capable of that glory too.

They therefore oppoſe God in his purpoſe of dignifying the body of man, firſt, who D violate, and mangle this body, which is the Organ in which God breathes; And they alſo which pollute and defile this body, in which Chriſt Jeſus is apparelled; and they likewiſe who prophane this body, which the Holy Ghoſt, as the high Prieſt, inhabites, and conſecrates.

Trangreſſors in the firſt kinde, that put Gods Organ out of tune, that diſcompoſe, and teare the body of man with violence, are thoſe inhumane perſecutors, who with racks, and tortures, and priſons, and fires, and exquiſite inquiſitions, throw downe the bodies of the true Gods true ſervants, to the Idolatrous worſhip of their imaginary Gods; that torture men into hell, and carry them through the inquiſition into damnation. S. *Auguſtine* moves a queſtion, and inſtitutes a diſputation, and carries it ſomewhat problematically, whether torture be to be admitted at all, or no. That preſents a faire probability, which he ſayes againſt it: we preſume, ſayes he, that an innocent man ſhould be able to E hold his tongue in torture; That is no part of our purpoſe in torture, ſayes he, that hee that is innocent, ſhould accuſe himſelfe, by confeſſion, in torture. And, if an innocent man be able to doe ſo, why ſhould we not thinke, that a guilty man, who ſhall ſave his life, by holding his tongue in torture, ſhould be able to doe ſo? And then, where is the uſe of torture? *Res fragilis, & periculoſa quæſtio*, ſayes that Lawyer, who is eſteemed the law, alone, *Vlpian*: It is a ſlippery triall, and uncertaine, to convince by torture: For, many times, ſayes S. *Auguſtine* againe, *Innocens luit pro incerto ſcelere certiſſimas pœnas*; He that is yet but queſtioned, whether he be guilty or no, before that he knowne, is, without all queſtion, miſerably tortured. And whereas, many times, the paſſion of the Judge,

and

A and the covetouſneſſe of the Judge, and the ambition of the Judge, are calamities heavy enough, upon a man, that is accuſed, in this caſe of torture, *Ignorantia Iudicis eſt calamitas plerumque innocentis*, ſayes that Father, for the moſt part, even the ignorance of the Judge, is the greateſt calamity of him that is accuſed: If the Judge knew that he were innocent, he ſhould ſuffer nothing; If he knew he were guilty, he ſhould not ſuffer torture; but becauſe the Judge is ignorant, and knowes nothing, therefore the Priſoner muſt bee racked, and tortured, and mangled, ſayes that Father.

There is a whole Epiſtle in S. *Hierome*, full of heavenly meditation, and of curious expreſſions: It is his forty ninth Epiſtle, *Ad Innocentium*: where a young man tortured for ſuſpition of adultery with a certaine woman, *ut compendio cruciatus vitaret*, ſayes he, for his eaſe, and to abridge his torment, and that he might thereby procure and compaſſe a preſent death, confeſſed the adultery, though falſe: His confeſſion was made
B evidence againſt the woman: and ſhee makes that proteſtation, *Tu teſtis Domine Ieſu*, Thou Lord Jeſus be my Witneſſe, *Non ideo me negare velle, ne peream, ſed ideo mentiri nolle, ne peccem*: I doe not deny the fact for feare of death, but I dare not belie my ſelfe, nor betray mine innocence, for feare of ſinning, and offending the God of Truth; And, as it followes in that ſtory, though no torture could draw any Confeſſion, any accuſation from her, ſhe was condemned; and one Executioner had three blowes at her with a Sword, and another foure, and yet ſhe could not be killed.

And therefore, becauſe Storie abounds with Examples of this kinde, how uncertaine a way of tryall, and conviction, torture is, though S. *Auguſtine* would not ſay, that torture was unlawfull, yet he ſayes, It behoves every Judge to make that prayer, *Erue me Domine à neceſſitatibus meis*, If there bee ſome caſes, In which the Judge muſt neceſſarily proceed to torture; O Lord, deliver me, from having any ſuch caſe brought
C before me.

But what uſe ſoever there may be for torture, for Confeſſion, in the Inquiſition they torture for a deniall, for the deniall of God, and for the renouncing of the truth of his Goſpell: As men of great place, think it concernes their honour, to doe above that which they ſuffer, to make their revenges, not only equall, but greater then their injuries; ſo the Romane Church thinks it neceſſary to her greatneſſe, to inflict more tortures now, then were inflicted upon her in the Primitive Church; as though it were a juſt revenge, for the tortures ſhe received then, for being Chriſtian, to torture better Chriſtians then her ſelfe, for being ſo. In which tortures, the Inquiſition hath found one way, to eſcape the generall clamour of the world againſt them, which is to torture to that heighth, that few ſurvive, or come abroad after, to publiſh, how they have been tortured. And theſe, firſt, oppoſe Gods purpoſe, in the making, and preſerving, and dignifying the body
D of man.

Tranſgreſſors herein, in the ſecond kinde, are they, that defile the garment of Chriſt Jeſus, the body in which he hath vouchſafed to inveſt and enwrap himſelfe, and ſo apparell a Harlot in Chriſts cloathes, and make that body, which is his, hers. That Chriſt ſhould take my body, though defiled with fornication, and make it his, is ſtrange; but that I, in fornication, ſhould take Chriſts body, and make it hers, is more. *Know ye not*, 1 Cor. 6. 15.
ſayes the Apoſtle, *that your bodies are the members of Chriſt?* And againe, *Know you not*, V. 16.
*that he that is joyned to a harlot, is one body?* Some of the Romane Emperours, made it treaſon, to carry a Ring, that had their picture engraved in it, to any place in the houſe, of low Office. What Name can we give to that ſin, to make the body of Chriſt, the body of a harlot? And yet, the Apoſtle there, as taking knowledge, that we loved our ſelves better then Chriſt, changes the edge of his argument, and argues thus, ver. 18.
E *He that committeth fornication, ſinneth againſt his own body*; If ye will be bold with Chriſts body, yet favour your own: No man ever hated his own body; and yet, no outward enemy is able ſo to macerate our body, as our owne licentiouſneſſe. Chriſt, who tooke all our bodily infirmities upon him, Hunger, and Thirſt, and Sweat, and Cold, tooke no bodily deformities upon him, he tooke not a lame, a blinde, a crooked body; and we, by our intemperance, and licentiouſneſſe, deforme that body which is his, all theſe wayes. The licentious man, moſt of any, ſtudies bodily handſomeneſſe, to be comely, and gracious, and acceptable, and yet, ſooneſt of any, deformes, and deſtroyes it, and makes that loathſome to all, which all his care was to make amiable: And ſo they oppoſe Gods purpoſe of dignifying the body.

Transgreſſors in a third kinde are they, that ſacrilegiouſly prophane the Temple of the Holy Ghoſt, by neglecting the reſpect and duties, belonging to the dead bodies of Gods Saints, in a decent and comely accompanying them to convenient Funerals. Heires and Executors are oftentimes defective in theſe offices, and pretend better employments of that, which would be, (ſay they) vainly ſpent ſo. But remember you, of whom (in much ſuch a caſe) that is ſaid in S. *Iohn*, *This he ſaid, not becauſe he cared for the poore, but becauſe he was a Thiefe, and had the bagge, and bore that which was put therein*: This Executors ſay, not becauſe they intend pious uſes, but becauſe they beare, and beare away the bagges. Generally, thy opinion muſt be no rule for other mens actions; neither in theſe caſes of Funerals, muſt thou call all too much, which is more then enough; That womans Ointment poured upon Chriſts feet, that hundred pound waight of perfumes to embalme his one body, was more then enough, neceſſarily enough; yet it was not too much, for the dignity of that perſon, nor for the teſtimony of their zeale, who did it, in ſo abundant manner.

John 12.6.

Now, as in all theſe three waies, men may oppoſe the purpoſe of God, in dignifying the body, ſo in concurring with Gods purpoſe, for the dignifying thereof, a man may exceed, and goe beyond Gods purpoſe, in all three. God would not have the body torne, and mangled with tortures, in thoſe caſes; but then, hee would not have it pampered with wanton delicacies, nor varniſhed with forraigne complexion. It is ill, when it is not our own heart, that appeares in our words; it is ill too, when it is not our own blood, that appeares in our cheekes; It may doe ſome ill offices of blood, it may tempt, but it gives over, when it ſhould doe a good office of blood, it cannot bluſh. If when they are filling the wrinkles, and graves of their face, they would remember, that there is another grave, that calls for a filling with the whole body, ſo, even their pride would flow into a mortification. God would not have us put on a ſad countenance, nor disfigure our face, not in our faſtings, and other diſciplines; God would not have us marre his work; nor God would not have us goe about to doe his laſt work, which he hath reſerved to himſelfe in heaven, here upon earth, that is, to glorifie our bodies, with ſuch additions here, as though we would need no glorification there.

So alſo in the ſecond way of giving due reſpect to the body of man, a man may exceed Gods purpoſe. God would not have the body corrupted and attenuated, ſhrunk and deformed with incontinency, and licentiouſneſſe; But God would not have that ſparing of the body, to diſhonour, or undervalue, or forbeare mariage, nor to fruſtrate that, which was one of Gods purpoſes, in the inſtitution of mariage, procreation of children. Mariage without poſſibility of children, lacks one halfe of Gods purpoſe in the inſtitution of mariage; for, the third reaſon of mariage, after the other two, (which two were, for a Helper, and for Children) which is, that mariage ſhould be for a Remedy, that third came in after; for at the time of the inſtitution of mariage, man was not fallen into any inordinate concupiſcencies, and ſo, at that time, needed no remedy. Mariage without poſſibility of children, lacks one of Gods two reaſons for children, but mariage with a contract againſt children, or a practice againſt children, is not (ſayes S. *Auguſtine*) a mariage, but a ſolemne, an avowed, a dayly Adultery. To chooſe to be ill in the ſight of God, rather then to look ill, in the ſight of men, is a perverſe, and a poyſonous Phyſick. The ſin of *Er*, and *Onan*, in maried men; the ſin of procured abortions, in maried women, doe, in many caſes, equall, in ſome, exceed, the ſin of Adultery; To rob a husband, or a wife, of a future child, may be in the wife, or husband, as great a ſin, as to bring a ſuppoſititious, or a ſpurious child, into the Fathers inheritance. God would not have the comelineſſe, the handſomeneſſe of the body defaced by incontinency, and intemperance, but he would not have the care of that comelineſſe, and handſomeneſſe fruſtrate his purpoſe of children in mariage.

And as in thoſe two, (God would not have the body tortured, nor mangled, God would not have the body deformed by licentiouſneſſe) ſo, in his third reſpect to mans body, God would not have the bodies of his dead Saints neglected, Gods purpoſe may be exceeded too. Gods purpoſe therein is, that all men ſhould be Decently; and Honourable perſons, Honourably buried; but his purpoſe herein is exceeded, when any ragge of their skin, or chip of their bones, or lock of their haire, is kept for a Relique, and made an Univerſall balme, and Amulet, and Antidote, againſt all temporall, and all ſpirituall diſeaſes, and calamities, not onely againſt the rage of a Feaver, but of hell it ſelfe. What

their

A their counterfait Reliques may doe, againſt their counterfait hell, againſt their Purgatory, I know not: That powerfull, and precious, and onely Relique, which is given to us, againſt hell it ſelfe, is onely the Communion of the body, and blood of Chriſt Jeſus, left to us by him, and preſerved for us, in his Church, though his body be removed out of our ſight.

To end this, *Miramini hoc*, marvell at this, at the wonderfull love of God to the body of man, and thou wilt favour it ſo, as not to macerate thine owne body, with uncommanded and inhumane flagellations, and whippings, nor afflict their bodies, who are in thy charge, with inordinate labour; thou wilt not diſhonour this body, as it is Chriſts body, nor deforme it, as it is thine owne, with intemperance, but thou wilt behave thy ſelfe towards it ſo, as towards one, whom it hath pleaſed the King to honour, with a reſurrection, (which was our firſt,) and not to deferre that reſurrection long, which is our next

B ſtep, *Venit hora, The houre is comming.*

*Non talem Deum tuum putes, qualis nec tu debes eſſe*, is excellently ſaid by S. *Auguſtine*: *Venit hora.* Never preſume upon any other diſpoſition in God, then ſuch as thou findeſt in thine own heart, that thou art bound to have in thy ſelfe; for we finde in our hearts, a band of conformity, and aſſimilation to God, that is, to be as like God as we can. Therefore whatſoever thou findeſt thy ſelfe bound to doe to another, thou maiſt expect at Gods hand. Thou art bound to help up another that is fallen, therefore thou maiſt aſſure thy ſelfe, that God will give thee a Reſurrection: ſo, thou findeſt in thy heart, that the ſoul of an almes, the ſoule of a benefit, that that gives it life, is the ſpeedy, the preſent doing of it; Therefore thou maiſt be ſure, that God will make ſpeed to ſave thee, that he will not long deferre this thy reſurrection, *hora venit*. S. *Auguſtine* comparing the former reſurrection, which is the ſpirituall reſurrection of the ſoule, ver. 25. with this in the Text,

C which is the reſurrection of the body, obſerves, that there Chriſt ſayes, *hora venit, & nunc eſt, the houre is comming, and now is*; becauſe in every private inſpiration of the Holy Ghoſt, in every Sermon, in every meeting of the Congregation, the dead may heare, and live; *nunc eſt*, they may doe it now. But that in this reſurrection in the Text, the reſurrection of the body, it is not ſaid, *nunc eſt*, that the houre is now; for, the Son of Man who ſayes it, (as hee is the Son of Man) knowes not when it ſhall bee; But hee ſayes *Hora venit, It is comming*, and comming apace, and comming quickly, ſhortly.

As ſoone as God had made man, he gave him his patent, *Dominamini*, Dominion over the Creature; As ſoone as Man was fallen, God gave him the promiſe of a Meſſias; And of his ſecond comming, himſelfe ſayes, *Ecce, venio citò, Behold, I come ſpeedily: Venit*, he comes, he is upon the way; and *Ecce, venit*, Behold, he comes, he is within ſight, you may ſee him in his fore-running tokens; and *Ecce citò*, as little way as he hath to goe, he

D makes haſte, And there is a Jeſuit that makes the haſte ſo great, as that he ſayes, How- Maldon.
ſoever S. *Auguſtine* make uſe of that note, that it is not ſaid in the Text, *Nunc eſt*, That the houre of the Reſurrection is now, yet he does beleeve, that Chriſt did ſay ſo, though the Euangeliſt left it out. We need not ſay ſo; we doe not; ſo much leſſe liberty doe we take in departing from the Fathers, then the Romane Authors doe: But yet, ſo as S. *John* ſpeaks, *Hora noviſſima*, This is the laſt time, (*Now there are many Antichriſts, whereby we know that this is the laſt time*) And ſo, as S. *Peter* ſpeaks, *Be not ignorant of this one thing, that one day is with the Lord as a thouſand yeares, and a thouſand yeares as one day*: So as this *Nunc* may ſignifie *Vltimum ſtatum*, The laſt courſe of times, the time not of Nature, nor of Law, but of Grace; ſo we admit that addition in this Reſurrection too, *Hora venit, & nunc eſt, The houre is comming, and now is*, becauſe there are no other meanes to be hereafter inſtituted for the attaining of a happy Reſurrection, then thoſe that now are

E eſtabliſhed in the Church, eſpecially at a mans death, may we very properly ſay, *Nunc eſt*, Now is the Reſurrection come to him, not onely becauſe the laſt Judgement is involved in the firſt, (for that Judgment which paſſeth upon every man at his death, ſtands for ever without Repeal, or Appeal, or Error) but becauſe after the death of the Body, there is no more to be done with the Body, till the Reſurrection; for as we ſay of an Arrow, that it is over ſhot, it is gone, it is beyond the mark, though it be not come to the mark yet, becauſe there is no more to be done to it till it be; ſo we may ſay, that he that is come to death, is come to his Reſurrection, becauſe he hath not another ſtep to make, another foot to goe, another minute to count, till he be at the Reſurrection.

The Reſurrection then, being the Coronation of man, his Death, and lying downe in the

1 Joh. 2. 18.

2 Pet. 3. 8.

the grave, is his enthroning, his ſitting downe in that chayre, where he is to receive that Crown. As then the Martyrs, under the Altar, though in heaven, yet doe cry out for the Reſurrection; ſo let us, in this miſerable life, ſubmit our ſelves cheerfully to the hand of God, in death, ſince till that death we cannot have this Reſurrection, and the firſt thing that we ſhall doe after this death, is to riſe againe. To the child that is now borne, we may ſay, *Hora venit*, The day of his Reſurrection is comming; To him that is old, we may ſay, The hour is come; but to him that is dead, The minute is come, becauſe to him there are no more minutes till it doe come. A

*Omnes.* *Miremini hoc*, Marvail at this, at the deſcent of Gods love, He loves the Body of Man, And *Miremini hoc*, Mervaile at his ſpeed, He makes haſte to expreſſe this love, *Hora venit*, And then *Miremini hoc*, Marvaile at the Generality, it reaches to all, all that are in the Grave; *All that are in the graves ſhall heare his voice, &c.* God hath made the Body as a Houſe for the ſoule, till he call her out, and he hath made the Grave as a Houſe for the body, till he call it up. The miſery, and poore eſtate that Chriſt ſubmitted himſelfe unto for man, was not determined in that, *That foxes had holes, but he no where to lay his head*, while he lived; but he had no grave that he could claime, when he was dead. It is ſome diſcontinuance of the Communion of Saints, if I may not be buried with the Saints of God. Every man that hath not deveſted Humanity, hath a deſire to have his bones lie at reſt, and we cannot provide for that ſo well, any way, as to bury them in Conſecrated places, which are, in common entendment, ſafeſt from prophane violences. Even that reſpect, that his bones might lye at reſt, ſeems to have mov'd one Prophet, to enjoyne his Sons, to bury him, in the Sepulcher, where the other Prophet was buried. He knew that *Ioſiah* would burne the bones of all the other graves, upon the Altar of *Bethel*, as was prophecied; and he preſum'd that he would ſpare the bones of that Prophet, and ſo his bones ſhould be ſafe, if they were mingled with the other. God expreſſed his love to *Moſes*, in that particular, *That he buried him*; And, to deliver, and remove him, from the violence of any that lov'd him not, and ſo might diſhonor his memory, and from the ſuperſtition of any that over-lov'd him, and ſo might over-honour his memory, God buried him in ſecret. In more then one place doth *David* complaine, *That there was none to bury Gods Saints*; And the Dignity that is promiſed here in the Text, is appropriated to them, *who are in the graves*, who are buried. B C

Mat 8. 20.

1 King. 13. 31.

Deut. 34. 6.

But then, was that generall? Is it ſimply, plainly, literally of them, and them onely, who are in graves, who are buried? Shall none enjoy a Reſurrection, that have not enjoy'd a Grave? Still I ſay, it is a comfort to a dying man, it is an honour to his memory, it is a diſcharge of a duty in his friends, it is a piece of the Communion of Saints, to have a conſecrated grave: But the word here is, *In monumentis*, All that are in Monuments; that is, in Receptacles of Bodies, of what kind ſoever they be: whereſoever the hand of God layes up a dead Body, that place is the Receptacle, ſo the monument, ſo the grave of that Body. *God keeps all the bones of the righteous, ſo that none of them are broken:* Though they be trod to duſt in our ſight, they are intire in his, becauſe he can bid them be whole againe in an inſtant. Some Nations burnt their dead, there the fire is the grave; ſome drowned their dead, there the ſea is the grave; and ſome hung them up upon trees, and there the ayre is their grave: Some Nations eat their dead themſelves, and ſome maintained dogs to eat the dead; and as they called thoſe dogs, *Canes Sepulchrales*, Sepulchrall dogs, ſo thoſe men were ſepulchrall men, thoſe men and thoſe dogs were graves. *Death and hell ſhall deliver up their dead*, ſayes S. *Iohn*: That is, the whole ſtate, and manſion of the dead, ſhall be emptied: The ſtate of the dead is their grave, and upon all that are in this ſtate, ſhall the teſtimony of Gods love, to the body of man, fall; And that is the Generality, *All that are in the grave, &c.* D E

Pſal. 34. 20.

Herod. Strabo.

Apoc. 20. 13.

*Audient.* Our next ſtep is, The Inſtrument, the Means, by which, this, firſt ſo ſpeedy, and then ſo generall love of God, to man, to man in his loweſt part, his body, is accompliſhed unto him; Theſe, All theſe, All theſe that are in graves, in all theſe kinds of graves, *ſhall heare his voice*, and that is the Meanes. Firſt, whoſe voice? That is expreſſed immediately before, *The Son of man*. In the other Reſurrection, in that of the dead ſoule, *ver.* 25. there it is ſaid, *The dead ſhall heare the voyce of the Son of God*. In this, which is the Reſurrection to Judgement, it is *The Son of man*. The former Reſurrection (that of a ſinner to repentance by preaching) is wrought by a plaine, and ordinary meanes here in the Church; where

A where you doe but heare a man in a Pew, read prayers, and pronounce Abſolution, and a man in a Pulpit preach a Sermon, and a man at a Table conſecrate, and adminiſter a Sacrament; And becauſe all this, though it be the power of life, and the meanes of your ſpirituall reſurrection, is wrought by the Miniſtery of man, who might be contemptible in your eye, therefore the whole worke is referred to God, and not the ſon of man, but *the Son of God*, is ſaid to do it.

In this Reſurrection of the Text, which is a Reſurrection to Judgement, and to an account with God, that God whom we have diſpleaſed, exaſperated, violated, wounded in the whole courſe of our life, leſt we ſhould be terrified, and dejected at the preſence of that God, the whole worke is referred to *the Son of Man*, which hath himſelfe formerly felt all our infirmities, and hath had as ſad a ſoule at the approach of death, as bitter a Cup in the forme of Death, as heavy a feare of Gods forſaking him in the agony of
B death, as we can have: And for ſin it ſelf, I would not, I do not extenuate my ſin, but let me have fallen, not ſeven times a day, but ſeventy ſeven times a minute, yet what are my ſins, to all thoſe ſins that were upon Chriſt? The ſins of all men, and all women, and all children, the ſins of all Nations, all the Eaſt and Weſt, and all the North and South, the ſins of all times and ages, of Nature, of Law, of Grace, the ſins of all natures, ſins of the body, and ſins of the mind, the ſins of all growth, and all extentions, thoughts, and words, and acts, and habits, and delight, and glory, and contempt, and the very ſin of boaſting, nay of our belying our ſelves in ſin; All theſe ſins, paſt, preſent and future, were at once upon Chriſt, and in that depth of ſin, mine are but a drop to his Ocean; In that treaſure of ſin, mine are but ſingle money to his Talent; And therefore, that I might come with a holy reverence to his Ordinance, in this place, though it be but in the Miniſtery of man, that firſt Reſurrection is attributed to the Son of God, to give a digni-
C ty to that Miniſtery of man, which otherwiſe might have beene under-valued, that thereby we might have a conſolation, and a cheerefulneſſe towards it; It is He, that is, the Son of God, and the Son of man, Chriſt; which remembers us alſo, that all that belongs to the expreſſing of the Law of God to man, muſt be received by us, who profeſſe our ſelves Chriſtians, in, and by, and for, and through Chriſt.

We uſe to aſcribe the Creation to the Father, but the Father created by the Word, and his Word, is his Son, Chriſt; *When he prepared the Heavens, I was there*, (ſaies Chriſt, of himſelfe in the perſon of Wiſdome) *and when he appointed the foundations of the earth, then was I by him, as one brought up with him*; It is not, as one brought in to him, or brought in by him, but with him; one as old, that is, as eternall, as much God as he. We uſe to aſcribe Sanctification to the Holy Ghoſt; But the Holy Ghoſt ſanctifies in the Church, And the Church was purchaſed by the blood of Chriſt, and Chriſt remaines
D Head of the Church, *uſque in conſummationem*, till the end of the world. I looke upon every bleſſing that God affords me, and I conſider whether it be temporall, or ſpirituall; and that diſtinguiſhes the metall; the temporall is my ſilver, and the ſpirituall is my Gold; but then I looke againe upon the Inſcription, *Cujus Imago*, whoſe Image, whoſe inſcription it beares, and whoſe Name; and except I have it, in, and for, and by Chriſt Jeſus, Temporall, and Spirituall things too, are but imaginary, but illuſory ſhadows; for God convayes himſelfe to us, no other way, but in Chriſt. Prov. 8. 27.

The benefit then in our Text, the Reſurrection, is by him; but it is limited thus, It is by hearing him, *They that are in their Graves ſhall heare, &c.* So it is in the other Reſurrection too, the ſpirituall reſurrection. *v.* 25. There, they muſt *heare* him, that will *live*. In both reſurrections, That in the Church, now, by Grace, And that in the Grave hereafter, by Power, it is ſaid, *They ſhall heare him*. They ſhall, which ſeemes to imply a ne-
E ceſſity, though not a coaction; But that neceſſity, not of equall force, not equally irreſiſtible in both: In the Grave, *They ſhall*; Though they be dead, and ſenſleſſe as the duſt, (for they are duſt it ſelfe) though they bring no concurrence, no cooperation, *They ſhall heare*, that is, They ſhall not chuſe but heare. In the other reſurrection, which is, in the Church, by Grace, in Gods Ordinance, *They ſhall heare too*, that is, There ſhall be a voice uttered ſo, as that they may heare, if they will, but not whether they will or no, as in the other caſe, in the grave. Therefore when God expreſſes his gathering of his Church, in this world, it is *Sibilabo & congregabo, I will hiſſe, or chirpe for them, and ſo gather them*: He whiſpers in the voyce of the Spirit, and he ſpeaks a little louder, in the voice of a man; Let the man be a *Boanerges*, a Son of thunder, never ſo powerfull a ſpeaker, yet *Chriſtum.* Zecha. 10. 8.

yet no thunder is heard over all the world. But for the voyce that ſhall be heard at the Reſurrection, *He ſhall ſend his Angels, with a great ſound of a Trumpet*; A great ſound, ſuch as may be made by a Trumpet, ſuch as an Angell, all his Angels can make in a Trumpet, and more then all that, *The Lord himſelfe ſhall deſcend from Heaven*, and that, *with a ſhout, and with the voice of an Archangel*, that is, ſaies S. *Ambroſe*, of Chriſt himſelfe, *And in the Trumpet of God*, that is alſo, Chriſt himſelfe.

Mat. 24. 31.

1 Theſ. 4. 16.

So then, you have the Perſon, Chriſt; The meanes, A Voyce, And the powerfulneſſe of that voyce, in the Name of an Archangell, which is named but once more in all the Scriptures: And therefore, let no man, that hath an holy anhelation and panting after the Reſurrection, ſuſpect that he ſhall ſleepe in the duſt, for ever; for, this is a voyce, that will be heard, he muſt riſe. Let no man, who becauſe he hath made his courſe of life like a beaſt, would therefore be content his ſtate in death might be like a beaſt too, hope that he ſhall ſleepe in the duſt, for ever, for this is a voice, that muſt be heard, *And all that heare ſhall come forth, they that have done good, &c.*

*Procedent.* *He ſhall come forth*; even he that hath done ill, and would not, ſhall come forth. You may have ſeene morall men, you may have ſeen impious men, go in confidently enough: not afrighted with death, not terrified with a grave; but when you ſhall ſee them come forth againe, you ſhall ſee them in another complexion. That man that dyed ſo, with that confidence, thought death his end; It ends his ſeventy yeares, but it begins his ſeventy millions of generations of torments, even to his body, and he never thought of that: Indeed, *Iudicii, niſi qui vitæ æternæ prædeſtinatus eſt, non poteſt reminiſci*, ſaies S. *Ambroſe*, No man can, no man dares thinke upon the laſt Judgement, but he that can thinke upon it with comfort, he that is predeſtinated to eternall life. Even the beſt, are ſometimes ſhaked with the conſideration of the Reſurrection, becauſe it is impoſſible to ſeparate the conſideration of the Reſurrection, from the conſideration of the Judgement; and the terrors of that may abate the joy of the other: *Sive comedam ſive bibo*, ſaies S. *Hierom*, Whether I eate, or drink, ſtill me thinks I heare this ſound, *Surgite mortui, & venite ad Iudicium*, Ariſe you dead, and come to Judgement: When it cals me up from death, I am glad, when it cals me to Judgement, that impaires my joy. Can I thinke that God will not take a ſtrict account; or, can I be without feare, if I thinke he will? *Non expaveſcere requiſiturum eſt dicere, non requiret*, is excellently ſaid by S. *Bernard*, If I can put off all feare of that Judgement, I have put off all imagination, that any ſuch Judgement ſhall be. But, when I begin this feare, in this life, here, I end this feare, in my death, and paſſe away cheerefully: But the wicked begin this feare, when the Trumpet ſounds to the Reſurrection, and then ſhall never end it; but, as a man condemned to be halfe hang'd, and then quartered, hath a fearfull addition in his quartering after, and yet had no eaſe in his hanging before; ſo they that have done ill, when they have had their hanging, when they have ſuffered in ſoule, the torments of Hell, from the day of their death, to the day of Judgement, ſhall come to that day with feare, as to an addition to that, which yet, was infinite before. And therefore the vulgat Edition hath rendred this well, *Procedent, They ſhall proceed*, they ſhall go farther and farther in torment.

*Concluſio.* But this is not the object of our ſpeculation, the ſubject of our meditation, now: we propoſed this Text, for the Contemplation of Gods love to man, and therefore we rather comfort our ſelves with that branch, and refreſh our ſelves with the ſhadow of that, *That they who have done good, ſhall come forth unto the Reſurrection of life.* Alas, the others ſhall live as long as they; *Lucifer* is as immortall as *Michael*, and *Iudas* as immortall as S. *Peter*: But *Vita damnatorum, mors eſt*, That which we call immortality in the damned, is but a continuall dying; howſoever it muſt be called life, it hath all the qualities of death, ſaving the eaſe, and the end, which death hath, and damnation hath not. They muſt come forth; they that have done evill, muſt do ſo too: Neither can ſtay in their houſe, their grave; for, their houſe (though that houſe ſhould be the ſea) ſhall be burnt downe; all the world diſſolv'd with fire. But then, They who have done evill, ſhall paſſe from that fire, into a farther heat, without light, They who have done good, into a farther light, without heat.

Auguſt.

But fix upon the Conditions, and performe them; They muſt *have done Good*; To have knowne Good, to have beleeved it, to have intended it, nay to have preached it to others, will not ſerve, They muſt have done good. They muſt be rooted in faith, and then bring forth fruit, and fruit in ſeaſon; and then is the ſeaſon of doing good, when another needs that

A that good at thy hands. God gives the evening raine, but he gave the morning rain before; A good man gives at his death, but he gives in his life time too. To them belongs this Reſurrection of the body to life; upon which, ſince our Text inclines us to marvell rather then to diſcourſe, I will not venture to ſay with *David*, *Narrabo omnia mirabilia tua*, *I will ſhew all thy wondrous works*, (an Angels tongue could not ſhew them) but I will ſay with him, *Mementote mirabilium*, *Remember the marvellous works he hath done*, And by that, God will open your eyes, that you may behold the wondrous things that he will do: Remember with thankfulneſſe the ſeverall reſurrections that he hath given you; from ſuperſtition and ignorance, in which, you, in your Fathers lay dead; from ſin, and a love of ſin, in which, you, in the dayes of your youth, lay dead; from ſadneſſe, and dejection of ſpirit, in which, you, in your worldly croſſes, or ſpirituall tentations, lay dead; And aſſure your ſelf, that that God that loves to perfect his own works, when you ſhall lye B dead in your graves, will give you that Reſurrection to life, which he hath promiſed to all them that do good, and will extend to all them, who having done evill, do yet truly repent the evill they have done.

Pſal. 9. 2. Pſal. 105. 5. Pſal. 119. 18.

3 May 1857.

# SERMON XXI.

## *The firſt Sermon upon this Text, Preached at S.* Pauls, *in the Evening, upon Eaſter-day.* 1626.

C

1 COR. 15. 29.

*Elſe what ſhall they do that are baptized for dead? If the dead riſe not at all, why are they then baptized for dead?*

*DIT Dominus qui feſtum Domini unum putat diem*, ſayes *Origen*; God hates that man that thinks any of his Holy dayes laſt but one day; That is, that never thinks of a Reſurrection, but upon Eaſter-day. I have therefore propoſed words unto you, which will not be determined this day; That ſo, when at any other time, we return to the handling of them, we may alſo return to D the meditation of the Reſurrection. To which we may beſt give a beginning this day, in which we celebrate the Reſurrection of our Lord and Saviour Chriſt Jeſus: And in his one Reſurrection, all thoſe ſeverall kinds of Reſurrections which appertain unto us, becauſe howſoever theſe words have received divers good expoſitions from divers good Expoſitors, and received one perverſe expoſition from our adverſaries in the Romane Church, who have detorted and deflected them, to the maintenance of their Purgatory, yet all agree, that theſe words are an argument for the Reſurrection, and therefore proper to this day. And yet this day we ſhall not ſo much inquire, wherein, and in what ſenſe the words are an argument of the Reſurrection, as enjoy the aſſurance that they are ſo; not ſo much diſtribute the Text into an explication of the particular words (which is, as the Mintage and Coyning of gold into ſeverall leſſer pieces) as to lay up the whole wedge, and ingot of Gold all at once in you, that is, the precious aſſurance of your glo- E rious Reſurrection.

In eſtabliſhing whereof, we ſhall this day, make but this ſhort paſſage, by theſe two ſteps: Glory in the end, And Grace in the way; The Glory of our bodies, in the laſt Reſurrection then, And the Grace upon our ſouls, in their preſent Reſurrection now. For as we do not dig for gold meerly and only for treaſure, but to diſpenſe and iſſue it alſo, for preſent proviſion and uſe, not only for the future, but for the preſent too; So we doe not gather the doctrine of the Reſurrection only for that dignity which the body ſhall receive in the Triumphant, but alſo for the conſolation which thereby our ſoules may receive in the Militant Church. And therefore, as in our firſt part, which will be, By what meanes the knowledge and aſſurance of the Reſurrection of the body accrues to us, *Diviſio.*

us, we ſhall ſee, that though it be preſented by Reaſon before, and illuſtrated by Reaſon after, yet the roote and foundation thereof is in Faith; though Reaſon may chafe the wax, yet Faith imprints the ſeale, (for the Reſurrection is not a concluſion out of naturall Reaſon, but it is an article of ſupernaturall Faith; and though you aſſent to me now, ſpeaking of the Reſurrection, yet that is not out of my Logick, nor out of my Rhetorique, but out of that Character, and Ordinance which God hath imprinted in me, in the power and efficacy whereof, I ſpeak unto you, as often as I ſpeak out of this place.) As, I ſay we determine our firſt part in this, How the aſſurance of this Reſurrection accrues to us, ſo when we deſcend to our ſecond part, That is the conſolation which we receive whileſt we are *In via*, here upon our way in this world, out of the contemplation of that Reſurrection to glory, which we ſhall have *In patria*, at home in heaven, and how theſe two Reſurrections are arguments and evidences of one another, we ſhall look upon ſome correſpondencies, and reſemblances between naturall death, and ſpirituall death by ſin, and between the glorious Reſurrection of the body, and the gracious Reſurrection of the ſoule, that ſo having brought bodily death and bodily Reſurrection, and ſpirituall death and ſpirituall Reſurrection, by their compariſon into your conſideration, you may anon depart ſomewhat the better edified in both, and ſo enjoy your preſent Reſurrection of the ſoule, by Grace, with more certainty, and expect the future Reſurrection of the body to glory, with the more alacrity and chearfulneſſe. A B

1. Part. Though therefore we may hereafter take juſt occaſion of entring into a war, in vindicating and redeeming theſe words, ſeaſed and ſeduced by our adverſaries, to teſtifie for their Purgatory, yet this day being a day of peace and reconciliation with God and man, we begin with peace, with that wherein all agree, That theſe words (*Elſe what ſhall they do that are baptized for dead? If the dead riſe not at all, why are they baptized for dead?*) C muſt neceſſarily receive ſuch an Expoſition, as muſt be an argument for the Reſurrection; This baptiſme *pro mortuis*, for dead, muſt be ſuch a baptiſme as muſt prove that, the Reſurrection. For, that the Apoſtle repeats twice in theſe few words; *Elſe*, (ſayes he) that is, if there be no Reſurrection, why are men thus baptized? And again, if the dead riſe not, why are men thus baptized? Indeed the whole Chapter is a continuall argument for the Reſurrection; from the beginning thereof to the 35. ver. he handles the *An ſit*, whether there be a Reſurrection, or no; For, if that be denyed, or doubted in the roote, in the perſon of Chriſt, whether he be riſen or no, the whole frame of our religion fals, and every man will be apt (and juſtly apt) to ask that queſtion which the Indian King asked, when he had been catechized ſo far in the articles of our Chriſtian religion, as to come to the ſuffered, and crucified, and dead, and buried, impatient of proceeding any farther, and ſo loſing the conſolation of the Reſurrection, he asked only, Is your God dead, and buried? then let me return to the worſhip of the Sun, for I am ſure the Sun will not die; If Chriſt be dead and buried, that is, continue in the ſtate of death, and of the grave, without a Reſurrection, where ſhall a Chriſtian look for life? Therefore the Apoſtle handles, and eſtabliſhes that firſt, that aſſurance, A Reſurrection there is. D

From thence he raiſes and purſues a ſecond queſtion *De modo*; But ſome man will ſay, ſayes he, How are the dead raiſed up, and with what body come they forth? And in theſe queſtions, *De modo*, there is more exerciſe of reaſon and of diſcourſe: for, many times, The matter is matter of faith, when the manner is not ſo, but conſiderable, and triable by reaſon; Many times, for the matter, we are all bound, and bound upon ſalvation, to think alike; But for the manner, we may think diverſly, without forfeiture of ſalvation, or impeachment of diſcretion; For, he is not preſently an indiſcreet man, that differs in opinion from another man that is diſcreet, in things that fall under opinion.

Gerſon. *Abſit ſuperſtitio, hoc eſt ſuperflua religio*, ſayes a moderate man of the Romane Church; E This is truly ſuperſtition, to bring more under the neceſſity of being beleeved, then God hath brought in his Scriptures; ſuperfluous religion, ſayes he, is ſuperſtition; Remove that, and then (as he addes there) *Contradictoria, quorum utrumq; probabile, credi poſſunt*, Where two contrary opinions are both probable, they may be embraced, and beleeved by two men, and thoſe two be both learned, and diſcreet, and pious, and zealous men. And this conſideration ſhould keep men from that precipitation, of imprinting the odious and ſcandalous names of Sects, or Sectaries upon other men who may differ from them, and from others with them, in ſome opinions. Probability leads me in my aſſent, and I think thus; Let me allow another man his probability too, and let him think his way,

A way, in things that are not fundamentall. They that do not beleeve alike, in all circumſtances of the manner of the Reſurrection, may all, by Gods goodneſſe, meet there, and have their parts in the glory thereof, if their own uncharitableneſſe do not hinder them: And he that may have been in the right opinion, may ſooner miſſe heaven, then he that was in the wrong, if he come uncharitably to condemne or contemne the other: for, in ſuch caſes, humility, and love of peace, may, in the ſight of God, excuſe and recompence many errours, and miſtakings.

And after theſe, of the Matter, of the Manner of the Reſurrection, the Apoſtle proceeds to a third queſtion, of their ſtate and condition, whom Chriſt ſhall finde alive upon Earth, at his ſecond comming; and of them he ſayes onely this, *Ecce, myſterium vobis dico, Behold, I tell you a myſtery*, a ſecret, *we ſhall not all ſleep*, that is, not dye ſo, as that we ſhall reſt any time in the grave, *but we ſhall all be changed*, that is, receive ſuch an immutation, as that we ſhall have a ſudden diſſolution of body and ſoul, which is a true death, and a ſudden re-union of body and ſoule, which is a true reſurrection, *in an inſtant, in the twinkling of an eye*. Thus carefull, and thus particular is the Apoſtle, that the knowledge of the reſurrection might be derived unto us.

Now of theſe three queſtions, which he raiſes and purſues; firſt, whether there be a Reſurrection, then what manner of Reſurrection, and then what kinde of Reſu rrection they ſhall have that live to the day of Judgement, our Text enters into the firſt; For, for the firſt, That a reſurrection there is, the Apoſtle opens ſeverall Topiques, to prove it; One is, from our Head, and Patterne, and Example, Chriſt Jeſus: For ſo he argues firſt, *If the dead be not raiſed, then Chriſt is not raiſed*; As ſure as the head is, ſo ſure the body is raiſed. And then another Topique, from whence he produces arguments, is, the abſurd conſequences, and illations, that would follow, if there were no reſurrection. Of that kinde one is, *Nos miſerrimi, If in this life onely we have hope in Chriſt, we are of all men the moſt miſerable*; Why? becauſe in this life we ſuffer perſecution for this profeſſion. And another is, *Edamus & bibamus, Let us eate and drinke, for to morrow wee ſhall dye*; What needs this abſtinence, and this ſevere denying our ſelves, the conveniencies of this life, if all end in this life? And laſtly, in the ſame kinde, followes this Text, *Si omnino mortui non excitentur, If the dead riſe not at all, why are they baptized for dead?* And by all theſe wayes doth the Apoſtle convay this knowledge of the Reſurrection.

V. 16.

V. 19.

V. 32.

But would all theſe wayes ſerve? would all this ſatisfie that Inquiſition which wee have brought, how this aſſurance of the Reſurrection accrues to us? Would any of theſe reaſons, or would all theſe reaſons convince a man, who were not at all prepoſſeſſed, and preoccupated with a beliefe of the reſurrection, with an aſſurance thereof? The reſurrection was alwaies a myſtery in it ſelfe; *Sacrum ſecretum*, a holy ſecret, and above the ſearch of reaſon. For there are ſecrets and myſteries of two kindes, as the Schoole preſents them; ſome things are ſo, *Quia quædam interpoſita*, Becauſe, though the thing be near enough unto me, yet ſomthing is interpoſed between me, and it, and ſo I cannot ſee it: And ſome things are ſo, *Quia longè ſepoſita*, becauſe they are at ſo remote a diſtance, as that, though nothing be interpoſed, yet my ſight cannot extend to them. In the firſt ſenſe, the Sacraments are myſteries, becauſe though the grace therein bee neare mee, yet there is *Velamen interpoſitum*, there is a viſible figure, a ſenſible ſigne, and ſeale, between me, and that grace, which is exhibited to me in the Sacrament: In the ſecond ſenſe, the reſurrection is a myſtery, becauſe it is ſo farre removed, as that it concernes our ſtate and condition in the next world; *For man ſleepeth, and riſeth not; hee ſhall not wake againe, nor be raiſed from his ſleep, till the heavens be no more*; that is, not till the diſſolution of all.

*Reſurrectio, myſterium.*

Job. 14. 12.

So then, the knowledge of the reſurrection in it ſelfe, is a myſtery, removed out of the Spheare, and latitude of reaſon; And, (to conſider this remoteneſſe farther) though the knowledge of Chriſts Reſurrection, be nearer us, then our owne, (for firſt we know his, becauſe from his we argue and conclude our owne, as the Apoſtle inſtitutes his argument, *If the dead riſe not, Chriſt is not riſen*) yet even the Reſurrection of Chriſt, was ſo far from being cleare (and obvious to the beſt, and the beſt illumined underſtandings, as that, though Chriſt himſelfe had ſpoken often of his Reſurrection, to his Diſciples, and Apoſtles, yet they did not clearly, throughly, (ſcarce at all) underſtand his Reſurrection. When Chriſt ſaid to the Jews promiſcuouſly, *Solvite Templum hoc*, Deſtroy this Temple, and in three dayes I will raiſe it; I wonder not that they, blinded with their own malice,

*Reſurrectio Chriſti, myſterium.*

V. 16.

malice, discerned no resurrection in that saying, but applied it to that Temple, which was forty sixe yeares in building; For, till the resurrection was really accomplished, and actually performed, the Apostles themselves understood not the Resurrection. Then, when Christ was risen from the dead, and that those two great Apostles, *Peter*, and *Iohn*, had been at the Sepulchre, and received from thence so much evidence, as convinced them, and prevailed upon them, then, and not till then, they began to understand the re-

John 20.9. surrection; *for, till then,* (sayes the Text expresly there) *they knew not the Scriptures, that he must rise from the dead.*

*Etiam post Resurrectionem.* And truly, if we take a holy liberty, (as piously we may) to consider Christs bodily actions after his resurrection, they were not such, as without admitting any opposition, might induce a necessity of confessing a resurrection. For, though he exhibited himself to their eyes to be seene, and to their eares to be heard, and to their fingers to be felt, though he eate with them, and did many other actions of a living body, yet, as the Angels in the old Testament, did the like actions, in those bodies which they had assumed; so might Christ have done all these, in such a body, though that which was buried in the Sepulchre, had had no resurrection.

Acts 1.3. It is true, that Christ confirmed his Resurrection, *Multis argumentis*, as the vulgat reads that place; *with many infallible tokens*, sayes our former Translation, *with many infallible proofes*, sayes our later; But still all these arguments, and tokens, and proofes wrought by way of confirmation, something was otherwise imprinted in them, and established by a former apprehension of faith, and these arguments, and tokens, and proofes confirmed it. For, the reasons for the resurrection, doe not convince a naturall man at all, neither doe they so convince a Christian, but that there is more left to his faith, and he beleeves something beyond and above his reason.

*Resurrectio nostra, mysterium.* The resurrection in it self, Christs Resurrection, though it be clearer then ours, Christs Resurrection, even after it was actually accomplished, was still a mystery, out of the compasse of reason; And then, as it was above our reason, so, howsoever it be our proofe, and our patterne for our resurrection, yet it is above our imitation. For our resurrection shall not be like his. *Omnes alii suscitati, Christus solus resurrexit*, sayes S. *Bernard*; All we shall be raised from the dead, onely Christ arose from the dead. We shall be raised by a power working upon us, he rose by a power inherent, and resident in himselfe. And yet, though in this respect, our resurrection be more open to the proofe of reason, then the resurrection of Christ, (for that which hath least miracle in it, is most open to reason; and therefore a naturall man would easilier beleeve that God might raise a dead man, then that a dead man should be God, and so able to raise himselfe, which was Christs case, for the God-head of Christ was as much united to his dead body in the grave, as it was to his soule in Paradise, or to his whole person consisting of body and soule, before, or after his death and resurrection) Though, in this respect, I say, our resurrection be more open to reason, because it hath lesse of the miracle in it, yet when we come to assigne reasons, even for our resurrection, (as we see *Athanagoras* hath undertaken, with a great deale of wit, and learning, and confidence, in his Apology for the Christians, to the Emperour, within 155. yeares after Christ; and the Schoole-men make account, that they have brought it nearer to the understanding, nay even to the very sense, by producing some such things, as even in nature, doe not only resemble, but (as they apprehend) evict a resurrection) yet when all is done, and all the reasons of *Athenagoras*, and the Schoole, and of S. *Paul* himselfe, are waighed, they determine all in this, that they are faire, and pregnant, and convenient illustrations of that which was beleeved before; and that they have force, and power to encline to an assent, and to create and beget such a probability, as a discreet, and sad, and constant man might rest in, and submit to. But yet, we shall finde also, that though no man may speak a word, or conceive a thought against the resurrection, because for the matter, we are absolutely and expresly concluded by the Scriptures, yet a man may speak probably, and dangerously against any particular argument, that is produced for the resurrection. We beleeve it immediately, intirely, chearfully, undisputably, because we see it expresly delivered by the Holy Ghost; And we embrace thankfully, that sweetnesse, and that fulnesse of that blessed Spirit, that as he laies an obligation upon our faith, by delivering the article positively to us, so he is also pleased to accompany that Article, with reasons and arguments proportionable to our reason and understanding: for though those reasons do not so conclude us, as that nothing

A thing might be ſaid to the contrary, or nothing doubted after, yet the Holy Ghoſt having firſt begotten the faith of this Article, *Per ea augeſcit fides, & pingueſcit*, (as *Luther* ſpeaks in another caſe) By thoſe reaſons and arguments, and illuſtrations, that faith is nouriſhed and maintained in a good habitude and conſtitution.

*Argumenta Apoſtoli.*

And of that kind are all the reaſons brought by S. *Paul* here; The matter is poſitively delivered by him, and ſo apprehended by us, and his reaſons (as we ſaid before) iſſue out of two Topiques; Be pleaſed to looke upon both. The firſt is our patterne, Chriſt Jeſus: He is riſen, therefore we ſhall. In which, though I have a faire illuſtration and conſolation in that, The Head is riſen, therefore the Body ſhall, yet this reaches not to make my Reſurrection like his, for I ſhall not riſe as he did. And then from his other Topique, his reaſons riſe thus: If there be no Reſurrection, we that ſuffer thus much for the profeſſion of Chriſt, are the miſerableſt men in the world. Why ſo? have not all Philoſophers had B Scholars, and all Heretiques Diſciples, and all great Men flatterers, and every private man affections? And hath there not been as much ſuffered by occaſion of theſe, as S. *Paul* argues upon here, and yet no imagination, no expectation of a reſurrection? Leave out the conſideration of Philoſophers, many of which ſuffered more then the Turks doe, and yet the Turks ſuffer infinitely more, in their Mortifications, then the Papiſts doe; Leave out the Heretiques, which were ſo hungry of ſuffering, that if they could not provoke others to kill them, they would kill themſelves; Leave out the preſſures of our own affections, and concupiſcencies, and yet the covetous man is in a continuall ſtarving, and the licentious man in a continuall Conſumption; Take onely into your conſideration, the miſerable vexation of the flatterer, and humourer, and dependant upon great perſons, that their time is not their owne, nor their words their owne; their joyes are not their owne, nay their ſorrowes are not their owne; they might not ſmile if they C would, nor they may not ſigh when they would, they muſt doe all according to anothers mind, and yet they muſt not know his minde; conſider this, and you cannot ſay, but that there is as much ſuffered in the world, as this upon which S. *Paul* argues, by them who place not their conſolation, nor their retribution in the hope of a reſurrection. He argues farther, *Edamus & bibamus*, If there be no reſurrection, let us diſſolve our ſelves into the pleaſures of this world, and enjoy them; Why ſo too? Have we not ſtories full of exemplar men, that might be our patterns for ſobriety, and continency, and denying themſelves the ſweetneſſes of this life, and yet never placed Conſolation, nor Retribution upon a Reſurrection? Would not S. *Pauls* own *Pondus gloriæ*, That there is an exceeding waight of eternall glory attending our afflictions, ſerve our turne, though that were determined in the ſalvation of the ſoule, though there were no reſurrection of the body? It is ſtrongly and wiſely ſaid by *Aquinas*, *Derogant fidei Chriſtianæ rationes non cogentes*; D To offer reaſons for any Article of faith, which will not convince a man therein, derogates from the dignity of that Article. Therefore we muſt conſider S. *Pauls* reaſons as they were intended; to Chriſtians, that had received the Article of the Reſurrection into their faith before; And then, as God gave *Adam* a body immediately from himſelf, but then maintained and nouriſhed that body by other meanes; ſo the holy Ghoſt by S. *Paul* gives the article of the Reſurrection to our faith poſitively, and then enables us to declare to our own conſciences, and to other mens underſtandings, that we beleeve no impoſſible thing, in beleeving the Reſurrection: for as it is the candle that lights me, but yet I take a lanthorne to defend that candle from the wind; ſo my faith aſſures me of the Reſurrection, but theſe reaſons and illuſtrations aſſiſt that faith. And ſo we have done with our firſt part, How this aſſurance accrues unto us, and paſſe in order to the other, The conſolation which we have from this reſurrection of the body, not onely in it E ſelfe, but as it gives us a ſenſe of the ſpirituall reſurrection of our ſoules from ſinne, by Grace.

2. Part.

We are aſſured then of a Reſurrection, and we ſee how that aſſurance growes. But of what? Of all, Body and ſoule too; For, *Quod cadit, reſurgit*, ſayes S. *Hierome*, All that is falne, receives a reſurrection; and that is *ſuppoſitum*, ſayes the Schoole, that is, The perſon, the whole man, not taken in pieces, ſoule alone, or body alone, but both. For as *Damaſcen* expreſſes the ſame that S. *Hierome* intends, *Reſurrectio eſt ejus quod cecidit iterata ſurrectio*, The Reſurrection is a new riſing of that which fell, and Man fell. A man is not ſaved, a ſinner is not redeemed, I am not received into heaven, if my body be left out; The ſoule and the body concurred to the making of a ſinner, and body and ſoule muſt

must concur to the making of a Saint. So it is in the laſt Reſurrection, ſo it is in the firſt, which we conſider now, by Grace from ſin; And therefore we receive into compariſon, *Triplicem caſum*, a threefold fall, and a threefold reſurrection, as in the naturall and bodily death, ſo in the ſpirituall death of the ſoule alſo: For firſt, in naturall death, there is *Caſus in ſeparationem*, The man, the perſon falls into a ſeparation, a divorce of body and ſoul; and the reſurrection from this fall is by Re-union, the ſoule and body are re-united at the laſt day. A ſecond fall in naturall death, is *Caſus in diſſolutionem*, The dead body falls by putrifaction into a diſſolution, into atoms and graines of duſt; and the reſurrection from this fall, is by Re-efformation: God ſhall re-compact and re-compile thoſe atoms and graines of duſt, into that Body, which was before: And then a third fall in naturall death, is *Caſus in Diſperſionem*, This man being falne into a divorce of body and ſoule, this body being falne into a diſſolution of duſt, this duſt falls into a diſperſion, and is ſcattered unſenſibly, undiſcernibly upon the face of the earth; and the reſurrection from this death, is by way of Re-collection; God ſhall recall and re-collect all theſe Atoms, and grains of duſt, and re-compact that body, and re-unite that ſoule, and ſo that reſurrection is accompliſhed: And theſe three falls, Into a Divorce, into a Separation, into a Diſperſion; And theſe three Reſurrections, By Re-union, by Re-efformation, by Re-collecting, we ſhall alſo finde in our preſent ſtate, The ſpirituall death of the ſoule by ſinne.

*Caſus in ſeparationem.*

Firſt then, the firſt fall in the ſpirituall death, is the divorce of body and ſoule; That whereas God hath made the body to be the Organ of the ſoule, and the ſoule to be the breath of that Organ, and bound them to a mutuall relation to one another, Man ſometimes withdrawes the ſoule from the body, by neglecting the duties of this life, for imaginary ſpeculations; and oftner withdrawes the body from the ſoule, which ſhould be ſubject to the ſoule, but does maintain a war; and ſhould be a wife to the ſoule, and does ſtand out in a divorce.

*Reſurrectio à caſu in ſeparationem.*

Now the Reſurrection, from this firſt fall into a Divorce, is, ſeriouſly and wiſely, that is, both piouſly and civilly to conſider, that Man is not a ſoule alone, but a body too; That man is not placed in this world onely for ſpeculation; He is not ſent into this world to live out of it, but to live in it; *Adam* was not put into Paradiſe, onely in that Paradiſe to contemplate the future Paradiſe, but to dreſſe and to keep the preſent; God did not breathe a ſoule towards him, but into him; Not in an obſeſſion, but a poſſeſſion; Not to travaile for knowledge abroad, but to direct him by counſell at home; Not for extaſies, but for an inherence; for when it was come to that, in S. *Paul*, we ſee it is called a rapture, he was not in his proper ſtation, nor his proper motion; *He was tranſported into the third heaven*: but as long as we are in our dwelling upon earth, though we muſt love God with all our ſoule, yet it is not with our ſoule alone; Our body alſo muſt teſtifie and expreſſe our love, not onely in a reverentiall humiliation thereof, in the diſpoſitions, and poſtures, and motions, and actions of the body, when we preſent our ſelves at Gods Service, in his houſe, but in the diſcharge of our bodily duties, and the ſociable offices of our callings, towards one another: Not to run away from that Service of God, by hiding our ſelves in a ſuperſtitious Monaſtery, or in a ſecular Monaſtery, in our owne houſe, by an unprofitable retiredneſſe, and abſenting our ſelves from the neceſſary buſineſſes of this world: Not to avoid a Calling, by taking none: Not to make void a Calling, by neglecting the due offices thereof. In a word, To underſtand, and to performe in the beſt meaſure we can, the duties of the body and of the ſoule, this is the reſurrection from the firſt fall, The fall into a divorce of body and ſoule. And for the advancing of this knowledge, and the facilitating of this performance of theſe duties, be pleaſed a little to ſtop upon the conſideration of both, both of Spirituall and Divine, and then of ſecular and ſociable duties, ſo far as concerns this ſubject in hand.

*Officium animæ.*

Firſt for the duties of the ſoule, God was never out of Chriſts ſight; He was alwaies with him, alwaies within him, alwaies he himſelf; yet Chriſt, at ſome times, applyed himſelf in a nearer diſtance, and ſtricter way of prayer to God then at other times. Chriſts whole life was a continuall abſtinence, a perpetuall ſobriety, yet Chriſt propoſed, and proportioned a certaine time, and a certaine number of dayes for a particular faſt, upon particular occaſion. This is the harmony, this is the reſurrection of a Chriſtian, in this reſpect, That his ſoule be alwayes ſo fixed upon God, as that he doe nothing but with relation to his glory principally, and habitually; That he think of God, at all times, but that,

A that, beſides that, he ſepoſe ſome times, to think of nothing but God: That he pray continually, ſo far, as to ſay nothing, to wiſh nothing, that he would not be content God ſhould heare, but that, beſides that, he ſepoſe certaine fixed times for private prayer in his chamber, and for publique prayer in the Congregation. For, though it be no where expreſly written, that Chriſt did pray in the Congregation, or in company, yet, all that Chriſt did, is not written; and it is written, that he went often into the Temples, and into the Synagogues; and it is written, that even the Phariſee, and the Publican, that went to thoſe places, went thither to pray. But howſoever, Chriſt was never ſo alone, but that if he were not in the Church, the Church was in him; All Chriſtians were in him, as all Men were in *Adam*.

This then is our firſt Reſurrection, for the duty that belongs to the ſoule, That the ſoule doe at all times think upon God, and at ſome times think upon nothing but him; *Officium corporis.*

B And for that, which in this reſpect belongs to the body, That we neither enlarge, and pamper it ſo, nor ſo adorne and paint it, as though the ſoule required a ſpacious, and ſpecious palace to dwell in. Of that exceſſe, *Porphyrie*, who loved not Chriſt nor Chriſtians, ſaid well, out of meer Morality, That this enormous fatning and enlarging our bodies by exceſſive diet, was but a ſhoveling of more and more fat earth upon our ſoules to bury them deeper: *Dum corpus augemus, mortaliores efficimur*, ſayes he, The more we grow, the more mortall we make our ſelves, and the greater ſacrifice we provide for death, when we gather ſo much fleſh: with that elegancy ſpeaks he, ſpeaking out of Nature, and with this ſimplicity and homelineſſe ſpeaks S. *Hierom*, ſpeaking out of Grace, *Qui Chriſtum deſiderat, & illo pane veſcitur, de quàm precioſis cibis ſtercus conficiat, non quærit*, He that can relliſh Chriſt, and feed upon that Bread of life, will not be ſo diligent to make precious dung, and curious excrements, to ſpend his purſe, or his wit, in that,

C which being taken into him, muſt paſſe by ſo ignoble a way from him.

The fleſh that God hath given us, is affliction enough; but the fleſh that the devill gives us, is affliction upon affliction; and to that, there belongs a woe. *Per tenuitatem aſſimilamur Deo*, ſaies the ſame Author; The attenuation, the ſlenderneſſe, the deliverance of the body from the encumbrance of much fleſh, gives us ſome aſſimilation, ſome conformity to God, and his Angels; The leſſe fleſh we carry, the liker we are to them, who have none: That is ſtill, the leſſe fleſh of our owne making: for, for that fleſh, which God, and his inſtrument, Nature, hath given us, in what meaſure, or proportion ſoever, that does not oppreſſe us, to this purpoſe, neither ſhall that be laid to our charge; but the fleſh that we have built up by curious diet, by meats of provocation, and witty ſawces, or by a ſlothfull and drowſie negligence of the works of our calling. All fleſh is ſinfull fleſh; ſinfull ſo, as that it is the mother of ſin, it occaſions ſin, naturall fleſh is ſo; But

D this artificiall fleſh of our owne making, is ſinfull ſo, as that it is alſo the daughter of ſin; It is, indeed, the puniſhment of former ſins, and the occaſion of future.

The ſoule then requires not ſo large, ſo vaſt a houſe of ſinfull fleſh, to dwell in: But yet on the other ſide, we may not by inordinate abſtinencies, by indiſcreet faſtings, by inhumane flagellations, by unnaturall macerations, and ſuch Diſciplines, as God doth not command, nor authorize, ſo wither, and ſhrinke, and contract the body, as though the ſoule were ſent into it, as into a priſon, or into fetters, and manacles, to wring, and pinch, and torture it. *Nihil intereſt*, ſaies S. *Hierome*, It is all one whether thou kill thy ſelfe at one blow, or be long in doing it, if thou do it. All one, whether thou fall upon thine own ſword, or ſterve thy ſelfe with ſuch a faſting, as thou diſcerneſt to induce that effect: for, ſaies he, *Deſcendit a dignitate viri, & notas inſaniæ incurrit*. He departs from that dignity, which God hath imprinted in man, in giving him the uſe, and the dominion over his crea- *Macerationes corporis.*

E tures, and he gives the world juſt occaſion to thinke him mad; And, as *Tertullian* adds; *Reſpuit datorem, qui datum deſerit*, He that does not uſe a benefit, reproaches the Benefactor, and he is ungratefull to God, that does not accept at his hands the uſe of his bleſſings. Therefore is it accepted as a good interpretation, which is made of Chriſts determining his faſt in forty daies, *Ne ſui homicida videretur*, Leſt if he continued it longer, he might have ſeemed to have killed himſelfe, by being the author of his owne death; And ſo do they interpret aright his *Eſuriit*, That then he began to be hungry, that he began to languiſh, to faint, to finde a detriment in his body; for elſe, a faſting when a man is not hungry, is no faſting; but then he gave over faſting, when he found the ſtate of his body empaired by faſting.

And therefore thoſe mad doctrines, (ſo S. *Hierom* cals them, *Notas inſaniæ habent*) yea thoſe deviliſh doctrines, (ſo S. *Paul* cals them) that forbid certaine meats, and that make un-commanded macerations of the body, meritorious, that upon a ſuppoſititious ſtory, of an Ermit that lived 22. yeares, without eating any thing at all, And upon an impertinent example of their S. *Francis*, that kept three Lents in the yeare, which they extoll, and magnifie in S. *Francis*, and S. *Hierom* condemned, and deteſted in the Montaniſts, who did ſo too, have built up thoſe Carthuſian Rules, That though it appeare that that, and nothing but that, would ſave the patients life, yet he may not eat fleſh, that is a Carthuſian, And have brought into eſtimation thoſe Apocryphall and baſtardly Canons which they father upon the Apoſtles, That a man muſt rather ſtarve, then receive food from the hand of a perſon excommunicate, or otherwiſe detected of any mortall ſin; And that all that can be done with the almes of ſuch a perſon, is, that it be ſpent in wood and coales and other fuell, that ſo, (as the ſubtile philoſophy of their Canon is) it may be burnt, and conſumed by fire; for, to ſave a mans life, it muſt not be ſpent upon meat or drink, or ſuch ſuſtentation: Theſe Doctrines are not the Doctrines of this Reſurrection, by which, man conſidered *in Compoſito*, as he conſiſts of ſoule and body, by a ſober and temperate life, makes his body obſequious, and ſerviceable to his ſoule, but yet leaves his ſoule a body to worke in, and an Organ to praiſe God upon, both in a devout humiliation of his body, in Gods ſervice, and in a bodily performance of the duties of ſome calling; for this is our firſt Reſurrection *A caſu ſeparationis*, from having falne into a ſeparation of body and ſoule, for they muſt ſerve God joyntly together, becauſe God having joyned them, man may not ſeparate them, but as God ſhall re-unite them at the laſt Reſurrection, ſo muſt we, in our Reſurrections in this life; And farther we extend not this Reſurrection, from this ſeparation, this divorce.

Abbas Ul. ſperg. A B

*Caſus in diſſolutionem.*

The ſecond fall of man in naturall death, is *Caſus in diſſolutionem*, The man being fallen into a divorce of ſoule and body, the body fals by putrefaction into a diſſolution of duſt; and the Reſurrection from this fall, is, a re-efformation, when God ſhall recompact that duſt into that body. This fall, and this reſurrection we have in our ſpirituall death too: for we fall into daily cuſtomes, and continuall habits of thoſe ſins, and we become not onely as that *Lazarus* in the parable, to have ſores upon us, but as that *Lazarus* in the Goſpell, that was dead; *Domine jam fœtemus, & quatriduani ſumus*, Lord we ſtinke in thy noſtrils, and we have beene buried foure dayes; All the foure changes of our life, Infancy, Youth, Middle Age, and Old, have beene ſpent and worne out in a continuall, and uninterrupted courſe of ſin. In which, we ſhall beſt conſider our fall, and beſt prepare our Reſurrection, by looking from whence we are fallen, and by what ſteps; and they are three. C

*Nardus noſtra.* Cant. 1. 12.

Firſt, *Perdidimus nardum noſtrã*, We have loſt the ſweet ſavour of our own Spikenard; for ſo the Spouſe ſaies, *Nardus mea dedit odorem ſuum: My Spikenard hath given forth her ſweet ſavour*. There was a time, when we had a Spikenard, and a ſweet ſavour of our own, when our own Naturall faculties, in that ſtate as God infuſed them, in *Adam*, had a power to apprehend, and lay hold upon the graces of God. Man hath a reaſonable ſoule capable of Gods grace, ſo hath no creature but man; man hath naturall faculties, which may be employed by God in his ſervice, ſo hath no creature but man. Onely man was made ſo, as that he might be better; whereas all other creatures were but to conſiſt in that degree of goodneſſe, in which they entred. Miſerable fall! Only man was made to mend, and only man does grow worſe; Only man was made capable of a ſpirituall ſoveraignty, and only man hath enthralled, and mancipated himſelfe to a ſpirituall ſlavery. And *Perdidimus poſſibilitatem boni*, We have loſt that good and all poſſibility of recovering it, by our ſelves, in loſing *Nardum noſtram*, The ſavour of our Spikenard, the life, and vigour of our naturall faculties, to ſupernaturall uſes. For though the ſoule be *Forma hominis*, it is but *Materia Dei*; The ſoule may be the forme of man, for without that, Man is but a carcaſſe; But the ſoule is but the matter upon which God works; for, except our ſoule receive another ſoule, and be inanimated with Grace, even the ſoule it ſelfe, is but a carcaſſe. And for this, we have loſt *Nardum noſtram*, The odour, the verdure, the vigour of thoſe powers, in poſſeſſion whereof God put us into this world. But there is a ſtep in our fall, lower then this. D

Auguſt. E

*Vnguentum Domini.*

We have not only loſt *Nardum noſtram*, The uſe of our own faculties, in originall ſin, But we have loſt alſo *Vnguentum Domini*, The ſweet ſavour, and the holy perfume of that

oyntment

A oyntment which the Lord hath poured out upon us. For, as the Spouſe ſayes in the ſame Chapter, *Oleum effuſum nomen ejus, His name is an oyntment powred out upon us*; The name of Chriſt hath been ſhed upon us all in our baptiſme, and that hath made us Chriſtians; And the merits and promiſes of Chriſt have been ſhed upon us all, in the preaching of his word, and that hath declared us to be Chriſtians; The oyntment is *ſuper caput, ſuper barbam, ſuper oram veſtimenti*, as *David* ſpeaks; It is fallen upon the *Head*, we have had, and have religious Princes; And upon the *Beard*, the Beard of *Aaron*, we have had, and have (no Time, no Church ever more, ever ſo much) a religious Clergy, vigilancy in the Superiour, laborioufneſſe in the Inferiour Clergy; And it is fallen upon the *Skirts of the garment*, the love, the deſire, the hunger of hearing is fallen upon the loweſt, and upon all our Congregations, *Oleum effuſum nomen ejus*, his Name, and his Ordinance is poured out upon us all; but, as the Spouſe ſayes there, *Adoleſcentula dilexerunt te, Only* B *the virgins have loved thee*; And where are thoſe Virgins? which of us have preſerved that virginity, that integrity? which of us hath not married himſelfe to ſome particular ſin? which of us hath not multiplied his fornications, and yet is not ſatisfied? we have all loſt *Nardum noſtram*, that which we had at firſt in *Adam*, and that which hath been offered us ſince in Chriſt. And this is our ſecond ſtep in this fall; But there is a lower then this.

Cant. 1. 3.

Pſal. 133. 2.

We come to loſe *Odorem agri*, The ſweet ſavour of the field it ſelf. As *Iſaac* ſaid of his Son, *The ſmell of my Son is as the ſmell of a field which the Lord hath bleſſed*, So the Lord of heaven, as he ſmelt a ſavour of Reſt from the Sacrifice of *Noah*, may have ſmelt from us the ſavour of medicinall hearbes, of Remorſe, and Repentance, and Contrition, and Deteſtation of former ſins, And the ſavour of odoriferous, and fragrant, and aromaticall hearbes, works worthy of Repentance, amendment of life, edification of others, and C zeale to his glory, and yet we may relapſe into former ſins, or fall into new, and come to ſavour only of the earth, in a worldly covetouſneſſe, or to ſavour of the fleſh, in a licentious filthineſſe; We may have *received the good ſeed, and dured for a while*, as S. *Matthew* expreſſes Chriſts words; *Received it, and Beleeved it for a while*, as S. *Luke* expreſſes them, and then depart from the goodneſſe which Gods grace had formerly wrought in us, and from the Grace of God it ſelfe.

*Odor agri.* Gen. 27. 27.

Mat. 13. 18. Luke 8. 13.

Now to this lamentable ſtate, belong thoſe fearefull words of the Apoſtle, *That for a man that ſins thus, there remaineth no more ſacrifice*; And thoſe alſo, in another place, *That for ſuch a man it is impoſſible, impoſſible to be renewed*. Some of the Fathers, out of a holy tenderneſſe, and compaſſion, have mollified this *impoſſibile* with a *difficile*; It is impoſſible, ſay they, that is, it is very hard; very hard for him that hath been in Gods ſervice, and is run away, to return to it again. For, as *Tertullian* ſayes elegantly in that caſe, *Iudicato pronunciavit*, That ſinner, ſayes he, hath proceeded ſolemnly, and judicially, and D hath heard what both ſides could ſay, what grace could ſay, and what ſin, what God could ſay, and what Satan, and now he hath decreed the cauſe againſt Grace and againſt God, and declared the other ſide to be in the right, becauſe he hath applyed himſelf to the other ſide. But there is more in this *Impoſſibile*, then *Difficile*: It is not only hard, but truly impoſſible: So, as it is *impoſſible for God to lie*, (ſo the Apoſtle ſpeaks) ſo as it is *impoſſible to take away ſin by the blood of Buls and Goats*, (ſo he ſpeakes) ſo as it is *impoſſible to pleaſe God without faith*, (ſo he ſpeaks) ſo *impoſſible is it for this man to be renewed. Impoſſibile eſt, non ſperes quod impoſſibile*, ſayes *Chryſoſtome*, It is impoſſible, never hope for that which is impoſſible. For (as that Father exalts this impoſſibility) *Non dixit, non decet, non prodeſt, non licet*; God hath not ſaid, it becomes not the majeſty, and the conſtancy of my proceedings to renew ſuch a man; he ſayes not ſo, *non decet*; He doth not E ſay, it conduces not to my ends, nor to my manner of government, it would not be good for the publique, for the Church, for the reſt of my ſervants, who might be ſcandalized if I ſhould exact ſo much as I doe at their hands, and renew ſuch a man; He ſayes not ſo, *non prodeſt*; He doth not ſay, *non licet*; I cannot do it in juſtice, it cannot conſiſt with my Laws, and my Edicts, by which I have proclaimed, That with the froward I will grow froward, and harden their hearts that oppoſe themſelves againſt me; He doth not ſay ſo, *non licet*; for to all theſe (it ſtands not with my wayes, *non decet*; or it conduces not to my ends, *non prodeſt*; or it conſiſts not with my juſtice, *non licet*) mercy would ſtill preſent diſpenſations; but it is expreſly, directly *impoſſibile*, impoſſible.

Heb. 10. 2. Heb. 6. 4.

Cap. 6. Cap. 10. Cap. 11.

It is true, that the hardneſſe of this ſaying, put the Fathers to hard Expoſitions. The greater

greater part by much, of them who finde themſelves put to a neceſſity of admitting an impoſſibility, (for as I told you before, ſome of them mollifie and ſouple the impoſſibility into a difficulty) place the impoſſibility in this, That it is impoſſible for ſuch a man to be renewed by baptiſme, as he was renewed before: for in thoſe Primitive times, though they excluded not children, yet the greateſt part of them who were baptized, were ſuch as underſtood their caſe, perſons of diſcretion, ſuch as had ſpent many months, many times many yeares, in ſtudying and in practiſing the Chriſtian religion, and then were baptized; and if theſe men (ſay thoſe Fathers) fell after this, it was impoſſible to be renewed that way, impoſſible that they ſhould have a ſecond baptiſme: And it is ſcarce mannerly, ſcarce ſafe to depart from ſo many as meet in this interpretation of this impoſſibility; for they all intend that which S. *Chryſoſtome* expreſſes moſt plainly, *Dixit impoſſibile, ut in deſperationem induceret*; The Apoſtle ſayes it is impoſſible, that he might bring us before hand into a kinde of deſperation; A deſperation of this kinde, That there was abſolutely no hope of a poſſibility of renewing, as they were renewed before, that is, by baptiſme.

But becauſe at this time when the Apoſtle writ, that queſtiō, which troubled the Church ſo much after, in S. *Cyprians* time, of Rebaptization, was not moved at all, neither doth it appeare, nor is it likely, that any that fell ſo, put his hopes upon renewing by a ſecond baptiſme; there is ſomething elſe in this Impoſſibility then ſo. And that in one word is, That the falling intended here, is not a falling *à nardo noſtra*, from the ſavour of our own Spikenard, the good uſe of our owne faculties, loſt in Originall ſin, nor a falling *Ab unguento Domini*, that though the perfume an Incenſe of the name of Chriſt, and the offer of his merits be ſhed upon us here, that doth not reſtrain us from falling into ſome ſins, But this falling is, as it is expreſſed, a falling away, away from Chriſt in all his Ordinances; an undervaluing, a deſpiſing of thoſe meanes which he hath eſtabliſhed for the renewing of a broken ſoule, which is the making a mock of the Son of God, and the treading the blood of the Covenant under foot. When Chriſt hath ordained but one way for the renewing of a ſoul, The conveyance of his merits, in preaching the word, and the ſealing thereof, in applying the Sacraments, to that man that is fallen ſo, as to refuſe that, as it is impoſſible to live, if a man refuſe to eat, Impoſſible to recover, if a man refuſe Phyſick, ſo it is Impoſſible for him to be renewed, becauſe God hath notified to us but one way, and he refuſes that. So this is a true Impoſſibility, and yet limited too; for though it be impoſſible to us, by any meanes imparted to us, or to our diſpenſing, and ſtewardſhip, yet ſhall any thing be impoſſible to God? God forbid; For, even from this death, and this depth there is a Reſurrection.

*Reſurrectio.* As from the loſſe of our Spikenard, our naturall faculties in originall ſin, we have a reſurrection in baptiſme, And from the loſſe of the oyntment of the Lord, the offer of his Graces, in theſe meetings, and the falling into ſome actuall ſins, for all that aſſiſtance, we have a reſurrection in the other Sacrament; So when we have loſt the ſavour of the field, thoſe degrees of goodneſſe, and holineſſe which we had, and had declared before, when we are fallē from all preſent ſenſe of the means of a reſurrection, yet there may be a reſurrection wrapped up in the good purpoſes of God upon that man, which, unleſſe he will himſelfe, ſhall not be fruſtrated, not evacuated, not diſappointed. Though he have *fœtorem pro odore*, as the Prophet ſpeaks, That in ſtead of the ſweet ſavour, which his former holy life exhaled and breathed up, he be come now to ſtink in the ſight of the Church, (and howſoever God may have a good ſavour from his own work, from thoſe holy purpoſes which he hath upon him, which lie in Gods boſome, yet from his preſent ſins, and from the preſent teſtimony and evidence that the Church gives againſt him, as a preſent ſinner, he muſt neceſſarily ſtink in the noſtrils of God too) yet, as in the Reſurrection of the body, it ſhall come, when we ſhall not know of it, So when this poore dead, putrified ſoule hath no ſenſe of it, and perchance, little or no diſpoſition towards it, the efficacy of Gods purpoſe ſhall break out, and work in him a reſurrection: And this S. *Chryſoſtome* takes to be intended in that which is ſaid in the ſame place to the Hebrews, *That that earth which drinketh in the rain, and bringeth forth nothing but Bryers, is Maledicto proxima, neareſt to be accurſed*, That man is neareſt to be a Reprobate; But yet, ſayes he, *Vides quantam habet conſolationem*, We apprehend a bleſſed conſolation in this, That it is ſaid, *neare a curſe*, neare reprobation, and no worſe; for, *Qui propè eſt, procul eſſe poterit*, ſayes he, That ſoule which is but neare deſtruction, may weather that miſchiefe, and grow to be far from it, and out of danger of it.

Bay 3.14.

Heb. 6.

It

A It is true, this man hath loſt his *paratum cor meum*; he cannot ſay, *his heart is prepared*; that he hath loſt in originall ſin; This man hath loſt his *Confirmatum cor meum*, he cannot ſay, *his heart is eſtabliſhed*; that hath been offered him in theſe exerciſes, but it hath not prevailed upon him. He hath loſt his *variis odoribus delectatum cor*, the delight which his heart heretofore had in the ſavour of the field, in thoſe good actions, in which formerly he exercíſed himſelf, and now is falne from: But yet there may be *cor novum*, *a new heart*, a heart which is yet in Gods boſome, and ſhall be tranſplanted into his; A duplicate, an exemplification of Gods ſecret purpoſe to be manifeſted, and revealed by the Spirit of God, in his good time, upon him. And this may work, *In inſigni & vehementi mutatione*, in ſuch an evidence, and demonſtration of it ſelf, as he ſhall know it to be that, becauſe it ſhall not work as a Circumciſion, but as an Exciſion, not as a lopping off, but as a rooting up, not by mending him, but by making him a new creature; He ſhall B not grow leſſe riotous then before, for ſo a ſentence in the Star-Chamber, or any other Criminall Court for a riot, might be a reſurrection to him; nor leſſe voluptuous, for ſo, poverty in his Fortune, or inſipidneſſe and taſtleſneſſe in his palate might be a reſurrection to him; Nor leſſe licentious, for ſo age or ſickneſſe, nor leſſe quarrelſome, for ſo blowes, and oppreſſion might be a reſurrection to him. But when in a rectified underſtanding he can but apprehend, that ſuch a reſurrection there may be, nay there is for him; it ſhall grow up to a holy confidence, eſtabliſhed by the ſenſible effects thereof, that he ſhall not onely diſcontinue his former acts, and deveſt his former habits of ſin, but produce acts, and build up habits, contrary to his former habits, and former acts, for this is the reſurrection from this ſecond fall, *In diſſolutionem*, into the diſſolution of particular ſins.

Now, after all this, there is in naturall death, a third fall, *caſus in diſperſionem*, the man C is fallen *in ſeparationem*, into a divorce of body and ſoule, the body is fallen *in diſſolutionem*, to putrifaction, and diſſolution in duſt, and then this duſt is fallen *in diſperſionem*, into a diſperſion, and ſcattering over the earth, as God threatens, *Comminuam in pulverem, I will break the wicked as ſmall as duſt, and ſcatter them with the winde*; For after ſuch a ſcattering, no power, but of God onely can recollect thoſe grains of duſt, and re-compact them into a body, and re-inanimate them into a man. And ſuch a ſtate, ſuch a diſperſion, doth the heart and ſoule of an habituall ſinner undergoe; For, as *the eyes of a foole are in the corners of the earth*, ſo is the heart and ſoule of a ſinner. The wanton and licentious man, ſighs out his ſoule, weeps out his ſoule, ſweares out his ſoule, in every place, where his luſt, or his cuſtome, or the glory of victory, in overcomming, and deluding, puts him upon ſuch ſolicitations. In the corrupt taker, his ſoul goes out, that it may leave him unſenſible of his ſin, and not trouble him in his corrupt bargaine; and in a corrupt D giver, ambitious of preferment, his ſoule goes out with his money, which he loves well, but not ſo well as his preferment: This yeare his ſoule and his money goes out upon one office, and next yeare, more ſoul, and more money upon another; He knowes how his money will come in againe; for they will bring it, that have need of his corruptneſſe in his offices; But where will this man finde his ſoule, thus ſcattered upon every woman corruptly won, upon every office corruptly uſurped, upon every quillet corruptly bought, upon every fee corruptly taken?

Thus it is, when a ſoule is ſcattered upon the daily practiſe of any one predominant, and habituall ſin; but when it is indifferently ſcattered upon all, how much more is it ſo? In him, that ſwallowes ſins in the world, as he would doe meats at a feaſt; paſſes through every diſh, and never askes Phyſitian the nature, the quality, the danger, the offence of any diſh: That baits at every ſin that riſes, and poures himſelfe into every ſinfull mold E he meets: That knowes not when he began to ſpend his ſoule, nor where, nor upon what ſin he laid it out; no, nor whether he have, whether ever he had any ſoule, or no; but hath loſt his ſoule ſo long agoe, in ruſty, and in incoherent ſins, (not ſins that produced one another, as in *Davids* caſe (and yet that is a fearfull ſtate, that concatenation of ſins, that pedegree of ſins) but in ſins which he embraces, meerely out of an eaſineſſe to ſin, and not out of a love, no, nor out of a tentation to that ſin in particular) that in theſe incoherent ſins hath ſo ſcattered his ſoule, as that he hath not ſoule enough left, to ſeek out the reſt. And therefore *David* makes it the Title of the whole Pſalme, *Domine ne diſperdas, O Lord doe not ſcatter us*: And he begins to expreſſe his ſenſe of Gods Judgements, in the next Pſalme, ſo, *O Lord thou haſt caſt us out, thou haſt ſcattered us, turn again unto*

Pſal. 57. 7.
Pſal. 112. 7.
Prov. 27. 9.
Pſal. 51. 10.
Chryſoſt.
*In diſperſionem.*
Pſal. 18.
Pro. 17. 24.
Pſal. 58.

*unto us*; for even from this averſion, there may be converſion, and from this laſt and loweſt fall, a reſurrection. But how? A

In the generall reſurrection upon naturall death, God ſhall work upon this diſperſion of our ſcattered duſt, as in the firſt fall, which is the Divorce, by way of Re-union, and in the ſecond, which is Putrifaction, by way of Re-efformation; ſo in this third, which is Diſperſion, by way of Re-collection; where mans buried fleſh hath brought forth graſſe, and that graſſe fed beaſts, and thoſe beaſts fed men, and thoſe men fed other men, God that knowes in which Boxe of his Cabinet all this ſeed Pearle lies, in what corner of the world every atome, every graine of every mans duſt ſleeps, ſhall recollect that duſt, and then recompact that body, and then re-inanimate that man, and that is the accompliſhment of all.

In this reſurrection, from this Diſperſion and ſcattering in ſin, the way is by Recollection too: That this ſinner recollect himſelfe, and his own hiſtory, his own annalls, his own journalls, and call to minde where he loſt his way, and with what tenderneſſe of conſcience, and holy ſtartling he entred into ſome ſins at firſt, in which he is ſeared up now, and whereas his triumph ſhould have been, in a victory over the fleſh, he is come to a triumph in his victory over the ſpirit of God, and glories in having overcome the Holy Ghoſt, and brought his conſcience to an unſenſibleneſſe of ſin: If hee can recollect himſelfe thus, and caſt up his account ſo, If he can ſay to God, *Lord, we have ſold our ſelves for nothing*, he ſhall heare God ſay to him, as he does there in the Prophet, *You have* Eſay 52.3. *ſold your ſelves for nothing, and you ſhall be redeemed without money.* But how is this recollecting wrought? B

Ezek. 37. God hath intimated the way, in that viſion to the Prophet *Ezekiel*: He brings the Prophet into a field of dead bones, and dry bones, *ſicca vehementer*, (as it is ſaid there) as dry as this duſt which we ſpeak of: And he asks him, *fili hominis*, thou that art but the ſon of man, and muſt judge humanely, *Putaſne vivent oſſa iſta? Doſt thou think that theſe bones can live?* The Prophet anſwers, *Domine tu noſti*, thou Lord, who knoweſt whoſe names are written in the Book of Life, and whoſe are not; whoſe bones are wrapped up in the Decree of thy Election, and whoſe are not, knoweſt whether theſe bones can live, or no; for, but in the efficacy and power of that Decree, they cannot. Yes, they ſhall, ſayes God Almighty; and they ſhall live by this meanes, *Dices eis, Thou ſhalt ſay unto them, O ye dry bones, heare the word of the Lord*: As dry, as deſperate, as irremediable as they are in themſelves, God ſhall ſend his ſervants unto them, and they ſhall heare them: And, as it is added in that place, *Prophetante me, factus ſonitus, & commotio, As I Propheſied, there was a noyſe and a ſhaking*; As whilſt *Peter* ſpake, *The Holy Ghoſt fell upon all them that heard the word*; So whilſt the Meſſengers of God ſpeak in the preſence of ſuch ſinners, there ſhall be a noyſe, and a commotion, a horrour of their former ſins, a wonder how they could provoke ſo patient, and ſo powerfull a God, a ſinking down under the waight of Gods Judgements, a flying up to the apprehenſion of his mercies, and this noyſe and commotion in their ſoules, ſhall be ſetled with that Goſpell in that Prophet, *Dabo ſuper vos nervos, I will lay ſinewes upon you, and will bring up fleſh upon you, and cover you with skin, and put breath into you, and you ſhall live, and ye ſhall know that I am the Lord*; God ſhall reſtore them to life, and more, to ſtrength, and more, to beauty, and comelineſſe, acceptable to himſelfe in Chriſt Jeſus. C D

Your way is Recollecting; gather your ſelves into the Congregation, and Communion of Saints in theſe places; gather your ſins into your memory, and poure them out in humble confeſſions, to that God, whom they have wounded; Gather the crummes under his Table, lay hold upon the gracious promiſes, which by our Miniſtery he lets fall upon the Congregation now; and gather the ſeales of thoſe promiſes, whenſoever, in a rectified conſcience, his Spirit beares witneſſe with your ſpirit, that you may be worthy receivers of him in his Sacrament; and this recollecting ſhall be your reſurrection. E

Apoc. 20.6. *Beatus qui habet partem*, ſayes S. *Iohn*, *Bleſſed is he that hath part in the firſt Reſurrection, for on ſuch the ſecond death hath no power.* He that riſes to this Judgement of recollecting, and of judging himſelfe, ſhall riſe with a chearfulneſſe, and ſtand with a confidence, when Aug. Chriſt Jeſus ſhall come in the ſecond: And, *Quando exacturus eſt in ſecundo, quod dedit in primo*, when Chriſt ſhall call for an account, in that ſecond judgement, how he hath huſbanded thoſe graces, which he gave him; for the firſt, he ſhall make his poſſeſſion of this firſt reſurrection, his title, and his evidence to the ſecond. When thy body, which hath

been

A been subject to all kindes of deſtruction here; to the deſtruction of a Flood, in Catarrhs, and Rheums, and Dropſies, and ſuch diſtillations, to the deſtruction of a fire, in Feavers, and Frenzies, and ſuch conflagrations, ſhall be removed ſafely and gloriouſly above all ſuch diſtempers, and malignant impreſſions, and body and ſoule ſo united, as if both were one ſpirit in it ſelfe, and God ſo united to both, as that thou ſhalt be the ſame ſpirit with God. God began the firſt World, but upon two, *Adam* and *Eve*: The ſecond world, after the Flood, he began upon a greater ſtock, upon eight reſerved in the Arke; But when he eſtabliſhes the laſt and everlaſting world in the laſt Reſurrection, he ſhall admit ſuch a number, as that none of us who are here now, none that is, or hath, or ſhall be upon the face of the earth, ſhall be denied in that Reſurrection, if he have truly felt this; for Grace accepted, is the infallible earneſt of Glory.

17 May 1627.

B

# SERMON XXII.

## *Preached at S.* Pauls, *upon Eaſter-day.* 1627.

HEB. 11. 35.

*Women received their dead raiſed to life againe: And others were tortured, not accepting a*
C *deliverance, that they might obtaine a better Reſurrection.*

MErcy is Gods right hand, with that God gives all; Faith is mans right hand, with that man takes all. *David, Pſal.* 136. opens, and enlarges this right hand of God, in pouring out his bleſſings, plentifully, abundantly, manifoldly there. And in this Chapter, the Apoſtle opens, and enlarges this right hand of man, by laying hold upon thoſe mercies of God, plentifully, abundantly, manifoldly, by faith here. There, *David* powres downe the mercies of God, in repeating, and re-repeating that phraſe, *For his mercy endureth for ever*; And here, S. *Paul* carries up man to heaven, by repeating, and re-repeating the bleſſings which man hath attained by faith; *By faith Abel ſacrificed, By faith Enoch walked with God, By faith Noah built an Arke, &c.* And as in that Pſalme, Gods mercies are expreſt two waies,
D First in the good that God did for his ſervants, *He remembred them in their low eſtate, for his mercy endureth for ever*: And then againe, *He redeemed them from their enemies, for his mercy endureth for ever*: And then alſo, in the evill that he brought upon their enemies, *He ſlew famous Kings, for his mercy endureth for ever*: And then, *He gave their land for an heritage, for his mercy endureth for ever.* So in this Chapter, the Apoſtle declares the benefits of faith, two wayes alſo: Firſt, how faith enriches us, and accommodates us in the wayes of proſperity, *By faith Abraham went to a place which he received for an inheritance*: And ſo, *By faith Sarah received ſtrength to conceive ſeed*: And then, how faith ſuſtaines, and eſtabliſhes us in the wayes of adverſity, *By faith they ſtopt the mouthes of Lions, by faith they quencht the violence of fire, by faith they eſcaped the edge of the ſword*, in the verſe immediatly before the Text. And in this verſe, which is our Text, the Apoſtle hath collected both; The benefits which they received by faith, *Women received*
E *their dead raiſed to life againe*, And then, the holy courage which was infuſed by Faith, in their perſecutions, *Others were tortured, not accepting deliverance, that they might receive a better Reſurrection.* And becauſe both theſe have relation, evidently, pregnantly to the Reſurrection, (for their benefit was, that the *Women received their dead* by a Reſurrection, And their coutage in their perſecution was, *That they ſhould receive a better Reſurrection*) therefore the whole meditation is propet to this day, in which wee celebrate all Reſurrections in the Root, in the Reſurrection of the *Firſt fruits of the dead, our Lord and Saviour Chriſt Ieſus.*

Ver 23. Ver.24. Ver.8. Ver.11. Ver.34.

Our Parts are two; How plentifully God gives to the faithfull, *Women receive their dead raiſed to life againe*, And how patiently the faithfull ſuffer Gods corrections, *Others were* *Diviſio.*

*were tortured not accepting, &c.* Though they be both large conſiderations, (Benefits by Faith, Patience in the Faithfull) yet we ſhall containe our ſelves in thoſe particulars which are expreſt, or neceſſarily implyed in the Text it ſelfe. And ſo in the firſt place we ſhall ſee firſt, The extraordinary conſolation in Gods extraordinary Mercies, in his miraculous Deliverances, ſuch as this, *Women received their dead raiſed to life again*, And ſecondly we ſhall ſee the examples, to which the Apoſtle refers here, What women had had their dead reſtored to life againe; And then, laſtly, in that part, That this affection of joy, in having their dead reſtored to life againe, being put in the weaker ſexe, in women onely, we may argue conveniently from thence, That the ſtrength of a true and juſt joy lies not in that, but that our virility, our holy manhood, our religious ſtrength conſiſts in a faithfull aſſurance, that we have already a bleſſed communion with theſe Saints of God, though they be dead, and we alive; And that we ſhall have hereafter a glorious Aſſociation with them in the Reſurrection, though we never receive our dead raiſed to life again in this world. And in thoſe three conſiderations, we ſhall determine that firſt part. And then, in the other, The Patience of the Faithfull, *Others were tortured, &c.* we ſhall firſt look into the examples which the Apoſtle refers to; who they were that were thus tortured: And ſecondly, the heighth and exaltation of their patience, *They would not accept a deliverance:* And laſtly, the ground upon which their Anchor was caſt, what eſtabliſhed their patience, *That they might obtaine a better Reſurrection.*

1 Part. Firſt then, for that Bleſſedneſſe, which we need not be afraid, nor abſtaine from calling the Recompence, the Reward, the Retribution of the faithfull, (for as we conſider Death to grow out of Diſobedience, and Life out of Obedience to the Law, as properly as Death is the wages of ſin, Life is the wages of Righteouſneſſe) If I be asked, what it is wherein this Recompence, this Reward, this Retribution conſiſts, if I muſt be put to my Speciall Plea, I muſt ſay it is, in that of the Apoſtle, *Omnia cooperantur in bonum*, That nothing can befall the faithfull, that does not conduce to his good, and advance his happineſſe: For he ſhall not onely find S. *Pauls Mori lucrum*, That he ſhall be the better for dying, if he muſt dye; but he ſhall find S. *Auguſtines Vtile cadere*, He ſhall be the better for ſinning, if he have ſinned; So the better, as that by a repentance after that ſin, hee ſhall find himſelfe eſtabliſhed in a neerer, and ſafer diſtance with God, then he was in that ſecurity, which he had before that ſin. But the Title, and the Plea of the faithfull to this Recompence, extends farther then ſo; It is not onely, that nothing, how evill ſoever in the nature thereof, ſhall be evill to them; but that all that is Good, is theirs; properly theirs, theirs peculiarly. Pſal. 34. 9. *There is no want to them that fear the Lord*, ſayes *David*; *The young Lions doe lack, and ſuffer hunger, but they that ſeeke the Lord, ſhall not want any good thing.*

The Infidel hath no pretence upon the next world, none at all; No nor ſo cleare a Title to any thing in this world, but that we diſpute in the Schoole, whether Infidels have any true dominion, any true proprietie in any thing which they poſſeſſe here; And whether there be not an inherent right in the Chriſtians, to plant Chriſtianity in any part of the Dominions of the Infidels, and conſequently, to deſpoile them even of their poſſeſſion, if they oppoſe ſuch Plantations, ſo eſtabliſhed, and ſuch propagations of the Chriſtian Religion. For though we may not begin at the diſpoſſeſſing, and diſplanting of the native and naturall Inhabitant, (for ſo we proceed but as men againſt men, and upon ſuch equall termes, we have no right to take any mens poſſeſſions from them) yet, when purſuing that Right, which reſides in the Chriſtian, we have eſtabliſhed ſuch a Plantation, if they ſupplant that, we may ſupplant them, ſay our *Schooles*, and our *Caſuiſts*; For in that caſe, we proceed not as men againſt men; not by Gods Common Law, which is equall to all men; that is, the Law of Nature; but we proceed by his higher Law, by his Prerogative, as Chriſtians againſt Infidels, and then, it is God that proceeds againſt them, by men, and not thoſe men, of themſelves, to ſerve their owne Ambitions, or their other ſecular ends. 1 Cor. 3. 22. *All things are yours*, ſaies the Apoſtle; By what Right? *You are Chriſts*, ſaies he, *And Chriſt is Gods*; Thus is a Title convayed to us, All things are Gods, God hath put all things under Chriſts feete; And he under ours, as we are Chriſtians. And then, as the generall profeſſion of Chriſt, entitles us to a generall Title of the world, (for the World belongs to the Faithfull; and Chriſtians, as Chriſtians, and no more, are *Fideles*, Faithfull in reſpect of Infidels) ſo thoſe Chriſtians that come to that more particular

A ticular, more active, more operative faith, which the Apoſtle ſpeaks of in all this Chapter, come alſo to a more particular reward, and recompence, and retribution at Gods hands; God does not onely give them the naturall bleſſings of this World, to which they have an inherent right, as they are generall Chriſtians, but as they are thus faithfull Chriſtians, he gives them ſupernaturall bleſſings, he enlarges himſelfe even to Miracles, in their behalfe; Which is a ſecond conſideration; Firſt God opens himſelfe in nature, and temporall bleſſings, to the generall Chriſtian, but to the Faithfull, in Grace, exalted even to the height of Miracle.

*Miracula.*

In this, we conſider firſt, That there is nothing dearer to God then a Miracle. There is nothing that God hath eſtabliſhed in a conſtant courſe of nature, and which therefore is done every day, but would ſeeme a Miracle, and exerciſe our admiration, if it were done but once; Nay, the ordinary things in Nature, would be greater miracles, then the B extraordinary, which we admire moſt, if they were done but once; The ſtanding ſtill of the Sun, for *Ioſuahs* uſe, was not, in it ſelfe, ſo wonderfull a thing, as that ſo vaſt and immenſe a body as the Sun, ſhould run ſo many miles, in a minute; The motion of the Sun were a greater wonder then the ſtanding ſtill, if all were to begin againe; And onely the daily doing takes off the admiration. But then God having, as it were, concluded himſelf in a courſe of nature, and written downe in the booke of Creatures, Thus and thus all things ſhall be carried, though he glorifie himſelfe ſometimes, in doing a miracle, yet there is in every miracle, a ſilent chiding of the world, and a tacite reprehenſion of them, who require, or who need miracles.

Therefore hath God reſerved to himſelfe the power of Miracles, as a Prerogative; For the devill does no miracles; the devill and his inſtruments, doe but haſten Nature, or hinder nature, antedate Nature, or poſtdate Nature, bring things ſooner to paſſe, or re- C tarde them; And howſoever they pretend to oppoſe nature, yet ſtill it is but upon nature, and but by naturall meanes, that they worke; onely God ſhakes the whole frame of Nature in pieces, and in a miracle, proceeds ſo, as if there were no Creation yet accompliſhed, no courſe of Nature yet eſtabliſhed. *Facit mirabilia magna ſolus*, ſaies *David*; There are *Mirabilia parva*, ſome leſſer wonders, that the devill and his Inſtruments, *Pharaohs* Sorcerers, can do; But when it comes to *Mirabilia magna*, Great wonders, ſo great, as that they amount to the nature of a Miracle, *Facit ſolus*, God, and God onely does them. And amongſt theſe, and amongſt the greateſt of theſe, is the raiſing of the Dead, and therefore we make it a particular conſideration, the extraordinary Joy in that caſe, when *Women received their dead raiſed to life againe.*

Pſal. 136. 4.

*Mortui.*

Wee know the diſhonour, and the infamy that lay upon barrenneſſe, among the Jews; how wives deplored, and lamented that. When God is pleaſed to take away that impe- D diment of barrenneſſe, and to give children, we know the miſery, and deſolation of orbity, when Parents are deprived of thoſe children, by death; And by the meaſure of that ſorrow, which follows barrenneſſe, or orbitie, we may proportion that joy, which accompanies Gods miraculous bleſſings, when *Women receive their dead raiſed to life againe.* In all the ſecular, and prophane Writers in the world, in the whole bodie of Story, you ſhall not finde ſuch an expreſſing of the miſery of a famine, as that of the Holy Ghoſt in the Lamentations; *That women eate Palmarum filios*; We tranſlate it, *Their children of a ſpan long*; that is, that they procured abortions and untimely births of thoſe children, which were in their bodies, that they might have ſo much fleſh to eate. As that is propoſed for the greateſt miſery, that ever was, women to deſtroy their children ſo, ſo is this for the higheſt accumulation of Joy, to have dead children brought to life againe. When we heare S. *Auguſtine* in his Confeſſions, lament ſo paſſionately the death E of his Son, and inſiſt ſo affectionately, upon the Pregnancie, and Forwardneſſe of that Son, though that Son if he had lived, muſt have lived a continuall evidence, and monument of his ſin, (for, for all his Son, S. *Auguſtine* was no married man) yet what may we think, S. *Auguſtine* would have given, though it had been to have beene cut out of his own life, to have had that Son reſtored to life againe? Meaſure it but by the Joy, which we have, in recovering a ſick child, from the hands, and jawes, and gates of death, Meaſure it but by that delight which we have, when we ſee our Garden recovered frō the death of Winter, Mens curioſities have carried them to unlawfull deſires of communication with the Dead, as in *Sauls* caſe towards *Samuel*. But if with a good conſcience, and without that horror, which is likely to accompanie ſuch a communication with the Dead, a man might

Lament. 2. 20.

might have the converſation of a friend, that had been dead, and had ſeene the other World; As *Dives* thought no Preacher ſo powerfull to worke upon his Brethren, as one ſent from the Dead, ſo certainly all the Travailers in the World, if we could heare them all, all the Libraries in the world, if we could read them all, could not tell us ſo much, as that friend, returned from the dead, which had ſeene the other World.

But wayving that conſideration, becauſe as we know not, what kind of remembrance of this world, God leaves us in the next, when he tranſlates us thither, ſo neither do we know, what kinde of remembrance of that world, God would leave in that man, whom he ſhould re-tranſlate into this, we fixe onely upon the examples entended in our Text, who theſe joyfull Women were, that receiv'd their Dead raiſed to life againe, which is our ſecond Branch of this firſt part; for with thoſe three conſiderations, which conſtituted our firſt Branch, we have done, That God gives us this World, as we are generall Chriſtians; And, as we are Faithfull Chriſtians, Miracles; And, the greateſt of Miracles, The raiſing of the Dead.

*Mulieres.* In the ſecond Branch, we have two Conſiderations; firſt, what kind of Women theſe were, and then, who they were; firſt, their Qualities, and then, their Perſons. We have occaſion to ſtop upon the firſt, becauſe *Aquinas* in his Expoſition of this Text, tels us, there are ſome Expoſitors, who take this word, *Women*, in this place, to be entended, not of *Mothers*, but of *Wives*; And then, becauſe the Apoſtle ſaies here, that *Women received their dead*, that is, ſay they, Wives received their dead Husbands, raiſed to life again, and received them, as Husbands, that is, cohabited with them as Husbands, therefore they conclude, ſaies *Aquinas*, that Death it ſelfe does not diſſolve the band of Marriage; and conſequently, that all other Marriages, all ſuper-inductions, even after Death, are unlawfull. Let me ſay but one word, of the Word, and a word or two of the Matter it ſelfe, and I ſhall paſſe to the other Conſideration, The Women whom the Apoſtle propoſes for his examples.

*Vxores.* The word, *Women*, taken alone, ſignifies the whole ſex, women in generall, When it is contracted to a particular ſignification, in any Author, it followes the circumſtances, and the coherence of that place, in that Author; and by thoſe a man ſhall eaſily diſcerne, of what kinde of Women, that word is entended in that place. In this place, the Apoſtle works upon his Brethren, the Hebrews, by ſuch examples, as were within their owne knowledge, and their owne ſtories, throughout all this Chapter. And in thoſe ſtories of theirs, we have no example, of any Wife, that had her dead Husband reſtored to her; but of Mothers that had their Children raiſed to life, we have. So that this word, *Women*, muſt ſignifie here, *Mothers*, and not *Wives*, as *Aquinas* Expoſitors miſ-imagined.

*Nuptiæ iteratæ.* And for the matter it ſelfe, that is, ſecond or oftner-iterated Marriages, the diſ-approving of them, entred very ſoone into ſome Hereticks, in the Primitive Church. For the eighth Canon of that great Councell of Nice, (which is one of the indubitable Canons) forbids, by name, *Catharos*, The Puritanes of thoſe Times, to be received by the Church, except they would be content to receive the Sacrament with perſons that had beene twice married; which, before they would not doe. It entred ſoone into ſome Hereticks, and it entred ſoone, and went far, in ſome holy and reverent Men, and ſome Aſſemblies, that had, and had juſtly, the name, and forme of Councels. For, in the Councell of *Neo-Cæſarea*, which was before the *Nicen* Councell, in the ſeventh Canon, there are ſomewhat ſhrewd aſperſions laid upon ſecond Mariages. And certainly, the Roman Church cannot be denyed, to come too neere this diſ-approving of ſecond Mariages. For though they will not ſpeak plaine, (they love not that, becauſe they get more by keeping things in ſuſpence) yet plainly they forbid the Benediction at ſecond Mariages. *Valeat quantum valere poteſt*; Let them doe as well as they can, with their ſecond Marriage, Let them marrie *De bene eſſe*, At all adventures; but they will affoord no Bleſſing to a ſecond, as to a firſt Marriage. And though they will not ſhut the Church doores againſt all ſuch, yet they will ſhut up all Church functions againſt all ſuch. No ſuch Perſon as hath married twice, or married once, one that hath married twice, can be received to the dignity of Orders, in their Church.

And though ſome of the Fathers pared ſomewhat too neare the quick in this point, yet it was not as in the Romane Church, to lay ſnares, and ſpread nets for gain, and profit, and to forbid only therefore, that they might have market for their Diſpenſations; neither was it to fixe, and appropriate ſanctity, only in Eccleſiaſticall perſons, who only

muſt

A must not marry twice, but out of a tender ſenſe, and earneſt love to Continency, and out of a holy indignation, that men tumbled and wallowed ſo licentiouſly, ſo promiſcuouſly, ſo indifferently, ſo inconſiderately in all wayes of incontinency, thoſe bleſſed Fathers admitted in themſelves a ſuper-zealous, an over-vehement animoſity in this point. But yet S. *Ierome* himſelfe, though he remember with a holy ſcorn, that when he was at Rome in the aſſiſtance of Pope *Damaſus* (as his word is, *Cum juvarem*) he ſaw a man that had buried twenty wives, marry a wife, that buried twenty two husbands, yet for the matter, and in ſeriouſneſſe, he ſayes plainly enough, *Non damno Bigamos, imo nec Trigamos, nec ſi dici poteſt octogamos,* I condemne no man for marrying two, or three, or if he have a minde to it, eight wives. And ſo alſo in his former Epiſtle, *Abjicimus de Eccleſia Digamos? abſit*; God forbid we ſhould deny any Church aſſiſtance to any, for twice marrying; but yet, ſayes that bleſſed Father, *Monogamos ad continentiam provocamus*; Let me have leave to perſwade them who have been married, and are at liberty, B to continency, now at laſt.

*Ep. ad Agerachiam.*

*Apolog. ad Pammach.*

Thoſe Fathers departed not from the Apoſtles *Nubat in Domino, Let them marry in the Lord*; but they would fain bring the Lord to the making of every marriage, and not only the world, and worldly reſpects. For the Lord himſelf, who honoured marriage, even with the firſt fruits of his miracles, yet perſwades continency, *He that is able to receive it, let him receive it.* The fault which thoſe Fathers did, and we may reprehend, is, that men do not try whether they be able to receive it or no; In all Treaties of marriage, in all Contracts for Portion, and Joynture, who ever ask their children, who ever aske themſelves, whether they can live continently or no? Or what triall, what experiment can have been made of this, in Cradle-marriages? Marriage was given for a remedy; but not before any apparance of a danger. And given for Phyſick, but not before any appa- C rance of a diſeaſe. And do any Parents lay up a medicine againſt the falling ſickneſſe, for their new-born children, becauſe thoſe children may have the falling ſickneſſe? The peace of neighbouring States, the uniting of great Families for good ends, may preſent juſt occaſions of departing from ſevere rules. I only intend, as I take moſt of thoſe Fathers to have done, to leave all perſons to their Chriſtian liberty, as the Lord hath done; and yet, as the Lord hath done too, to perſwade them to conſider themſelves, and thoſe who are theirs, how far they need the uſe of that Liberty, and not to exceed that. And thus much *Aquinas* Expoſitors, who would needs underſtand the Women in this Text, to be Wives, have occaſioned us to ſay in this point. In our order propoſed, we paſſe now to the other conſideration, who theſe women were whom the Apoſtle makes his Examples, for they are but two, and may ſoon be conſidered.

Mat. 19. 12.

The firſt is the Widow of Zareptha, in whoſe houſe *Elias* the Prophet ſojourned. She 1 King. 17. D was a Widow, and a poore Widow, and might need the labour, or the providence of a husband in that reſpect: Yet ſhe ſolicites not, nor *Elias* endeavours not the raiſing of her dead husband to life againe. A Widow, that is, *A Widow indeed*, (as the Apoſtle 1 Tim. 5. 3. ſpeaks) may have in that ſtate of ſuch a Widowhood, more aſſiſtances towards the next world, then ſhe ſhould have for this, by taking another husband. For, for that Widow, *Quæ in tumulo mariti, ſepeliit voluptates,* Who hath buried all her affections towards Hieron. this world, in her husbands grave, the Apoſtle in that place, ordaines honour, *Honour Widows, that are Widows indeed.* And when he ſayes Honour, and ſpeaks of poore Widows, he ſpeaks not of ſuch honour as ſuch poore ſoules are incapable of, but of that Honour, which that word ſignifies ordinarily in the Scriptures, *Qui non tam in ſalutationibus, quam in elecmoſynis,* ſayes S. *Chryſoſtome,* which rather conſiſts in Almes, and Reliefe, then in Salutations, and Reverences, or ſuch reſpects. For ſo (as S. *Ierome* E notes in particular) when we are commanded to honour our Parents, it is intended wee ſhould relieve and maintain our Parents, if they be decayed. And ſuch honour the Apoſtle perſwades to be given, and ſuch honour God will provide, that is, Peace in the poſſeſſion of their eſtate, if they have any eſtate; and reliefe from others, if they have none, for Widows, that are *Widows indeed.*

In which qualification of theirs, that they be *Widows indeed*, we may well take in that Ver. 9. addition which the Apoſtle makes, *That ſhe have been the wife of one man.* For though we make not that an only, or an eſſentiall Character of a *Widow indeed*, to have had but one husband, yet we note, as *Calvin* doth, that the Church received Widows, in yeares, therefore, *Quia timendum erat, ne ad novas nuptias aſpirarent,* becauſe the Church feared

that they would marry again. And certainly, if the Church feared they would, the Church had rather they would not. It is (as *Calvin* adds there) *Pignus continentiæ, & pudoris* (though *Calvin* were no man to be ſuſpected, to countenance the perverſneſſe of the Romane Church, in defaming, or undervaluing marriage, yet he ſayes ſo) it is a good Pawne, and Evidence of Continency, to have reſted in one husband. A

This Widow of *Zarephta* then, importunes not the Prophet to reſtore her dead husband; Shee beares her widows eſtate well enough; but for her dead Son ſhe doth importune him; in the agony and vehemence of a Paſſion, ſhe ſayes, at her firſt encounter with the Prophet, *Quid mihi, & tibi? What have I to do with thee?* Shee doth almoſt renounce the means; In irregular paſſion, a diſconſolate ſoule comes to ſay, what have I to do with Prayers, with Sermons, with Sacraments, I ſee that God hath forſaken me: but yet ſhee collects her ſelf; *What have I to do with thee, O thou man of God?* When ſhe confeſſes him to be the man of God, ſhe doth not renounce him; When we conſider the meanes, to be means ordained by God, we finde comfort in them. Yet ſhe cannot contain the bitterneſſe of her paſſion; *Art thou come unto me, to call my ſin to remembrance, and to kill my Son?* She implyes thus much; Shall my ſoule never be at peace? Shall no repentance from my heart, no abſolution from thy mouth, make me ſure that God hath forgiven and forgotten my ſins? But when I have received all Seales of Reconciliation, will God ſtill puniſh thoſe ſins which he pretends to have forgiven, and puniſh them with ſo high a hand, as the taking away of my only Childe? And we may ſee an exaltation of this womans paſſion, not only in the loſſe, but in the recovery of her childe too. For when ſhe had received her childe alive, ſhe comes to that paſſionate acclamation, *Now by this I know that thou art a man of God, and that the word of the Lord in thy mouth, is truth*; As though, if this had not been done, ſhe would not have beleeved that. V. 18. B V. 14.

How then ſayes our Apoſtle in this Text, That this woman received her dead Son by faith, when ſhe declares this inordinateneſſe, this diſ-compoſedneſſe, and fluctuation of paſſion? This queſtion made S. *Chryſoſtome* refer this faith that the Apoſtle ſpeakes of, to the Prophet that raiſed the childe, and not to the mother; For ſhe ſeemes to him to have had none. And ſo the Syriack tranſlates this place, *Reddiderunt*, not *Acceperunt*; *By faith, They*, that is, the Prophets reſtored the dead, not *By faith, They*, that is, the mothers received their dead. C

But God forbid that naturall affections, even in an exaltation, and vehement expreſſing thereof, ſhould be thought to deſtroy faith; God forbid that I ſhould conclude an extermination of faith, in *Moſes Dele me*, Pardon this people, or blot my name out of thy Book; or in S. *Pauls Anathema pro fratribus*, That he deſired to be ſeparated from Chriſt, rather then his brethren ſhould; or in *Iob*, or in *Ieremy*, or in *Ionas*, when they expoſtulate, and chide with God himſelf, out of a wearineſſe of their lives; or in the Lord of Life himſelf, Chriſt Jeſus, when he came to an *Vt quid dereliquiſti?* To an apprehenſion that God had forſaken him upon the Croſſe. God that could reſtore her cold childe, could keep his childe, her faith, alive in thoſe hot embers of Paſſion. So God did; But he did it thus; The childe was taken from the mothers warm and ſoft boſome, and carried to the Prophets hard and cold bed. D

Beloved, we die in our delicacies, and revive not, but in afflictions; In abundancies, the blow of death meets us, and the breath of life, in miſery, and tribulation. God puts himſelf to the coſt of one of his greateſt Miracles, for her Faith; He raiſes her childe to life; And then, he makes up his own work; he continues with that childe, and makes him a good man; There are men, whom, even Miracles will not improve; but this childe (we will not diſpute it, but accept it from S. *Ierome*, who relates it) became a Prophet. It was that very *Ionas*, whom God imployed to Ninive; in which Service, he gave ſome ſignes whoſe Son he was, and how much of his mothers paſſion he inherited in his vehement expoſtulations with God. Be this then our doctrinall inſtruction for this firſt example, the *Widow of Zarephta*; firſt, that God thinks nothing too deare for his faithfull Children; not his great Treaſure, not his Miracles; And then God preſerves this faith of theirs, in contemplation of which only, he beſtowes this Treaſure, this Miracle, in the midſt of the ſtormes of naturall affections, and the tempeſt of diſtempered paſſions; and then laſtly, that he proceeds, and goes on in his own goodneſſe; Here he makes a Carkaſſe a Man, and then that man a Prophet; Every day he makes a dead ſoul, a ſoul again, and then that ſoul, a Saint. *Prooem. in Ionam.* E

The

A The other example in this point, is that *Shunamite*, whoſe dead ſon *Eliſha* reſtored to life. In the beginning of that Chapter, you heare of another Widow; *A certaine woman, of the wives of the ſons of the Prophets, cryed unto Eliſha, Thy ſervant my husband is dead*; And truly a Widow of one of the ſons of the Prophets, a Church-mans Widow, was like enough, to be poore enough; And yet, the Prophet doth not turne upon that way, either to reſtore her dead husband, or to provide her another husband; but onely enquires how ſhe was left; and finding her in poore eſtate, and in debt, provides her meanes to pay her debts, and to bring up her children, and to that purpoſe, procures a miracle from God, in the abundant increaſe of her oyle; but he troubles not God for her old, or for a new husband. But our example, to which the Apoſtle in our Text referres himſelfe, is not this Widow in the beginning, but that Mother, in the body of the Chapter, who having, by *Eliſha's* prayers, obtained a Son of God, after ſhe was paſt hope, and
B that Son being dead in her lap, in her alſo, (as in the former example) we may conſider, how Paſſion and Faith may conſiſt together: She asks her husband leave, *That ſhe might run to the Prophet*; her zeale, her paſſionate zeale haſtned her, ſhe would run, but not without her husbands leave. 2 Reg. 4. V. 22.

As S. *Ierome* forbids a Lady, to ſuffer her daughter, to goe to what Churches ſhe would, ſo may there be indiſcretion at leaſt, to ſuffer wives to goe to what meetings (though holy Convocations) they will; ſhe does not harbour in her houſe, a perſon dangerous to the Publike State, or to her husbands private ſtate, nor a perſon likely to ſolicite her chaſtity, though in a Prophets name; We may finde women, that may have occaſion of going to Confeſſion, for ſomething that their Confeſſors may have done to them. In this womans caſe, there was no diſguiſe; She would faine goe, and run; but not without her husbands knowledge, and allowance.

C Her husband asks her, *Why ſhe would goe to the Prophet, then, being neither Sabbath, nor new Moone?* He acknowledges, that God is likelier to conferre bleſſings upon Sabbaths, and new Moones, upon ſome dayes, rather then other; That all dayes are not alike with God, then, when he, by his ordinance, hath put a difference between them. And he acknowledges too, that though the Sabbath be the principall of thoſe dayes which God hath ſepoſed for his eſpeciall working, yet there are new Moones too; there are other Holy-dayes, for holy Convocations, and for his Divine and Publique Worſhip, beſides the Sabbath. But this was neither Sabbath, nor new Moone, neither Sunday, nor Holy-day; Why would ſhe goe upon that day? Beloved, though for publique meetings, in publique places, the Sabbaths, and Holy-dayes be the proper dayes, yet for conference, and counſell, and other aſſiſtances from the Prophets, and Miniſters of God, all times are ſeaſonable, all dayes are Sabbaths. V. 23.

D She goes to the Prophet; ſhe preſſes with ſo much paſſion, and ſo much faith too, and ſo good ſucceſſe, (for ſhe had her dead ſon reſtored unto her) that as from the other, ſo from this example ariſes this, That in a heart abſolutely ſurrendred to God, vehement expoſtulation with God, and yet full ſubmiſſion to God, and a quiet acquieſcence in God; A ſtorme of affections in nature, and yet a ſetled calme, and a faſt anchorage in grace, a ſuſpition, and a jealouſie, and yet an aſſurance, and a confidence in God, may well conſiſt together: In the ſame inſtant that Chriſt ſaid, *Si poſſibile*, he ſaid *Veruntamen* too; though he deſired that that cup might paſſe, yet he deſired not, that his deſire ſhould be ſatisfied. In the ſame inſtant that the Martyrs under the Altar ſay, *Vſque quò Domine*, How long Lord before thou execute judgement? they ſee, that he does execute judgement every day, in their behalfe. All jealouſie in God, does not deſtroy our aſſurance in him; nor all diffidence, our confidence; nor all feare, our faith. Theſe wo-
E men had theſe naturall weakneſſes, that is, this ſtrength of affections, and paſſions, and yet by this faith, theſe *women received their dead, raiſed to life againe.*

But yet, (which is a laſt conſideration, and our concluſion of this part) this being thus put onely in women, in the weaker ſexe, that they deſired, that they rejoyced in this reſuſcitation of the dead, may well intimate thus much unto us, that our virility, our holy manhood, our true and religious ſtrength, conſiſts in the aſſurance, that though death have divided us, and though we never receive our dead raiſed to life again in this world, yet we do live together already, in a holy Communion of Saints, and ſhal live together for ever, hereafter, in a glorious Reſurrection of bodies. Little know we, how little a way a ſoule hath to goe to heaven, when it departs from the body; Whether it muſt paſſe locally, *Faminile.*

through Moone, and Sun, and Firmament, (and if all that muſt be done, all that may be done, in leſſe time then I have propoſed the doubt in) or whether that ſoule finde new light in the ſame roome, and be not carried into any other, but that the glory of heaven be diffuſed over all, I know not, I diſpute not, I inquire not. Without diſputing, or inquiring, I know, that when Chriſt ſayes, *That God is not the God of the dead*, he ſaies that to aſſure me, that thoſe whom I call dead, are alive. And when the Apoſtle tels me, *That God is not aſhamed to be called the God of the dead*, he tels me that to aſſure me, That Gods ſervants loſe nothing by dying. A

Heb. 11. 16.

Menander. Thraces.

He was but a Heathen that ſaid, If God love a man, *Iuvenis tollitur*, He takes him young out of this world; And they were but Heathens, that obſerved that cuſtome, To put on mourning when their ſons were born, and to feaſt and triumph when they dyed. But thus much we may learne from theſe Heathens, That if the dead, and we, be not upon one floore, nor under one ſtory, yet we are under one roofe. We think not a friend loſt, becauſe he is gone into another roome, nor becauſe he is gone into another Land; And into another world, no man is gone; for that Heaven, which God created, and this world, is all one world. If I had fixt a Son in Court, or married a daughter into a plentifull Fortune, I were ſatisfied for that ſon and that daughter. Shall I not be ſo, when the King of Heaven hath taken that ſon to himſelfe, and maried himſelfe to that daughter, for ever? I ſpend none of my Faith, I exerciſe none of my Hope, in this, that I ſhall have my dead raiſed to life againe. B

This is the faith that ſuſtaines me, when I loſe by the death of others, or when I ſuffer by living in miſery my ſelfe, That the dead, and we, are now all in one Church, and at the reſurrection, ſhall be all in one Quire. But that is the reſurrection which belongs to our other part; That reſurrection which wee have handled, though it were a reſurrection from death, yet it was to death too; for thoſe that were raiſed again, died again. But the Reſurrection which we are to ſpeak of, is for ever; They that riſe then, ſhall ſee death no more, for it is (ſayes our Text) *A better Reſurrection.* C

2 Part. That which we did in the other part, in the laſt branch thereof, in this part we ſhall doe in the firſt; Firſt we ſhall conſider the examples, from which the Apoſtle deduceth this encouragement, and faithfull conſtancy, upon thoſe Hebrewes, to whom he directs this Epiſtle. Though, as he ſayes in the beginning of the next Chapter, he were *compaſſed about with a Cloud of witneſſes*, and ſo might have propoſed examples from the Authenticke Scriptures, and the Hiſtories of the Bible, yet we accept that direction, which our Tranſlators have given us, in the Marginall Concordance of their Tranſlation, That the Apoſtle, in this Text, intends, and ſo referres to that Story, which is 2 *Maccab.* 7. 7. To that Story alſo doth *Aquinas* referre this place; But *Aquinas* may have had a minde, to doe that ſervice to the Romane Church, to make the Apoſtle cite an Apocryphall Story, though the Apoſtle meant it not. It may be ſo in *Aquinas*; He might have ſuch a minde, ſuch a meaning. But ſurely *Beza* had no ſuch meaning, *Calvin* had no ſuch minde; and yet both *Calvin*, and *Beza* referre this Text to that Story. Though it be ſaid, ſayes *Calvin*, that *Ieremy* was ſtoned to death, and *Eſay* ſawed to death, *Non dubito, quin illas perſecutiones deſignet, quæ ſub Antiocho*, I doubt not, ſayes he, but that the Apoſtle intends thoſe perſecutions, which the *Maccabees* ſuffered under *Antiochus*. D

So then, there may be good uſe made of an Apocryphall Booke. It alwayes was, and alwayes will be impoſſible, for our adverſaries of the Romane Church, to eſtabliſh that, which they have ſo long endeavoured, that is, to make the Apocryphall Bookes equall to the Canonicall. It is true, that before there was any occaſion of jealouſie, or ſuſpition, that there would be new Articles of faith coyned, and thoſe new Articles authorized, and countenanced out of the Apocryphall Books, the bleſſed Fathers in the Primitive Church, afforded honourable names, and made faire and noble mention of thoſe Books. So they have called them Sacred; and more then that, Divine; and more then that too, Canonicall Books; and more then all that, by the generall name of Scripture, and Holy Writ. But the Holy Ghoſt, who fore-ſaw the danger, though thoſe bleſſed Fathers themſelves did not, hath ſhed, and dropt, even in their writings, many evidences, to prove, in what ſenſe they called thoſe Books by thoſe names, and in what diſtance they alwayes held them, from thoſe Bookes, which are purely, and poſitively, and to all purpoſes, and in all ſenſes, Sacred, and Divine, and Canonicall, and ſimply Scripture, and ſimply, Holy Writ. E

Of

A Of this there is no doubt in the Fathers before S. *Auguſtine:* For all they propoſed theſe Bookes, as *Canones morum, non fidei*, Canonicall, that is, Regular, for applying our manners, and converſation to the Articles of Faith; but not Canonicall, for the eſtabliſhing thoſe Articles; Canonicall for edification, but not for foundation. And even in the later Roman Church, we have a good Author that gives us a good rule, *Ne turberis Novitie*, Let no young Student be troubled, when he heares theſe Bookes, by ſome of the Fathers, called Canonicall, for, they are ſo, ſaies he, in their ſenſe, *Regulares ad ædificationem*, Good Canons, good Rules for matter of manners, and converſation. And this diſtinction, ſaies that Author, will ſerve to rectifie, not onely what the Fathers afore S. *Auguſtine*, (for they ſpeake cleerely enough) but what S. *Auguſtine* himſelfe, and ſome Councels have ſaid of this matter. But yet, this difference gives no occaſion to an elimination, to an extermination of theſe Books, which we call Apocryphall. And there- B fore, when in a late forraine Synod, that Nation, where that Synod was gathered, would needs diſpute, whether the Apocryphall Bookes ſhould not be utterly left out of the Bible; And, not effecting that, yet determined, that thoſe Bookes ſhould be removed from their old place, where they had ever ſtood, that is, after the Bookes of the Old Teſtament, *Exteri ſe excuſari petierunt*, (ſay the Acts of that Synod) Thoſe that came to that Synod, from other places, deſire to be excuſed, from aſſenting to the diſplacing of thoſe Apocryphall Books. For, in that place, (as we ſee by *Athanaſius*) they preſcribe; For, though they be not Canonicall, ſaies he, yet they are *Ejuſdem veteris Inſtrumenti libri*, Books that belong to the Old Teſtament, that is, (at leaſt) to the elucidation, and cleering of many places in the Old Teſtament. And that the Ancient Fathers thought theſe Books worthy of their particular conſideration, muſt neceſſarily be more then evident to him that reads S. *Chryſoſtomes* Homilie, or *Leo* his Sermon upon this ve- C ry part of that Book of the *Maccab:* to which the Apoſtle refers in this Text; that is, to that which the ſeven Brethren there, ſuffered for a better Reſurrection. And if we take in the teſtimony of the Reformation, divers great and learned men, have interpreted theſe Books, by their particular Commentaries. *Oſyander* hath done ſo, and done it, with a proteſtation, that divers great Divines intreated him to do it. *Conrad: Pellicanus* hath done ſo too; Who, leſt theſe Books ſhould ſeeme to be undervalued, in the name of Apocryphall, ſaies, that it is fitter to call them *Libros Eccleſiaſticos*, rather Eccleſiaſticall, then Apocryphall Books. And of the firſt of theſe two books of the *Maccab:* he ſaies freely, *Revera, Divini Spiritus inſtigatione*, No doubt, but the holy Ghoſt moved ſome holy man to write this Book; becauſe, ſaies he, by it, many places of they Prophets are the better underſtood, and without that Booke, (which is a great addition of dignitie) *Eccleſiaſtica eruditio perfecta non fuiſſet*, The Church had not been ſo well enabled, to D give perfect inſtruction in the Eccleſiaſticall Story. Therefore he cals it *Piiſſimum Catholicæ Eccleſiæ inſtitutum*, A moſt holy Inſtitution of the Catholike Church, that thoſe Books were read in the Church; And, if that Cuſtome had been every where continued, *Non tot errores increviſſent*, So many errors had not growne in the Reformed Church, ſaies that Author. And to deſcend to practiſe, at this day we ſee, that in many Churches of the Reformation, their Preachers never forbeare, to preach upon Texts taken out of the Apocryphall Books. We diſcerne cleerely, and as earneſtly we deteſt the miſchievous purpoſes of our Adverſaries, in magnifying theſe Apocryphall Books; It is not, principally, that they would have theſe Books as good as Scriptures; but, becauſe they would have Scriptures no better then theſe Books: That ſo, when it ſhould appeare, that theſe Books were weake books, and the Scriptures no better then they, their owne Traditions might be as good as either. But, as their impiety is inexeuſable, that thus over- E value them, ſo is their ſingularity too, that depreſſe theſe books too farre; of which, the Apoſtle himſelfe makes this uſe, not to eſtabliſh Articles of Faith, but to eſtabliſh the Hebrews in the Articles of Faith, by examples, deduced from this Booke.

The example then, to which the Apoſtle leads them, is that Story of a Mother, and her ſeven Sons, which in one day ſuffered death, by exquiſite torments, rather then break that Law of their God, which the King preſt them to break, though but a Ceremoniall Law. Now, as *Leo* ſaies, in his Sermon upon their day, (for the Chriſtian Church kept a day, in memory of the Martyredome of theſe ſeven Maccabees, though they were but Jewes) *Gravant audita, niſi ſuſcipiantur imitanda*; It is a paine to heare the good that others have done, except we have ſome deſire to imitate them, in doing the like. The

Cajetan.

Seſſio 2c.

Panegyrick

Panegyricke ſaid well, *Oneroſum eſt, ſuccedere bono Principi*; That King, that comes after a good Predeceſſour, hath a ſhrewd burthen upon him; becauſe all the World can compare him with the laſt King; and all the world will looke, that he ſhould be as good a King, as his immediate Predeceſſour, whom they all remember, was. So *Gravant audita*, It will trouble you to heare, what theſe Maccabees, which S. *Paul* ſpeaks of, ſuffered for the Law of their God, but you are weary of it, and would be glad we would give over talking of them, except you have a deſire to imitate them. And if you have that, you are glad to heare more, and more of them; and, from this Apoſtle here, you may. For he makes two uſes of their example; Firſt, that though they were tortured, they would not accept a deliverance, And then, that they put on that reſolution, *That they might obtaine a better Reſurrection.* A

What they ſuffered, hath exerciſed all our Grammarians, and all our Philologers, and all our Antiquaries, that have enquired into the Racks, and Tortures of thoſe times. We tranſlate it roundly, They were tortured. And S. *Pauls* word implies a torture of that kind, that their bodies were extended, and rackt, as upon a drumme, and then beaten with ſtaves. What the torture, intended in that word, was, we know not. But in the Story it ſelfe, to which he refers, in the Maccab: you have all theſe divers tortures; Cutting out of tongues, and cutting off of hands, and feete, and macerating in hot Cauldrons, and pulling off the skin of their heads, with their haire; And yet they would not accept a Ver. 24. deliverance. Was it offered them? Expreſly it was. The King promiſes, and ſweares to one of them, that he would make him Rich, and Happie, and his Friend, and truſt him with his affaires, if he would apply himſelfe to his deſires; and yet he would not accept this deliverance. This is that which S. *Auguſt:* ſaies, *Sunt qui patienter moriuntur*, There may be many found, that dye without any diſtemper, without any impatience, that ſuffer patiently enough; But then, *Sunt qui patienter vivunt, & delectabiliter moriuntur*; There are others, whoſe life exerciſes all their patience, ſo that it is a paine to them (though they indure it patiently) to live. But they could dye, not only patiently, but cheerefully; They are not onely content, if they muſt, but glad if they may dye, when they may dye ſo, as that thereby, *They may obtaine a better Reſurrection.* B C

And this was the caſe of theſe Martyrs, whom the Apoſtle here propoſes to the imitation of the Hebrews. They put all upon that iſſue, *A better Reſurrection.* So the ſecond Ver. 9. Brother ſaies to the King, Thou, like a Fury, takeſt us out of this life; but the King of the World, ſhall raiſe us up, who have dyed for his Law, unto everlaſting life. Here lay his hope; That that which dyed, that which could dye, his body, ſhould be raiſed againe. Ver. 11. So the third Brother proceeded; He held out his hands, and ſaid, Theſe I had from Heaven; and, for his Laws, I deſpiſe them; and from him, I hope to receive them again. There was his hope; a reſtitution of the ſame hands, in the Reſurrection. And ſo the fourth Ver. 14. Brother; It is good, being put to death, by men, to looke for hope, from God. Hope of what? To be raiſed up againe by him; There was his hope. And he thought he could not ſpeake more bitterly to that Tyran, then to tell him, As for thee, thou ſhalt have no Reſurrection unto life. And ſo the Mother eſtabliſht her ſelfe too; To her Sons ſhe ſaies, Ver. 22. I gave you not life in my wombe, but doubtleſſe the Creator that did, will, of his mercy, give you life againe. The ſoule needed not life againe, for the ſoule never dyed; the body Ver. 29. that dyed, did; Therefore her hope was in a Reſurrection. And to her youngeſt Son ſhe ſaid, Be worthy of thy Brethren, Take thy death, that I may receive thee againe, in mercy, with thy Brethren. All their eſtabliſhment, all their expectation, all their iſſue was, *That they might obtaine a better Reſurrection.* D

Now what was this that they qualified and dignified by that addition, *The better Reſurrection?* Is it called better, in that it is better then this life, and determined in that compariſon, and degree of betterneſſe, and no more? Is it better then thoſe honours, and preferments which that King offered them, and determined in that compariſon, and no more? Or better then other men ſhall have at the laſt day, (for all men ſhall have a Reſurrection) and determined in that? Or, as S. *Chryſoſtome* takes it, is it but a better Reſurrection then that in the former part of this Text, where dead children are reſtored to their mothers alive again? Is it but a better Reſurrection in ſome of theſe ſenſes? Surely better in a higher ſenſe then any of theſe; It is a ſupereminent degree of glory, a larger meaſure of glory, then every man, who in a generall happineſſe, is made partaker of the Reſurrection of the righteous, is made partaker of. E

Beloved,

A Beloved, There is nothing ſo little in heaven, as that we can expreſſe it; But if wee could tell you the fulneſſe of a ſoul there, what that fulneſſe is; the infiniteneſſe of that glory there, how far that infiniteneſſe goes; the Eternity of that happineſſe there, how long that happineſſe laſts; if we could make you know all this, yet this *Better Reſurrection* is a heaping, even of that Fulneſſe, and an enlarging, even of that Infiniteneſſe, and an extention, even of that eternity of happineſſe; For, all theſe, this Fulneſſe, this Infiniteneſſe, this Eternity are in all the Reſurrections of the Righteous, and this is a *better Reſurrection*; We may almoſt ſay, it is ſomething more then Heaven; for, all that have any Reſurrection to life, have all heaven; And ſomething more then God; for, all that have any Reſurrection to life, have all God; and yet theſe ſhall have a better Reſurrection. Amorous ſoule, ambitious ſoule, covetous ſoule, voluptuous ſoule, what wouldeſt thou have in heaven? What doth thy holy amorouſneſſe, thy holy covetouſ-
B neſſe, thy holy ambition, and voluptuouſneſſe moſt carry thy deſire upon? Call it what thou wilt; think it what thou canſt; think it ſomething that thou canſt not think; and all this thou ſhalt have, if thou have any Reſurrection unto life; and yet there is a *Better Reſurrection*. When I conſider what I was in my parents loynes (a ſubſtance unworthy of a word, unworthy of a thought) when I conſider what I am now, (a Volume of diſeaſes bound up together, a dry cynder, if I look for naturall, for radicall moiſture, and yet a Spunge, a bottle of overflowing Rheumes, if I conſider accidentall; an aged childe, a gray-headed Infant, and but the ghoſt of mine own youth) When I conſider what I ſhall be at laſt, by the hand of death, in my grave, (firſt, but Putrifaction, and then, not ſo much as Putrifaction, I ſhall not be able to ſend forth ſo much as an ill ayre, not any ayre at all, but ſhall be all inſipid, taſtleſſe, ſavourleſſe duſt; for a while, all wormes, and after a while, not ſo much as wormes, ſordid, ſenſleſſe, nameleſſe duſt) When I conſi-
C der the paſt, and preſent, and future ſtate of this body, in this world, I am able to conceive, able to expreſſe the worſt that can befall it in nature, and the worſt that can be inflicted upon it by man, or fortune; But the leaſt degree of glory that God hath prepared for that body in heaven, I am not able to expreſſe, not able to conceive.

That man comes with a Barly corn in his hand, to meaſure the compaſſe of the Firmament, (and when will he have done that work, by that way? ) he comes with a grain of duſt in his ſcales, to weigh the whole body of the world, (and when will he have done that work, that way? ) that bids his heart imagine, or his language declare, or his wit compare the leaſt degree of the glory of any good mans Reſurrection; And yet, there is a *Better Reſurrection*. A *Better Reſurrection* reſerved for them, and appropriated to them *That fulfill the ſufferings of Chriſt, in their fleſh*, by Martyrdome, and ſo become witneſſes to that Conveyance which he hath ſealed with his blood, by ſhedding their blood; and
D glorifie him upon earth (as far as it is poſſible for man) by the ſame way that he hath glorified them in heaven; and are admitted to ſuch a conformity with Chriſt, as that (if we may have leave to expreſſe it ſo) they have dyed for one another.

Neithet is this *Martyrdome*, and ſo this *Better Reſurrection*, appropriated to a reall, and actuall, and abſolute dying for Chriſt; but every ſuffering of ours, by which ſuffering, he may be glorified, is a degree of Martyrdome, and ſo a degree of improving, and bettering our Reſurrection. For as S. *Ierome* ſayes, *That chaſtity is a perpetuall Martyrdome*, So every war maintained by us, againſt our own deſires, is a Martyrdome too. In a word, to do good for Gods glory, brings us to a Good, but to ſuffer for his glory, brings us to a *Better Reſurrection*; And, to ſuffer patiently, brings us to a Good, but to ſuffer chearefully, and more then that, thankfully, brings us to a *Better Reſurrection*. If all the tor-
E ments of all the afflicted men, from *Abel*, to that ſoul that groanes in the Inquiſition, or that gaſpes upon his death-bed, at this minute, were upon one man at once, all that had no proportion to the leaſt torment of hell; nay if all the torments which all the damned in hell have ſuffered, from *Cain* to this minute, were at once upon one ſoul, ſo, as that ſoul for all that, might know that thoſe torments ſhould have an end, though after a thouſand millions of millions of Generations, all that would have no proportion to any of the torments of hell; becauſe, the extention of thoſe torments, and their everlaſtingneſſe, hath more of the nature of torment, and of the nature of hell in it, then the intenſneſſe, and the vehemency thereof can have. So, if all the joyes, of all the men that have had all their hearts deſires, were con-centred in one heart, all that would not be as a ſpark in his Chimney, to the generall conflagration of the whole world, in reſpect of the leaſt

joy,

joy, that that ſoule is made partaker of, that departs from this world, immediatly after a pardon received, and reconciliation ſealed to him, for all his ſins; No doubt but he ſhall have a good Reſurrection; But then, we cannot doubt neither, but that to him that hath been carefull in all his wayes, and yet croſt in all his wayes, to him whoſe daily bread hath been affliction, and yet is ſatisfied as with marrow, and with fatneſſe, with that bread of affliction, and not only contented in, but glad of that affliction, no doubt but to him is reſerved a *Better Reſurrection*; Every Reſurrection is more then we can think, but this is more then that more. Almighty God inform us, and reveale unto us, what this *Better Reſurrection* is, by poſſeſſing us of it; And make the haſtening to it, one degree of addition in it. Come Lord Jeſus, come quickly to the conſummation of that Kingdome which thou haſt purchaſed for us, with ineſtimable price of thine incorruptible blood. *Amen.*

# SERMON XXIII.

## *Preached at S.* Pauls, *for Eaſter-day.* 1628.

1 COR. 13. 12.

*For now we ſee through a Glaſſe darkly, But then face to face; Now I know in part, But then I ſhall know, even as alſo I am knowne.*

THeſe two termes in our Text, *Nunc* and *Tunc*, *Now* and *Then*, *Now in a glaſſe*, *Then face to face*, Now in part, Then in perfection, theſe two ſecular termes, of which, one deſignes the whole Age of this world from the Creation, to the diſſolution thereof (for, all that is comprehended in this word, *Now*) And the other deſignes the everlaſtingneſſe of the next world, (for that incomprehenſibleneſſe is comprehended in the other word, *Then*) Theſe two words, that deſign two ſuch Ages, are now met in one Day; in this Day, in which we celebrate all Reſurrections in the roote, in the Reſurrection of our Lord and Saviour Chriſt Jeſus, bleſſed for ever. For the firſt Term, *Now* (*Now in a glaſſe, now in part*) is intended moſt eſpecially of that very act, which we do now at this preſent, that is, of the Miniſtery of the Goſpell, of declaring God in his Ordinance, of Preaching his word; (*Now*, in this Miniſtery of his Goſpell, *we ſee in a glaſſe, we know in part*) And then the *Then*, the time of *ſeeing face to face*, and *knowing as we are knowne*, is intended of that time, which we celebrate this day, the day of Reſurrection, the day of Judgement, the day of the actuall poſſeſſion of the next life. So that this day, this whole Scripture is fulfilled in your eares; for now, (now in this Preaching) you have ſome ſight, and then, (Then when that day comes, which (in the firſt roote thereof) we celebrate this day) you ſhall have a perfect ſight of all; *Now we ſee through a glaſſe, &c.*

*Diviſio.* That therefore you may the better know him, when you come *to ſee him face to face, then*, by having *ſeen him in a glaſſe now*, and that your ſeeing him now in his Ordinance, may prepare you to ſee him then in his Eſſence, proceed we thus in the handling of theſe words. First, That there is nothing brought into compariſon, into conſideration, nothing put into the balance, but the ſight of God, the knowledge of God; It is not called a better ſight, nor a better knowledge, but there is no other ſight, no other knowledge propoſed, or mentioned, or intimated, or imagined but this; All other ſight is blindneſſe, all other knowledge is ignorance; And then we ſhall ſee how there is a twofold ſight of God, and a twofold knowledge of God propoſed to us here; A ſight, and a knowledge here in this life, and another manner of ſight, and another manner of knowledge in the life to come: For, here we ſee God *In ſpeculo, in a glaſſe*, that is, by reflexion, And here we know God *In ænigmate*, ſayes our Text, *Darkly*, (ſo we tranſlate it) that is, by obſcure repreſentations, and therefore it is called a *Knowledge but in part*;

But

A But in heaven, our ſight is *face to face*, And our knowledge is *to know, as we are knowne.*

For our ſight of God here, our Theatre, the place where we ſit and ſee him, is the whole world, the whole houſe and frame of nature, and our *medium*, our *glaſſe*, is the Booke of Creatures, and our light, by which we ſee him, is the light of Naturall Reaſon. And then, for our knowledge of God here, our Place, our Academy, our Univerſity is the Church, our *medium*, is the Ordinance of God in his Church, Preaching, and Sacraments; and our light is the light of faith. Thus we ſhall finde it to be, for our ſight, and for our knowledge of God here. But for our ſight of God in heaven, our place, our Spheare is heaven it ſelfe, our *medium* is the Pateſaction, the Manifeſtation, the Revelation of God himſelfe, and our light is the light of Glory. And then, for our knowledge of God there, God himſelf is All; God himſelf is the place, we ſee Him, in Him; God is our *medium*, we ſee Him, by him; God is our light; not a light which is His, but a light which is He; not a
B light which flowes from him, no, nor a light which is in him, but that light which is He himſelf. *Lighten our darkneſſe, we beſeech thee, O Lord, O Father of lights, that in thy light we may ſee light*, that now we ſee this through thy *glaſſe*, thine Ordinance, and, by the good of this, hereafter *face to face.*

The ſight is ſo much the Nobleſt of all the ſenſes, as that it is all the ſenſes. As the reaſonable ſoul of man, when it enters, becomes all the ſoul of man, and he hath no longer a vegetative, and a ſenſitive ſoul, but all is that one reaſonable ſoul; ſo, ſayes S. *Aug.* (and he exemplifies it, by ſeverall pregnant places of Scripture) *Viſus per omnes ſenſus recurrit*, All the ſenſes are called Seeing; as there is *videre & audire*, S. *Iohn turned to ſee the ſound*; and there is *Guſtate, & videte, Taſte, and ſee, how ſweet the Lord is*; And ſo of the reſt of the ſenſes, all is ſight. Employ then this nobleſt ſenſe upon the nobleſt object, ſee God; ſee God in every thing, and then thou needſt not take off thine eye from Beauty, from Riches, from
C Honour, from any thing. S. *Paul* ſpeaks here of a diverſe ſeeing of God. Of *ſeeing* God *in a glaſſe*, and *ſeeing* God *face to face*; but of not ſeeing God at all, the Apoſtle ſpeaks not at all.

When Chriſt tooke the blinde man by the hand, though he had then begun his cure upon him, yet hee asked him, if hee ſaw ought: Something he was ſure he ſaw; but it was a queſtion whether it were to be called a ſight, for he ſaw men but as trees. The naturall man ſees Beauty, and Riches, and Honour, but yet it is a queſtion whether he ſees them or no, becauſe he ſees them, but as a ſnare. But he that ſees God in them, ſees them to be beames and evidences of that Beauty, that Wealth, that Honour, that is in God, that is God himſelfe. The other blinde man that importuned Chriſt, *Ieſus thou Son of David have mercy on me*, when Chriſt asked him, *What wilt thou, that I ſhall doe unto thee?* Had preſently that anſwer, *Lord that I may receive my ſight*; And we may eaſily think, that if Chriſt had asked him a ſecond queſtion, What wouldſt thou ſee,
D when thou haſt received thy ſight, he would have anſwered, Lord I would ſee thee; For when he had his ſight, and Chriſt ſaid to him, *Goe thy way*, he had no way to goe from Chriſt, but, as the Text ſayes there, *He followed him.* All that he cared for, was ſeeing, all that he cared to ſee, was Chriſt. Whether he would ſee a Peace or a Warre, may be a States-mans Probleme; whether he would ſee plenty or ſcarcity of ſome commodity, may be a Merchants Probleme; whether he would ſee Rome, or Spaine grow in greatneſſe, may be a Jeſuits Probleme; But whether I had not rather ſee God then any thing, is no Problematicall matter. All ſight is blindneſſe, that was our firſt; all knowledge is Ignorance, till we come to God, that is our next Conſideration.

The firſt act of the will, is love, ſayes the Schoole; for till the will love, till it would have ſomething, it is not a will. But then, *Amare niſi nota non poſſumus*, It is impoſſible
E to love any thing till we know it: Firſt our Underſtanding muſt preſent it as *Verum*, as a Knowne truth, and then our Will imbraces it as *Bonum*, as Good, and worthy to be loved. Therefore the Philoſopher concludes eaſily, as a thing that admits no contradiction, That naturally, all men deſire to know, that they may love, But then, as the addition of an honeſt man, varies the ſignification, with the profeſſion, and calling of the man, (for he is a honeſt man at Court, that oppreſſes no man with his power; and at the Exchange he is the honeſt man, that keeps his word; and in an Army, the Valiant man is the honeſt man) ſo the Addition of learned and underſtanding, varies with the man: The Divine, the Phyſitian, the Lawyer are not quallfied, nor denominated by the ſame kinde of learning. But yet, as it is for honeſty, there is no honeſt man at Court, or Exchange, or Army, if he beleeve not in God; ſo there is no knowledge in the Phyſitian, nor Lawyer,

*Viſio.* Aug. Apoc. 1. Pſal. 34. 7. Mark 8. 23. Mark 10. 46. *Scientia.* Aug.

if

if he know not God. Neither does any man know God, except he know him ſo, as G hath made himſelfe known, that is, *In Chriſt*. Therfore, as S. *Paul* deſires to know thing elſe, ſo let no man pretend to know any thing, but *Chriſt Crucified*; that is, Cr fied for him, made his. In the eighth verſe of this Chapt. he ſayes, *Propheſie ſhall fa and Tongues ſhall faile, and Knowledge ſhall vaniſh*; but this knowledge of God in Ch made mine, by being Crucified for me, ſhall dwell with me for ever. And ſo from generall conſideration, All ſight is blindneſſe, all knowledge is ignorance, but of God, paſſe to the particular Conſideration of that twofold ſight and knowledge of God preſſed in this Text, *Now we ſee through a glaſſe, &c.*

2. Part. *Viſio.*

Firſt then we conſider, (before we come to our knowledge of God) our ſight of G in this world, and that is, ſayes our Apoſtle, *In ſpeculo, we ſee as in a glaſſe*. But how we ſee in a glaſſe? Truly, that is not eaſily determined. The old Writers in the Optiq ſaid, That when we ſee a thing in a glaſſe, we ſee not the thing it ſelfe, but a repreſen tion onely; All the later men ſay, we doe ſee the thing it ſelfe, but not by direct, but reflected beames. It is a uſeleſſe labour for the preſent, to reconcile them. This well conſiſt with both, That as that which we ſee in a glaſſe, aſſures us, that ſuch a th there is, (for we cannot ſee a dreame in a glaſſe, nor a fancy, nor a Chimera) ſo this ſi of God, which our Apoſtle ſayes we have *in a glaſſe*, is enough to aſſure us, that a G there is.

This glaſſe is better then the water; The water gives a crookedneſſe, and falſe dim ſions to things that it ſhewes; as we ſee by an Oare when we row a Boat, and as the P deſcribes a wry and diſtorted face, *Qui faciem ſub aqua Phœbe natantis habes*, That he l ked like a man that ſwomme under water. But in the glaſſe, which the Apoſtle inter we may ſee God directly, that is, ſee directly that there is a God. And therefore S. *Cy* addition in this Text, is a Diminution; *Videmus quaſi in fumo*, ſayes he, we ſee G as in a ſmoak; we ſee him better then ſo; for it is a true ſight of God, though it be a perfect ſight, which we have this way. This way, our Theatre, where we ſit to ſee G is the whole frame of nature; our *medium*, our glaſſe in which we ſee him, is the Creat and our light by which we ſee him, is Naturall Reaſon.

*Theatrum, Mundus.* Pſal. 138. 8.

*Aquinas* calls this Theatre, where we ſit and ſee God, the whole world; And *Da* compaſſes the world, and findes God every where, and ſayes at laſt, *Whither ſhall I from thy preſence? If I aſcend up into heaven, thou art there*; At *Babel* they thought to b to heaven; but did any men ever pretend to get above heaven? above the power of wi or the impreſſion of other malignant Meteors, ſome high hils are got: But can any get above the power of God? *If I take the wings of the morning, and dwell in the uttern parts of the Sea, there thy right hand ſhall hold me, and lead me.* If we ſaile to the wa above the Firmament, it is ſo too. Nay, take a place, which God never made, a pl which grew out of our ſins, that is Hell, yet, *If we make our bed in hell, God is there too.* a wofull Inne, to make our bed in, Hell; and ſo much the more wofull, as it is more t an Inne; an everlaſting dwelling: But even there God is; and ſo much more ſtrang then in any other place, becauſe he is there, without any emanation of any beame of co fort from him, who is the God of all conſolation, or any beame of light from him, w is the Father of all lights. In a word, whether we be in the Eaſterne parts of the wo from whom the truth of Religion is paſſed, or in the Weſterne, to which it is not come; whether we be in the darkneſſe of ignorance, or darkneſſe of the works of da neſſe, or darkneſſe of oppreſſion of ſpirit in ſadneſſe, The world is the Theatre that rep ſents God, and every where every man may, nay muſt ſee him.

*Medium, Creatura.* Exod. 38. 8.

The whole frame of the world is the Theatre, and every creature the ſtage, the *medi* the glaſſe in which we may ſee God. *Moſes made the Laver in the Tabernacle, of the king glaſſes of women*: Scarce can you imagine a vainer thing (except you will exc the vaine lookers on, in that action) then the looking-glaſſes of women; and yet *M* brought the looking-glaſſes of women to a religious uſe, to ſhew them that came in, ſpots of dirt, which they had taken by the way, that they might waſh themſelves cle before they paſſed any farther.

There is not ſo poore a creature but may be thy glaſſe to ſee God in. The greateſt glaſſe that can be made, cannot repreſent any thing greater then it is: If every gnat t flies were an Arch-angell, all that could but tell me, that there is a God; and the poo worme that creeps, tells me that. If I ſhould aske the Baſilisk, how cameſt thou by th

kill

killing eyes, he would tell me, Thy God made me ſo; And if I ſhould aske the Slow-worme, how cameſt thou to be without eyes, he would tell me, Thy God made me ſo. The Cedar is no better a glaſſe to ſee God in, then the Hyſſope upon the wall; all things that are, are equally removed from being nothing; and whatſoever hath any beeing, is by that very beeing, a glaſſe in which we ſee God, who is the roote, and the fountaine of all beeing. The whole frame of nature is the Theatre, the whole Volume of creatures is the glaſſe, and the light of nature, reaſon, is our light, which is another Circumſtance.

*Lux rationis.*

Of thoſe words, *Iohn* 1.9. *That was the true light, that lighteth every man that commeth into the World*, the ſlackeſt ſenſe that they can admit, gives light enough to ſee God by. If we ſpare S. *Chryſoſtomes* ſenſe, That *that light*, is the light of the Goſpel, and of Grace, and that *that light*, conſidered in it ſelf, and without oppoſition in us, *does enlighten*, that is, would enlighten, *every man*, if that man did not wink at that light; If we forbear S. *Auguſtines* ſenſe, *That light enlightens every man*, that is, every man that is enlightned, is enlightned by that light; If we take but S. *Cyrils* ſenſe, that this *light* is the light of naturall Reaſon, *which*, without all queſtion, *enlightneth every man that comes into the world*, yet have we light enough to ſee God by that light, in the Theatre of Nature, and in the glaſſe of Creatures. God affords no man the comfort, the falſe comfort of Atheiſm: He will not allow a pretending Atheiſt the power to flatter himſelf, ſo far, as ſeriouſly to thinke there is no God. He muſt pull out his own eyes, and ſee no creature, before he can ſay, he ſees no God; He muſt be no man, and quench his reaſonable ſoule, before he can ſay to himſelfe, there is no God. The difference betweene the Reaſon of man, and the Inſtinct of the beaſt is this, That the beaſt does but know, but the man knows that he knows. The beſtiall Atheiſt will pretend that he knows there is no God; but he cannot ſay, that hee knows, that he knows it; for, his knowledge will not ſtand the battery of an argument from another, nor of a ratiocination from himſelfe. He dares not aske himſelfe, who is it that I pray to, in a ſudden danger, if there be no God? Nay he dares not aske, who is it that I ſweare by, in a ſudden paſſion, if there be no God? Whom do I tremble at, and ſweat under, at midnight, and whom do I curſe by next morning, if there be no God? It is ſafely ſaid in the Schoole, *Media perfecta ad quæ ordinantur*, How weak ſoever thoſe meanes which are ordained by God, ſeeme to be, and be indeed in themſelves, yet they are ſtrong enough to thoſe ends and purpoſes, for which God ordained them.

And ſo, for ſuch a ſight of God, as we take the Apoſtle to intend here, which is, to ſee that there is a God, The frame of Nature, the whole World is our Theatre, the book of Creatures is our Medium, our glaſſe, and naturall reaſon is light enough. But then, for the other degree, the other notification of God, which is, The knowing of God, though that alſo be firſt to be conſidered in this world, the meanes is of a higher nature, then ſerved for the ſight of God; and yet, whilſt we are in this World, it is but *In ænigmate*, in an obſcure Riddle, a repreſentation, *darkly*, and *in part*, as we tranſlate it.

*Scientia Dei.*

As the glaſſe which we ſpoke of before, was propoſed to the ſenſe, and ſo we might ſee God, that is, ſee that there is a God, This *ænigma* that is ſpoken of now, this darke ſimilitude, and compariſon, is propoſed to our faith, and ſo far we *know* God, that is, Beleeve in God in this life, but by ænigmaes, by darke repreſentations, and alluſions. Therefore ſaies S. *Auguſtine*, that *Moſes* ſaw God, in that converſation which he had with him in the Mount, *Sevocatus ab omni corporis ſenſu*, Removed from all benefit and aſſiſtance of bodily ſenſes, (He needed not that Glaſſe, the helpe of the Creature) And more then ſo, *Ab omni ſignificativo ænigmate Spiritus*, Removed from all alluſions, or ſimilitudes, or repreſentations of God, which might bring God to the underſtanding, and ſo to the beliefe; *Moſes* knew God by a more immediate working, then either ſenſe, or underſtanding, or faith. Therefore ſaies that Father, *Per ſpeculum & ænigma*, by this which the Apoſtle cals *a glaſſe*, and this which he cals *ænigma*, *a darke repreſentation*, *Intelliguntur omnia accommodata ad notificandum Deum*, He underſtands all things by which God hath notified himſelfe to man: By the *Glaſſe*, to his Reaſon, by the *ænigma* to his faith. And ſo, for this knowing of God, by way of Beleeving in him, (as for ſeeing him, our Theatre was the world, the Creature was our glaſſe, and Reaſon was our light) Our Academy to learne this knowledge, is the Church, our Medium is the Ordinance and Inſtitution of Chriſt in his Church, and our light is the ſight of faith, in the application of thoſe Ordinances in that Church.

*Academia, Ecclesia.*

This place then where we take our degrees in this knowledge of God, our Academy, our University for that, is the Church; for, though, as there may be some few examples given, of men that have growne learned, who never studied at University; so there may be some examples of men enlightned by God, and yet not within that covenant which constitutes the Church; yet the ordinary place for Degrees is the University, and the ordinary place for Illumination in the knowledge of God, is the Church. Therefore did God, who ever intended to have his Kingdome of Heaven well peopled, so powerfully, so miraculously enlarge his way to it, The Church, that it prospered as a wood, which no felling, no stubbing, could destroy. We finde in the Acts of the Church, Acts 4.4. five thousand Martyrs executed in a day; And we finde in the Acts of the Apostles five thousand brought to the Church, by one Sermon; still our Christnings were equall to our burials at least. A

Luke 12.32. Therefore when Christ saies to the Church, *Feare not little flock*, it was not *Quia de magno minuitur, sed quia de pusillo crescit*, saies *Chrysologus*, Not because it should fall from great to little, but rise from little to great. Such care had Christ of the growth thereof; and then such care of the establishment, and power thereof, as that the first time, that Mat. 16.18. ever he names the Church, he invests it with an assurance of perpetuity, *Upon this Rock will I build my Church, and the gates of Hell shall not prevaile against it*; Therein is denoted the strength and stability of the Church in it selfe, and then the power and authority of the Church upon others, in those often directions, *Dic Ecclesiæ*, complaine to the Church, and consult with the Church, and then *Audi Ecclesiam*, Harken to the Church, be judged by the Church; heare not them, that heare not the Church; And then *Ejice de Ecclesia*, let them that disobey the Church, be cast out of the Church. In all which, we are forbidden private Conventicles, private Spirits, private Opinions. For, as S. *Augustine* Psal. 49. saies well, (and he cites it from another whom he names not, *Quidam dixit*) If a wall stand single, not joyned to any other wall, he that makes a doore through the wall, and passes through that doore, *Adhuc foris est*, for all this is without still, *Nam domus non est*, One wall makes not a house; One opinion makes not Catholique Doctrine, one man makes not a Church; for this knowledge of God, the Church is our Academy, there we must be bred; and there we may be bred all our lives, and yet learne nothing. Therefore, as we must be there, so there we must use the meanes; And the meanes in the Church, are the Ordinances, and Institutions of the Church. B C

*Medium, Institutio.*

The most powerfull meanes is the Scripture; But the Scripture in the Church. Not that we are discouraged from reading the Scripture at home: God forbid we should think any Christian family to be out of the Church. At home, the holy Ghost is with thee in the reading of the Scriptures; But there he is with thee as a Remembrancer, (*The Holy* John 14.26. *Ghost shall bring to your remembrance whatsoever I have said unto you*, saies our Saviour) Here, in the Church, he is with thee, as a Doctor to teach thee; First learne at Church and then meditate at home, Receive the seed by hearing the Scriptures interpreted here, and water it by returning to those places at home. When Christ bids you *Search the Scriptures*, he meanes you should go to them, who have a warrant to search; A warrant in their Calling. To know which are Scriptures, To know what the holy Ghost saies in the Scriptures, apply thy selfe to the Church. Not that the Church is a Judge above the Scriptures, (for the power, and the Commission which the Church hath, it hath from the Scriptures) but the Church is a Judge above thee, which are the Scriptures, and what is the sense of the Holy Ghost in them. D

So then thy meanes are the Scriptures; That is thy evidence: but then this evidence must be sealed to thee in the Sacraments, and delivered to thee in Preaching, and so sealed and delivered to thee in the presence of competent witnesses, the Congregation. E

2 Cor. 12.4. When S. *Paul* was carried up *In raptu*, in an extasie, *into Paradise*, that which he gained by this powerfull way of teaching, is not expressed in a *Vidit*, but an *Audivit*, It is not said that he *saw*, but that he *heard unspeakeable things*. The eye is the devils doore, before the eare: for, though he doe enter at the eare, by wanton discourse, yet he was at the eye before; we see, before we talke dangerously. But the eare is the Holy Ghosts first doore, He assists us with Rituall and Ceremoniall things, which we see in the Church; but Ceremonies have their right use, when their right use hath first beene taught by preaching. Therefore to hearing does the Apostle apply faith; And, as the Church is our Academy, and our Medium the Ordinances of the Church, so the light by which we see this, that

is,

A is, know God ſo, as to make him our God, is faith; and that is our other Conſideration in this part.

Thoſe Heretiques, againſt whom S. *Chryſoſtome*, and others of the Fathers writ, The Anomæi, were inexcuſable in this, that they ſaid, They were able to know God in this life, as well as God knew himſelfe; But in this more eſpecially lay their impiety, that they ſaid, They were able to doe all this by the light of Nature, without Faith. By the light of Nature, in the Theatre of the World, by the Medium of Creatures, we ſee God; but to know God, by beleeving, not only Him, but in Him, is only in the Academy of the Church, only through the Medium of the Ordinances there, and only by the light of Faith. *Lumen, fides.*

The Schoole does ordinarily deſigne foure wayes of knowing God; and they make B the firſt of the foure wayes, to be by faith; but then, by faith they meane no more but an aſſent, that there is a God; which is but that, which in our former Conſiderations we called The ſeeing of God; and which indeed needs not faith, for the light of Nature will ſerve for that, to ſee God ſo. They make their ſecond way Contemplation, that is, An union of God in this life; which is truly the ſame thing that we meane by Faith: for we do not call an aſſent to the Goſpell, faith, but faith is the application of the Goſpell to our ſelves; not an aſſent that Chriſt dyed, but an aſſurance that Chriſt dyed for all. Their third way of knowing God is by Apparition; as when God appeared to the Patriarchs and others in fire, in Angels, or otherwiſe; And their fourth way is *per apertam viſionem*, by his cleare manifeſtation of himſelf in heaven.

Their firſt way, by aſſenting only, and their third way of apparition, are weak and uncertain wayes. The other two, preſent Faith, and future Viſion, are ſafe wayes, but admit this difference, That that of future Viſion, is *gratiæ conſummantis*, ſuch a knowledge C of God, as when it is once had can never be loſt nor diminiſhed, But knowledge by faith in this world, is *Gratiæ communis*, it is an effect and fruit of that Grace which God ſhed upon the whole communion of Saints, that is, upon all thoſe who in this Academy, the Church, do embrace the *Medium*, that is, the Ordinances of the Church; And this knowledge of God, by this faith, may be diminiſhed, and encreaſed; for it is but *In ænigmate*, ſayes our Text, *darkly*, obſcurely; Clearly in reſpect of the naturall man, but yet but obſcurely in reſpect of that knowledge of God which we ſhall have in heaven; for, ſayes the Apoſtle, *As long as we walk by faith, and not by ſight, we are abſent from the Lord.* 2 Cor. 5. 6. Faith is a bleſſed preſence, but compared with heavenly viſion, it is but an abſence; though it create and conſtitute in us a poſſibility, a probability, a kinde of certainty of ſalvation, yet that faith, which the beſt Chriſtian hath, is not ſo far beyond that ſight of God which the naturall man hath, as that ſight of God which I ſhall have in heaven, D is above that faith which we have now in the higheſt exaltation. Therefore there belongs a conſideration to that which is added by our Apoſtle here, That the knowledge which I have of God here (even by faith, through the ordinances of the Church) is but a knowledge in part. *Now I know in part.*

That which we call *in part*, the Syriack tranſlates *Modicum ex multis*; Though we know by faith, yet, for all that faith, it is but a little of a great deale that we know yet, becauſe, though faith be good evidence, yet *faith* is but *the evidence of things not ſeen*; Heb. 11. 1. And there is better evidence of them, when they are ſeen. For, if we conſider the object, we cannot beleeve ſo much of God, nor of our happineſſe in him, as we ſhall ſee then. For, when it is ſaid, that the heart comprehends it not, certainly faith comprehends it not neither: And if we conſider the manner, faith it ſelf is but darkneſſe in reſpect of the viſion of God in heaven: For, thoſe words of the Prophet, *I will ſearch Ieruſalem with Candles*, are ſpoken of the times of the Chriſtian Church, and of the beſt E men in the Chriſtian Church; yet they ſhall be ſearched with Candles, ſome darkneſſe ſhall be found in them. To the Galatians well inſtructed, and well eſtabliſhed, the Apoſtle ſayes, *Now, after ye have known God, or rather are known of God*; The beſt knowledge that we have of God here, even by faith, is rather that he knows us, then that we know him. And in this Text, it is in his own perſon, that the Apoſtle puts the inſtance, *Now I*, (I, an Apoſtle, taught by Chriſt himſelfe) *know but in part.* And therefore, as S. *Auguſtine* ſaith, *Sunt quaſi cunabula charitatis Dei, quibus diligimus proximum*, The love which we beare to our neighbour is but as the Infancy, but as the Cradle of that love which we beare to God; ſo that ſight of God which we have *In ſpeculo, in the Glaſſe*, that

is, in nature, is but *Cunabula fidei*, but the infancy, but the cradle of that knowledge which we have in faith, and yet that knowledge which we have in faith, is but *Cunabula visionis*, the infancy and cradle of that knowledge which we shall have when we come to see God *face to face*. Faith is infinitely above nature, infinitely above works, even above those works which faith it self produces, as parents are to children, & the tree to the fruit: But yet faith is as much below vision, and seeing God face to face. And therefore, though we ascribe willingly to faith, more then we can expresse, yet let no man think himself so infallibly safe, because he finds that he beleeves in God, as he shall be when he sees God; The faithfullest man in the Church must say, *Domine adauge, Lord increase my faith*; He that is least in the kingdome of heaven, shal never be put to that. All the world is but *Speculum*, a glasse, in which we see God; The Church it self, and that which the Ordinance of the Church begets in us, faith it self, is but *aenigma*, a dark representation of God to us, till we come to that state, *To see God face to face, and to know, as also we are known.* B

*Cælum, Sphæra.* Now, as for the sight of God here, our Theatre was the world, our *Medium* and glasse was the creature, and our light was reason, And then for our knowledge of God here, our Academy was the Church, our *Medium* the Ordinances of the Church, and our Light the light of faith, so we consider the same Termes, first, for the sight of God, and then for the knowledge of God in the next life. First, the Sphear, the place where we shall see him, is heaven; He that asks me what heaven is, meanes not to heare me, but to silence me; He knows I cannot tell him; When I meet him there, I shall be able to tell him, and then he will be as able to tell me; yet then we shall be but able to tell one another, This, this that we enjoy is heaven, but the tongues of Angels, the tongues of glorified Saints, shall not be able to expresse what that heaven is; for, even in heaven our faculties shall be finite. Heaven is not a place that was created; for, all place that was created, shall be dissolved. God did not plant a Paradise for himself, and remove to that, as he planted a Paradise for *Adam*, and removed him to that; But God is still where he was before the world was made. And in that place, where there are more Suns then there are Stars in the Firmament, (for all the Saints are Suns) And more light in another Sun, The Sun of righteousnesse, the Son of Glory, the Son of God, then in all them, in that illustration, that emanation, that effusion of beams of glory, which began not to shine 6000. yeares ago, but 6000. millions of millions ago, had been 6000. millions of millions before that, in those eternall, in those uncreated heavens, shall we see God. C

*Medium, Revelatio sui.* This is our Spheare, and that which we are fain to call our place; and then our *Medium*, our way to see him is *Patefactio sui*, Gods laying himself open, his manifestation, his revelation, his evisceration, and embowelling of himselfe to us, there. Doth God never afford this patefaction, this manifestation of himself in his Essence, to any in this life? We cannot answer yea, nor no, without offending a great part in the Schoole, so many affirm, so many deny, that God hath been seen in his Essence in this life. There are that say, That it is *fere de fide*, little lesse then an article of faith, that it hath been done; And *Aquinas* denies it so absolutely, as that his Followers interpret him *de absoluta potentia*, That God by his absolute power cannot make a man, remaining a mortall man, and under the definition of a mortall man, capable of seeing his Essence; as we may truly say, that God cannot make a beast, remaining in that nature, capable of grace, or glory. S. *Augustine* speaking of discourses that passed between his mother, and him, not long before her death, sayes; *Perambulavimus cuncta mortalia, & ipsum cælum*, We talked our selves above this earth, and above all the heavens; *Venimus in mentes nostras, & transcendimus eas*, We came to the consideration of our owne mindes, and our owne soules, and we got above our own soules; that is, to the consideration of that place where our soules should be for ever; and we could consider God then, but then wee could not see God in his Essence. As it may be fairely argued that Christ suffered not the very torments of very hell, because it is essentiall to the torments of hell, to be eternall, They were not torments of hell, if they received an end; So is it fairely argued too, That neither *Adam* in his extasie in Paradise, nor *Moses* in his conversation in the Mount, nor the other Apostles in the Transfiguration of Christ, nor S. *Paul* in his rapture to the third heavens, saw the Essence of God, because he that is admitted to that sight of God, can never look off, nor lose that sight againe. Only in heaven shall God proceed to this patefaction, this manifestation, this revelation of himself; And that by the light of glory. D E

The

*Lux Gloriæ.*

A The light of glory is ſuch a light, as that our School-men dare not ſay confidently, That every beam of it, is not all of it. When ſome of them ſay, That ſome ſoules ſee ſome things in God, and others, others, becauſe all have not the ſame meaſure of the light of glory, the reſt cry down that opinion, and ſay, that as the Eſſence of God is indiviſible, and he that ſees any of it, ſees all of it, ſo is the light of glory communicated intirely to every bleſſed ſoul. God made light firſt, and three dayes after, that light became a Sun, a more glorious Light: God gave me the light of Nature, when I quickned in my mothers wombe by receiving a reaſonable ſoule; and God gave me the light of faith, when I quickned in my ſecond mothers womb, the Church, by receiving my baptiſme; but in my third day, when my mortality ſhall put on immortality, he ſhall give me the light of glory, by which I ſhall ſee himſelf. To this light of glory, the light of honour is but a glow-worm; and majeſty it ſelf but a twilight; The Cherubims and Seraphims are but Candles; and that Goſpel it ſelf, which the Apoſtle calls the glorious Goſpel, but a Star of the leaſt magnitude. And if I cannot tell, what to call this light, by which I ſhall ſee it, what ſhall I call that which I ſhall ſee by it, The Eſſence of God himſelf? and yet there is ſomething elſe then this ſight of God, intended in that which remaines, I ſhall not only *ſee God face to face*, but I ſhall *know* him, (which, as you have ſeen all the way, is above ſight) and *know him, even as alſo I am knowne.*

*Deus omnia ſolus.*

In this Conſideration, God alone is all; in all the former there was a place, and a meanes, and a light; here, for this perfect knowledge of God, God is all thoſe. *Then*, ſaies the Apoſtle, *God ſhall be all in all.* *Hic agit omnia in omnibus*, ſayes S. *Hierome*; Here God does all in all; but here he does all by Inſtruments; even in the infuſing of faith, he works by the Miniſtery of the Goſpel: But there he ſhall be all in all, doe all in all, immediately by himſelf; for, Chriſt ſhall deliver up the Kingdome to God, even the Father. His Kingdome is the adminiſtration of his Church, by his Ordinances in the Church. At the reſurrection there ſhall be an end of that Kingdome; no more Church; no more working upon men, by preaching, but God himſelf ſhall be all in all. *Miniſtri quaſi larvæ Dei*, ſaies *Luther.* It may be ſomewhat too familiarly, too vulgarly ſaid, but uſefully; The miniſtery of the Goſpell is but as Gods Vizar; for, by ſuch a liberty the Apoſtle here calls it *enigma*, a riddle; or, (as *Luther* ſayes too) Gods picture; but in the Reſurrection, God ſhall put of that Vizar, and turne away that picture, and ſhew his own face. Therefore is it ſaid, *That in heaven there is no Temple, but God himſelfe is the Temple*; God is Service, and Muſique, and Pſalme, and Sermon, and Sacrament, and all. *Erit vita de verbo ſine verbo*; We ſhall live upon the word, and heare never a word; live upon him, who being the word, was made fleſh, the eternall Son of God. *Hic non eſt omnia in omnibus, ſed pars in ſingulis:* Here God is not all in all; where he is at all in any man, that man is well; *In Solomone ſapientia*, ſaies that Father; It was well with *Solomon*, becauſe God was wiſdome with him, and patience in *Iob*, and faith in *Peter*, and zeale in *Paul*, but there was ſomething in all theſe, which God was not. But in heaven he ſhall be ſo all in all, *Vt ſinguli ſanctorum omnes virtutes habeant*, that every ſoule ſhall have every perfection in it ſelf; and the perfection of theſe perfections ſhall be, that their ſight ſhall be *face to face*, and their knowledge *as they are known.*

1 Cor. 15. 28.

Ver. 24.

Apoc. 21. 22. Auguſt.

Hieron.

Idem.

*Facie ad faciem.*

Since S. *Auguſtine* calls it a debt, a double debt, a debt becauſe ſhe asked it, a debt becauſe he promiſed it, to give, even a woman, *Paulina*, ſatisfaction in that high point, and myſtery, *how we ſhould ſee God face to face in heaven*, it cannot be unfit in this congregation, to aske and anſwer ſome ſhort queſtions concerning that. Is it alwaies a declaration of favour when God ſhewes his face? No. *I will ſet my face againſt that ſoule, that eateth blood, and cut him off.* But when there is light joyned with it, it is a declaration of favour; E This was the bleſſing that God taught *Moſes* for *Aaron*, to bleſſe the people with, *The Lord make his face to ſhine upon thee, and be gracious to thee.* And there we ſhall *ſee him face to face*, by the light of his countenance, which is the light of glory. What ſhall we ſee, by ſeeing him ſo, *face to face?* not to inlarge our ſelves into *Gregories* wild ſpeculation, *Qui videt videntem omnia, omnia videt*, becauſe we ſhall ſee him that ſees all things, we ſhall ſee all things in him, (for then we ſhould ſee the thoughts of men) reſt we in the teſtimony of a ſafer witneſſe, a Councell, *In ſpeculo Divinitatis quicquid eorum interſit illuceſcet*; In that glaſſe we ſhall ſee, whatſoever we can be the better for ſeeing. Firſt, all things that they beleeved here, they ſhall ſee there; and therefore, *Diſcamus in terris, quorum ſcientia nobiſcum perſeveret in Cœlis*, let us meditate upon no other things on earth, then

Levit. 17. 10.

Numb. 6. 25.

Senon.

Hieron.

then we would be glad to think on in heaven; and this consideration would put many frivolous, and many fond thoughts out of our minde, if men and women would love another but so, as that love might last in heaven. A

This then we shall get, concerning our selves, by seeing God *face to face*; but what concerning God? nothing but the sight of the humanity of Christ, which only is visible to the eye. So *Theodoret*, so some others have thought, but that answers not the *scrutiest*; and we know we shall see God, (not only the body of Christ) as he is in his Essence. Why? did all that are said *to have seene God face to face*, see his Essence? no. In earth God assumed some materiall things to appeare in, and is said *to have been seene face to face*, when he was seen in those assumed formes. But in heaven there is no materiall thing to be assumed, and if God be seen face to face there, he is seen in his Essence. S. *Augustine* summes it up fully, upon those words, *In lumine tuo, In thy light we shall see light, Te scilicet in te*, we shall see thee in thee; that is, sayes he, *face to face*. B

In Psal 36.10.

*Vt cognitus.* And then, what is it *to know him, as we are knowne?* First, is that it, which is intended here, *That we shall know God so as we are known?* It is not expressed in the Text so: It is only *that we shall know so*; not, *that we shall know God so*. But the frame, and context of the place, hath drawn that unanime exposition from all, that it is meant of our knowledge of God then. A comprehensive knowledge of God it cannot be; To comprehend is to know a thing as well as that thing can be known; and we can never know God so, but that he will know himselfe better: Our knowledge cannot be so dilated, nor God condensed, and contracted so, as that we can know him that way, comprehensively. It cannot be such a knowledge of God, as God hath of himselfe, nor as God hath of us; For God comprehends us, and all this world, and all the worlds that he could have made, and himselfe. But it is *Nota similitudinis, non æqualitatis*; As God knowes me, so I shall know God; but I shall not know God so, as God knowes me. It is not *quantum*, but *sicut*; not as much, but as truly; as the fire does as truly shine, as the Sun shines, though it shine not out so farre, nor to so many purposes. So then, I shall know God so, as that there shall be nothing in me, to hinder me from knowing God; which cannot be said of the nature of man, though regenerate, upon earth, no, nor of the nature of an Angell in heaven, left to it selfe, till both have received a super-illustration from the light of Glory. C

And so it shall be a knowledge so like his knowledge, as it shall produce a love, like his love, and we shall love him, as he loves us. For, as S. *Chrysostome*, and the rest of the Fathers, whom *Oecumenius* hath compacted, interpret it, *Cognoscam practicè, ideſt, accurrendo*, I shall know him, that is, imbrace him, adhere to him. *Qualis sine fine festivitas!* what a Holy-day shall this be, which no working day shall ever follow! By knowing, and loving the unchangeable, the immutable God, *Mutabimur in immutabilitatem*, we shall be changed into an unchangeablenesse, sayes that Father, that never said any thing but extraordinarily. He sayes more, *Dei præsentia si in inferno appareret*, If God could be seene, and known in hell, hell in an instant would be heaven. D

Aug.

Idem.

How many heavens are there in heaven? how is heaven multiplied to every soule in heaven, where infinite other happinesses are crowned with this, this sight, and this knowledge of God there? And how shall all those heavens be renewed to us every day, *Qui non mirabimur hodiè*, that shall be as glad to see, and to know God, millions of ages after every daies seeing and knowing, as the first houre of looking upon his face. And as this seeing, and this knowing of God crownes all other joyes, and glories, even in heaven, so this very crown is crowned; There growes from this a higher glory, which is, *participes erimus Divinæ naturæ*, (words, of which *Luther* sayes, that both Testaments afford none equall to them) *That we shall be made partakers of the Divine nature*; Immortall as the Father, righteous as the Son, and full of all comfort as the Holy Ghost. E

Idem.

2 Pet. 1.4.

Let me dismisse you, with an easie request of S. *Augustine*; *Fieri non potest ut seipsum non diligat, qui Deum diligit*; That man does not love God, that loves not himself; doe but love your selves: *Imo solus se diligere novit, qui Deum diligit*, Only that man that loves God, hath the art to love himself; doe but love your selves; for if he love God, he would live eternally with him, and, if he desire that, and indeavour it earnestly, he does truly love himself, and not otherwise. And he loves himself, who by seeing God in the Theatre of the world, and in the glasse of the creature, by the light of reason, and knowing God in the Academy of the Church, by the Ordinances thereof, through the light of faith,

A faith, indeavours to ſee God in heaven, by the manifeſtation of himſelfe, through the light of Glory, and to know God himſelf, in himſelf, and by himſelf, as he is all in all; Contemplatively, by knowing as he is known, and Practically, by loving, as he is loved.

# SERMON XXIV.

## *Preached upon Eaſter-day.* 1629.

B

JOB 4. 18.

*Behold, he put no truſt in his Servants, And his Angels he charged with folly.*

WE celebrate this day, the Reſurrection of our Lord and Saviour Chriſt Jeſus, Bleſſed for ever; and in His, all ours; All, that is, the Reſurrection of all Perſons; All, that is, the Reſurrection of all kinds, whether the Reſurrection from calamities in this world, *Ezechiels* Reſurrection, where God ſaies to him, *Putaſne vivent?* Son of man doeſt thou thinke, theſe ſcattered Bones can live againe? or the Reſurrection from ſin, S. *Johns* Reſurrection, Bleſſed is he that hath his part in the firſt Reſurrection: Or of the Reſurrection to Glory, S. *Pauls* Reſurrection, that is, more argued, and more particularly eſtabliſhed, by that Apoſtle, then by the reſt. C This Reſurrection to glory, is the conſummation of all the others; therefore we looke eſpecially at this; and in this, our qualification in this ſtate of glory, is thus expreſſed by our Saviour Chriſt himſelfe, *Erimus ſicut Angeli*, In the Reſurrection, we ſhall be as the Angels. And that we might not flatter our ſelves in a dreame of a better eſtate, then the Angels have, in this text we have an intimation, what their ſtate and condition is, *Behold, he put no truſt in his Servants, and his Angels he charged with folly.*

Ezek. 8.6. Apo. 20.5. 1 Cor. 15. Luke 20.36.

In our handling of theſe words, theſe ſhall be our two parts; *De quibus*, and *De quo*; Of whom theſe words are ſpoken, and then of what; Firſt, what is poſitively ſaid, and then, what is conſequently inferred; what propoſed, and what concluded; what of the Angels, and then, what of us, who ſhall be like the Angels. In the firſt, the Perſons of whom theſe words are ſpoken, becauſe, though our Interpreters vary in opinions, yet D even from their various opinions, there ariſe good inſtructions, we ſhall rather Problematically inquire, then Dogmatically eſtabliſh, firſt, whether theſe words were ſpoken of Angels, or no; whether this word Angell, in this text, be not (as it is in many other places of Scriptures, and in the nature of the Word it ſelfe) communicable to other ſervants, and other meſſengers then thoſe, whom ordinarily we intend, when we ſay Angels; and then ſecondly, if the words be ſpoken of Angels, then, whether of Good or Bad Angels, of thoſe which ſtand now, or thoſe which fell at firſt; and againe, if of thoſe that ſtand, then what degree of perfection they have, and what that which we uſe to call their Confirmation, is, how it accrues to them, and how it works in them, if even of them it be ſaid, *Behold, he put no truſt in his Servants, and his Angels he charged with folly.* In our ſecond part, what was inferd upon theſe premiſſes, what was concluded out of theſe propoſitions, what reflected upon us, by this aſſimilation of ours to the Angels, becauſe E it is a matter of much weight, we ſhall firſt, in our entrance into that part, conſider the weight of the teſtimony, in the Perſon that gives it; for it is not *Iob* himſelfe that ſpeaks theſe words; It is but one of his friends; but *Elephaz*, but the Temanite, a Gentile, a ſtranger from the Covenant and the Church of God, and yet his words are part of the Word of God. And then for the matter that is inferd, from our aſſimilation to the ſtate of Angels, will be fairely collected, that if thoſe Angels ſtand, but by the ſupport of Grace, & not by any thing inſeparably inhering in their nature, when we are at our beſt, in heaven, we ſhall do but ſo neither; much leſſe whilſt we are upon earth, have we in us any impoſſibility of falling, by any thing already done for us; Our ſtanding is meerely from the grace of God, and therefore let no man aſcribe any thing to himſelfe; and *Let him*

*Diviſio.*

*him that ſtandeth take heed leſt he fall*; for, God hath done no more for the beſt of us, here nor hereafter, then for thoſe Angels, and of them we heare here, *He put no truſt in his Servants, and his Angels he charged with folly.* A

1 Part. *An Angeli.*

Firſt then, for our firſt Diſquiſition, in our firſt part, *De quibus*, the perſons of whom theſe words are ſpoken. Amongſt all our Expoſitors of this book of *Iob*, (which are very many) and amongſt all Authors, Ancient and Moderne, which have had occaſion in their Sermons and Tractates to reflect upon this text, (which are many more, infinite) I have never obſerved more then one, that denies theſe words to be ſpoken of Angels, or that there is any mention, any intention, any intimation of Angels, in theſe words. And, (which is the greater wonder) this one ſingle man, who thus departs from all, and prefers himſelfe above all, is no Jeſuit neither; It is but a Capuccin, but *Bolduc* upon this Book of *Iob*, and yet he adventures to ſay, That that Perſon of whom it is ſaid in this text, *He put no truſt in his Servants, and He charged his Angels with folly*, is not God; and that they of whom it is ſaid, *He truſted not his Servants, and his Angels he charged with folly*, are not Angels; But that all that *Eliphaz* intended in all this paſſage of *Iob*, was no more but this, That no great Perſon muſt truſt in any kind of Greatneſſe, particularly not in great retinues, and dependances, of many ſervants, and powerfull inſtruments, for that was *Iobs* owne caſe, and yet he loſt them all. The doctrine truly is good; neither ſhould I ſo dainly condemne his ſingularity, if it were well grounded. For, though in the expoſition of Scriptures, ſingularity alwaies carry a ſuſpition with it, ſingularity is *Indicium*, (as we ſay in the Law) ſome kind of evidence, It is *Semi-probatio*, a kind of halfe-proofe againſt that man, that holds an opinion, or induces an interpretation different from all other men; yet as theſe which we call *Indicia*, in the Law, worke but ſo, as that they may bring a man to his oath, or, in ſome caſes, to the rack, and to torture, but are not, alone ſufficient to condemne him; So if we finde this ſingularity in any man, we take from thence juſt occaſion to queſtion and ſift him, and his Doctrine, the more narrowly, but not only upon that, preſently to condemne him. For this was S. *Auguſtines* caſe; S. *Auguſtine* induced new Doctrines, in divers very important points, different from all that had written before him; but, upon due examination, for all his ſingularity, the Church hath found reaſon to adhere to him, in thoſe points, ever ſince his reaſons prevailed. In our ſingle Capuccins caſe here in our text, it is not ſo. B C

And therefore here we muſt continue that complaint, which we are often put to make, of the iniquity of the Roman Church to us; If the Fathers ſeeme to agree in any point, wherein we differ from them, they cry out, we depart from the Fathers; If we adhere to the Fathers, in any point, in which they differ from them, then they cry out, we forſake the Church; Still they preſſe us with their Trent-Canon, You muſt interpret Scriptures according to the unanime conſent of the Fathers, and yet they ſuffer a ſingle Capuccin of their owne, to depart from the Fathers, and Sons, from the Ancient and Moderne Expoſitors in their owne Church, And, I may adde, from the Holy Ghoſt too, from the evident purpoſe and meaning of the place, in more places, then any Author, whom I have ſeene, and in this, more then in any other place, when he ſaies, with ſuch aſſurance, that in theſe words, *He put no truſt in his Servants, and his Angels he charged with folly*, there is no mention, no intention of God, or Angels, but it is onely ſpoken of men, of the infidelity of ſervants, and of the inſecurity of Maſters relying upon ſuch dependancies. D

*An de Angelis Bonis.*

We take this then, as All do, All, (for this ſingle Capuccin makes no conſiderable exception, more then a mole-hill to the roundneſſe of the earth) to be ſpoken of Angels, which was our firſt probleme and diſquiſition; And our ſecond is, being ſpoken of Angels, of what Angels they are ſpoken, Good or Bad, of thoſe that fell, or thoſe that ſtood. Here we meet with the ſame rub as before, ſingularity. For, amongſt all our Expoſitors upon this book, I have not obſerved any other then *Calvin*, to interpret this place, of the good Angels, of thoſe that ſtand confirmed in grace. Not that *Calvin* is to be left alone, in that opinion, as though he were the onely man, that thought that the good Angels, conſidered in themſelves, might be defective in the offices committed unto them by God; for, it is evident that *Origen* in divers of his Homilies upon the book of Numbers, in his twentieth, and twentie two, and foure, and twentie ſixt, and in his thirteenth Homily upon S. *Luke*, And as evident that S. *Hierom* himſelfe upon the firſt verſe of the ſixt Chapter of *Micheas*, thought and taught, That thoſe good Angels whom E

God

A God appoints for the tuition of certaine men, and certaine places, in this world, ſhall give an account at the day of Judgement, of the execution of their office, whether the men committed to them, have not fallen ſometimes by their fault, and their dereliction; for ſo does he (and not he only) underſtand that place, *That we ſhall judge the Angels*; As alſo, thoſe words in the beginning of the Revelation, which S. *John* is commanded by Chriſt, *to write to the Angels of certaine Churches*, that Father, S. *Hierom* interprets not only of figurative, and Metaphoricall Angels, the Biſhops of thoſe Churches, but literally of the Angels of Heaven. 1 Cor. 6. 3.

So then *Calvin* is from any ſingularity in that, That the good Angels conſidered in themſelves, may be defective; but becauſe he may be ſingular in interpreting this Text, of good Angels, (as for ought I have obſerved he is) this ſingularity of his, may be a juſt reaſon of ſuſpending our aſſent, but not a juſt reaſon preſently to condemne his expoſi-
B tion. The Church muſt be as juſt to him, as it was to S. *Auguſtine*, that is, to examine his grounds. And truly, his ground is faire; his ground is firme. It is this, that though this ſeeme to derogate from the honour of Angels, that being confirmed, they ſhould be ſubject to weakneſſe, yet, ſaies he, we muſt not pervert, nor force any place of Scripture, for the honour of the Angels. For indeed, the perverting, and forcing of Scriptures, for the over-honouring of Saints, hath induced a chain of Hereſies in the Romane Church. And that this is a forcing of Scripture, to underſtand this Text of fallen Angels, *Calvin* argues rationally, That thoſe *Angels* which are ſpoken of here, are called the *ſervants of God*; And devils are but his ſlaves, not his ſervants; They execute his will, but againſt their will; Good Angels are the ſervants of God; Nor ſhall we eaſily finde that Ti-
C tle, *The ſervant of God*, applyed to ill perſons in the Scriptures. Therefore, (as he notes uſefully) God doth not charge Angels in this Text, with rebellion, or obſtination, or any haynous crime, but only *with folly*, weakneſſe, infirmity, from which, in all degrees, none but God himſelf can be free. Though therefore there be no ſuch neceſſity of accepting this expoſition, as ſhould produce that confident aſſeveration which he comes to, *Dubium non eſt*, It can admit no doubt, but this place muſt be thus underſtood, (for, by his favour, it may admit a doubt) yet neither is there any ſuch newneſſe in it, (becauſe it is grounded upon Truth, and all Truth is ancient) but that it may very well be received; And therefore, as the ſenſe that is moſt fit to advance his purpoſe that ſpeakes it, (which is one principall thing to be conſidered in every place) as the ſenſe that moſt conduces to *Eliphaz* his end, and to prove that which he intends to *Iob*, without laying obligation upon any to think ſo, or imputation upon any that doth not think ſo, we accept this interpretation of theſe words; that they are ſpoken of Angels, (which was our firſt) and of good Angels, (which was our ſecond diſquiſition) and now proceed to our third,
D what their confirmation is, and how it works, if for all that, *God put no truſt in thoſe ſervants, but charged thoſe Angels with folly.*

That *Moſes* did ſpeak nothing of the fall, or of the confirmation of Angels, may juſtly ſeem a convenient reaſon to think, that he meant to ſpeak nothing of the creation of Angels neither. If *Moſes* had intended to have told us of the creation of Angels, he would have told us of their fall, and confirmation too; as having told us ſo particularly of the making of man, he tells us as particularly of the fall of man, and the reſtitution of man, by the promiſe of a Meſſiah in Paradiſe. *Confirmatio.*

And therefore, that the Angels are wrapped up in that word of *Moſes*, *The Heavens*, and that they were made when the heavens were made, or that they are wrapped up in that word of *Moſes*, *The Light*, and that they were made, when Light was made, is all but conjecturall, & cloudy: Neither doth any article of that Creed, which we call the Apo-
E ſtles, direct us upon any conſideration of Angels. That they were created long before this world, all the Greek Fathers of the Eaſtern Church did conſtantly think; And in the Weſterne Church, amongſt the Latine Fathers, S. *Ierome* himſelf was ſo cleare in it, as to ſay, *Sex millia, noſtri orbis, nondum implentur anni*, Our world is not yet ſix thouſand yeares old, *Et quantas æternitates, quantas ſæculorum origines*, ſayes that Father, what infinite revolutions of ages, what infinite eternities, did the Powers, and Principalities, and Thrones, and Angels of God, ſerve God in before? *Theodoret* that thinkes not ſo, thinks it not againſt any article of Faith, to think that it was ſo. *Aquinas*, that thinkes not ſo, will not call it an errour, to think ſo, out of a reverence to *Athanaſius*, and *Nazianzen*, who did think ſo; for that is an indelible character, which S. *Ierome* hath imprinted

printed upon thoſe two Fathers, That no man ever durſt impute errour to *Athanaſius*, or *Nazianzen*. Therefore S. *Auguſtine* ſayes moderately, and with that diſcreet and charitable temper which becomes every man, in matters that are not fundamentall, *Vt volet, unuſquiſq; accipiat*; I forbid no man, ſayes he, either opinion, That the Angels were made before the world, or with it; *Dum non Deo coæternos, & de vera fælicitate ſecuros non ambigat*; Only this I forbid him, that he do not beleeve the Angels to be coeternall with God; For, if they were never made, but ſubſiſt of themſelves, then they are God, If they be not creatures, they are Creators; And then, this I forbid him too, ſayes he, That he do not think the Angels now in any danger of falling. So that S. *Auguſtine* makes this, matter of faith, That the Angels cannot fall; Nor hath S. *Auguſtine* any adverſary in that point; we only inquire how they acquired this Infallibility, and aſſurance in their ſtation. For, if they were made ſo long before this world, and fell when this world was made, ſince they that had ſtood ſo long, fell then, why may not they that ſtand yet, fall now? They are ſupported and eſtabliſhed by a confirmation, ſayes the Schoole; And that is our preſent and ordinary anſwer; and it is enough; But how, or when was this confirmation ſealed upon them, or how doth it work in them, if *God doe not yet truſt theſe ſervants, but charge theſe Angels with folly?*

*Viatores.* That the Angels were created *Viatores*, and not *Beati*, in a poſſibility of everlaſting bleſſednesſe, but not in actuall poſſeſſion of it, admits no doubt, becauſe ſome of them did actually fall. Of whom S. *Auguſtine* ſayes, *Beatæ vitæ dulcedinem non guſtaverunt, nec faſtidiverunt acceptam*; The Angels had not already fed upon Manna, and then were weary of that; *Non ex eo quod acceperant, ceciderunt, ſed ex eo, quod, ſi ſubdi Deo voluiſſent, accepiſſent*, They fell not from that which they were come to, but from that, to which, if they had applyed themſelves to God, they ſhould have come. So that then, they were not created in a ſtate of bleſſedneſſe, but in a way to it; and there was in them *Pinguedo ſpiritus* (as S. *Ierome* ſayes elegantly) they were meere ſpirits; but if we compare them with God, there was a certain fleſhlineſſe, ſayes he, a certain fatneſſe, a ſlipprineſſe of falling into a worſe ſtate, for any thing that was in their nature; and the nature of thoſe that fell, and thoſe that ſtood, is all one, neither is their nature that do ſtand, changed by the benefit of their confirmation. Hence is it, that the Fathers are both ſo evident, and ſo concurrent in that aſſertion, That an Angel is a ſpirit, *Gratiâ, & non Naturâ immortalitatem ſuſcipiens*, that is, Immortall, but Immortall by additionall Grace, and not by Nature. Take it in the eldeſt; *Immortalitas eorum ex aliena voluntate pendet*, they have an Immortality, but dependant upon the will of another. And agreeably to the another, *Quia ortum habuerunt, occidere poſſunt*, Becauſe the Angels were produced of nothing, they may be reduced to nothing; for, *Solus Deus naturaliter immortalis*, ſayes that Father, Only God is immortall in himſelf, and by nature. And bring it from the elder to later Fathers, ſtill we ſhall meet that which was ſaid before by them, and S. *Bernard* ſayes after, *Non creati, ſed facti immortales*, they were not created at firſt, but made immortall after. Which S. *Hierome* carries even to a ſpirituall death, the death of ſin; *Licèt non peccent, peccati tamen ſunt capaces*, ſayes he; though Angels do not ſin, if they were left to themſelves, they might ſin; As S. *Ambroſe* expreſſes the ſame thing elegantly, *Non in præjudicium trahas*, you muſt not draw that into conſequence, nor conclude ſo, *Non moritur Gabriel, Vriel, Raphael non moritur*, That the Angel *Gabriel* doth not die, *Raphael, Vriel* doth not die, therefore an Angel, and conſidered in his own nature, cannot die; for ſuch an impoſſibility of dying, as in the ſoul of man, all agree to be in Angels; for, *We ſhall be like the Angels*, which cannot die, ſayes Chriſt. But how this Immortality, and Infallibility accrues to them, and works in them, is ſtill under our diſquiſition, ſince *In theſe his ſervants God puts no truſt, but charges theſe Angels with folly.*

*An. Chriſti 512.* We have in the Eccleſiaſticall Story, a ſtory of *Alamandarus*, a King of the Saracens, who having been converted, and baptized, and catechized in the true faith, was after attempted by ſome Biſhops in his Court, of the Eutychian hereſie. The Eutychian hereſie was, That the divine nature in Chriſt, the Godhead, ſuffered aſwell as the Humane; and the good King, providing a Packet of Intelligence to be delivered him, or ſomething to be whiſpered in his eare in the preſence of thoſe hereticall Biſhops, upon reading thereof he told them, that he had received news, That *Michael* the Archangell was dead; And when thoſe Biſhops rejected that with a ſcorn, Alas Sir, *Gabriel* cannot die, Angels cannot die, The King replyed, if an Angel cannot die, if an Angel be impaſſible, why would you

A B C D E

In Oſeam. Damaſc. Juſt. Mart. Cyrill Alex.

A you make me beleeve, that the God-head it ſelf, the Divine Nature ſuffered in Chriſt? So we ſee, that the piety of a religious King was able to maintain his holy ſtation, even againſt the reall practices of hereticall Court Biſhops. A pious and religious King ſhould not eaſily be ſuſpected of that levity, to hearken to impious and hereticall motions, though there were good evidence, that that were practiſed upon him; much leſſe, when the feares in himſelf, and in thoſe which ſhould practiſe upon him, are but imaginary, and proceed, (as by Gods grace they doe) rather out of zeale that it may not be ſo, then out of evidence that it is ſo. Zeale diſtempered, (and God knowes, zeale is not alwaies well tempered) will think an *Alamandurus*, a conſtant and impregnable King, eaſily ſhaked; and zeale diſtempered will think an *Athanaſius*, a *Nazianzen*, an Eutychian Biſhop. Woe, when Gods ſword is in the Devils hand! zeale is Gods ſword; uncharitableneſſe is the Devils. When God gave a flaming ſword to the Cherubims in Paradiſe,
B they make good that place, but that ſword killed no body, wounded no body. God gives good men zeale; zeale to make good their ſtation, zeale to conſerve the integrity and the ſincerity of Religion, but this zeale ſhould not wound, not defame any man. *Faith comes by hearing*, by hearing Sermons, and God ſends us many of them; Charity goes out by hearing, by hearing rumours, and the Devill ſends many of them. God continue our faith, and reſtore our charity.

That Angels are impaſſible, that they cannot ſin, that they cannot die, all ſay; but that, if they were left to themſelves, without the ſupport of additionall grace, they might doe both; not only the Ancient Fathers, but, both the firſt Schoole, from *Damaſcen*, and the middle Schoole, from *Lombard*, and the later Schoole, (if we except only thoſe Authors that have writ ſince the Lateran Councell, I meane the later Lateran Councell, in our Fathers times, (under *Leo* the tenth) in which Councell, it was firſt determined, that the
C ſoul of man (and conſequently Angels) was immortall by nature) doe waigh down the ſcale on that ſide, That God does not ſo truſt in thoſe ſervants, nor ſo diſcharge them, of all weakneſſe, but that they might fall, but for this ſupport of grace, which is their Confirmation. Now how is this conferd upon them?

In Chriſt certainly; In Chriſt the Father reconciled to himſelf all things in earth, and in heaven. How? Not as a Redeemer; for thoſe that fell, and thereby needed a redemption, never were, never ſhall be redeemed; but as a Mediator, an Interceſſor in their behalf, that thoſe that doe ſtand, may ſtand for ever. For, therefore, ſayes S. *Auguſtine*, doe the Angels refuſe ſacrifice at our hands, *Quia & ipſi nobiſcum ſacrificium norunt*, Becauſe they know that there is one ſacrifice offered to God, for them, and for us too, that is Chriſt Jeſus, a propitiation for them, and us; For us, by way of redemption; for them, by way of Mediation, and Interceſſion. In ſuch a ſenſe, as S. *Auguſtine* confeſſes that God
D had forgiven him the ſins he never did, becauſe but for his grace he ſhould have done them, the Angels are well ſaid to have received a reconciliation in Chriſt, becauſe, but for his mediation, they might have fallen into Gods diſpleaſure. Upon thoſe words, that God ſhewed *Adam* his judgements, *Quæ judicia?* ſaies that Biſhop *Catharinus*, what judgements did God ſhew *Adam? Iudicia peſſimorum ſpirituum*, ſayes he, the better to containe *Adam* in his duty, God declared to him, the judgement that he had executed upon thoſe diſobedient Angels. So that, as *Adam*, if he had made a right uſe of Gods grace, had been immortall in his body, and yet not immortall then, by nature, as our bodies in the ſtate of glory in the reſurrection, ſhall be immortall, and yet not immortall then by nature; ſo no Angell, after this Confirmation, (that is, the mediation of Chriſt applied to him) ſhall fall: For, *Quis Catholicus ignorat, nullum novum Diabolum ex bonis Angelis futurum?* Who can pretend to be a Catholique, and beleeve, that ever there ſhall be any
E new Devill from amongſt the good Angels? And yet, by the way, many of the Ancient Fathers thought that thoſe words, *That the ſons of God ſaw the daughters of men to be faire, and fell in love with them*, were meant of good Angels, who fell in love with thoſe women, that were committed to their charge, and that they ſinned in ſo doing, and that they never returned to heaven, but fell to the firſt fallen Angels: So that thoſe Fathers have more then implied a poſſibility of falling into ſin, and puniſhment for ſin, in the good Angels.

But this none ſayes now; nor with any probability ever did. It is enough that they ſtand confirmed, confirmed by the grace of God in Chriſt Jeſus; ſo that now, being in poſſeſſion of the ſight of God, and the light of Glory, their underſtanding is perfectly illuſtrated,

*In Chriſto.* Coloſſ. 1. 12.

Eccluſ. 27. 12.

Aug.

luſtrated, ſo that they can apprehend nothing erroneouſly, and therefore their will is perfectly rectified, ſo that they can deſire nothing irregularly, and therefore they cannot ſin, and therefore they cannot die; for all ſin is from the perverſeneſſe of the will, and all diſorder in the will from errour in the underſtanding; In heaven they are, and we, by our aſſimilation to them, ſhall be free from both, and impeccable, and impaſſible, by the continuall grace of God; Though if they, or we were left to our ſelves, even there, God could put no truſt in his ſervants, nor leave his Angels uncharged with folly. And ſo we have done with the pieces, which conſtitute our firſt part, *De quibus*, of whom theſe words are ſpoken; Firſt, that they were ſpoken of Angels, rejecting that ſingle Capuccin, who only denies it; and then, of good Angels, accepting *Calvins* interpretation, becauſe, though he be ſingular in applying this Text to that Doctrine, yet in the Doctrine it ſelf, he hath authority enough, and faire reaſons for the Text it ſelfe; and laſtly, how that which we call Confirmation in thoſe Angels accrewes to them, and how it works in them. And ſo we paſſe to our ſecond Part, what is inferred upon theſe premiſſes, what concluded upon theſe propoſitions, what by our aſſimilation to Angels, reflects upon us.

2. Part. *Teſtis Eliphaz.*

And here, becauſe the matter is of much conſideration, we propoſed firſt to be conſidered, the waight and validity of the teſtimony, in the perſon of him that gives it; for many times the credit of the teſtimony depends much upon the credit of the witneſſe: And here, it is not *Iob* himſelf, it is but *Eliphaz*, *Eliphaz* the *Temanite*, an Alien, a ſtranger to the Covenant, and Church of God. But ſurely no greater a ſtranger, then thoſe ſecular Poets, whoſe ſentences S. *Paul* cites not only in his Epiſtles, but in his Sermons too. Certainly not ſo great a ſtranger, as the Devill, and yet in how many places of Scripture, are words ſpoken by the Devill himſelf inſerted into the Scriptures, and thereby, ſo farre made the word of God, as that the word of God, the Bible, were not perfect nor intire to us, if we had not thoſe words of thoſe Poets, thoſe words of the Devill himſelf in it? How can I doubt but that God can draw good out of ill, and make even ſome ſin of mine, ſome occaſion of my ſalvation, when the God of truth can make the word of the father of lies, his word? There is but one place in all this Book of *Iob* cited in the New Teſtament; that is, *He taketh the wiſe in their owne craft*; and thoſe words are not ſpoken by *Iob* himſelf, but by this very friend of *Iob*, this *Eliphaz*, that ſpeaks in our Text; and yet they are cited, in the phraſe, and manner, in which holy Scripture is ordinarily cited, *It is written*, ſayes the Apoſtle there, and ſo the Holy Ghoſt, that ſpoke in S. *Paul*, hath canonized the words ſpoken by *Eliphaz*.

Job 5.13.

1 Cor. 3.19.

*Viſio.*

But beſides the credit which theſe words have, *à poſteriori*, that they are after inſerted into the word of God, (which is another manner of credit, and authentiqueneſſe, then that which the Canoniſts ſpeak of, that when any ſentence of a Father is cited, and inſerted into a Decretall Epiſtle of a Pope, or any part of the Canon Law, that ſentence is thereby made authenticall, and canonicall) theſe words have their credit *à priori*, for, before he ſpake them to *Iob*, he received them in a viſion from God. *I had a viſion in the night*, ſayes he, *and feare, and trembling came upon me, and a ſpirit ſtood before me, and I heard this voyce.*

Ver. 12.

Neither is there any neceſſity, no nor reaſon, to charge *Eliphaz* with a falſe relation, or counterfaiting a revelation from God, which he had not had, as ſome Expoſitors have done. For, howſoever in ſome argumentations, and applyings of things to *Iobs* particular caſe, we may finde ſome errors in *Eliphaz*, *in modo probandi*, in the manner of his proceeding, yet we ſhall not finde him to proceed upon falſe grounds; and therefore, we beleeve *Eliphaz* to have received this that he ſayes, from God, in a viſion, and for the inſtruction of a man, more in Gods favour then himſelf, of *Iob*. *Balaam* had the reputation of a great Wizard, and yet God made his Aſſe wiſer then he, and able to inſtruct and catechize him. Generally we are to receive our inſtructions from Gods eſtabliſhed Ordinances, from his ordinary meanes afforded to us, in his Church: And where thoſe meanes, ſufficient in themſelves, are duly exhibited to us, we are not to hearken after revelations, nor to beleeve every thing, that may have ſome ſuch apparance, to be a revelation.

But yet, we are not ſo to conclude God in his Law, as that he ſhould have no Prerogative, nor ſo to binde him up in his Ordinances, as that he never can, or never does work by an extraordinary way of revelation. Neither muſt the profuſion of miracles, the prodigality

A digality and proſtitution of miracles in the Romane Church, (where miracles for every naturall diſeaſe may be had, at ſome Shrine, or miracle-ſhop, better cheap, then a Medicine, a Drugge, a Simple at an Apothecaries) bring us to deny, or diſtruſt all miracles, done by God upon extraordinary cauſes, and to important purpoſes. *Eliphaz* was a prophane perſon, and yet received a Viſion from God, and for the inſtruction of *Iob* himſelfe.

What was it? we ſee ver. 17. *Shall mortall man be more juſt then God, ſhall a man be more pure then his Maker?* Why? Did this Doctrine need this ſolemnity, this preparation, that *Eliphaz* gives it, v. 8. *That it was a thing told him in ſecret, and ſuch a ſecret, that he was able to comprehend but a little at once of it?* Is there any ſuch incomprehenſibleneſſe, any ſuch difficulty in this Doctrine, *That no mortall man is more juſt then God, no man more pure then his Maker*, but that the ſhalloweſt capacity may receive it, and the ſhorteſt memory B retaine it? Needs this a Revelation, an extraordinary conveyance? For the generall knowledge it does not; Every man will ſay, he knowes mortall man cannot be more juſt then God, nor any man purer then his Maker; But, for the particular conſideration it does. Every juſtifying a ſin, is a making mortall man more juſt then God; when I come to ſay, With what juſtice can God puniſh a nights, or an houres ſin, with everlaſting torments? Every murmuring at Gods corrections is a making man purer then God; when I come to ſay, Does not God depart farther from the purity of his nature, when he is an angry, and a vindicative God, then I from mine, when I am an amorous, or wanton man? We that are but mortall men, muſt not think, ſayes *Eliphaz*, to make our ſelves purer then our Maker; for, they, who in their nature, are much purer then we, the Angels, are farre ſhort of that, for, *God put no truſt in thoſe ſervants, and thoſe Angells he charged with folly.* *Quid.*

So then, though *Eliphaz* his premiſſes reach to the Angels, and their ſtate, his infe- C rence and his laſt purpoſe fals upon us, who, by Gods goodneſſe, become capable of ſucceſſion into the place of the Angels that are fallen, and of an aſſociation, and aſſimilation to thoſe Angels that ſtand. And our aſſimilation is this, That as they have in their ſtation, we alſo ſhall have in ours, a faithfull certitude, that we ſhall never fall out of the armes and boſome of our gracious God. But then, there ariſes to us a ſweeter relliſh in conſidering this ſtability, this perpetuity, this infallibility to conſiſt in the continuall ſucceſſion, and ſupply of grace, then in any one act, which God hath done for them, or us. I conceive a more effectual delight, when I conſider God to have ſo wrought the confirmation of Angels, that he hath taken them into a ſtate of glory, and a fruition of his ſight, and to perpetuate that ſtate unto them, perpetually ſuperinfuſes upon them more and more beames of that glory, then if I ſhould conſider God to have confirmed them, with ſuch a meaſure of grace, at once, as that he could not withdraw, or they could for- D feit that grace. For, as there is no doubt made by the Fathers, nor by the Schoole, but that that light which the Apoſtles ſaw at the Transfiguration of Chriſt, was that very light of glory, which they ſee now in Heaven, and yet they loſt the ſight of that light againe; ſo is there no violation of any Article of our Faith, if we concurre in opinion with them, who ſay, That S. *Paul* in his extaſie, in his rapture into the third heaven, did ſee that very light of glory, which conſtitutes the Beatificall Viſion, and yet did loſe that light againe.

Truly to me, this conſideration, That as his mercy is new every morning, ſo his grace is renewed to me every minute, That it is not by yeſterdaies grace that I live now, but that I have *Panem quotidianum*, and *Panem horarium*, My daily bread, my hourely bread, in a continuall ſucceſſion of his grace, That the eye of God is open upon me, though I winke at his light, and watches over me, though I ſleep, That God makes theſe returnes E to my ſoule, and ſo ſtudies me in every change, this conſideration, infuſes a ſweeter verdure, and imprints a more cheerefull tincture upon my ſoule, then any taſte of any one Act, done at once, can miniſter unto me. God made the Angels all of one naturall condition, in nature all alike; and God gave them all ſuch grace, as that thereby they might have ſtood; and to them that uſed that grace aright, he gave a farther, a continuall ſucceſſion of grace, and that is their Confirmation; Not that they cannot, but that they ſhall not fall; not that they are ſafe in themſelves, but by Gods preſervation ſafe; for, otherwiſe, *He puts no truſt in thoſe Servants, and thoſe Angels he charges with folly.*

This is our caſe too, ours that are under the bleſſed Election, and good purpoſe of God upon us; if we do not fall from him, it is not of our ſelves, for left to our ſelves, we ſhould:

Iohn 5.

For, ſo S. *Auguſtine* interprets thoſe words of our Saviour, *Pater operatur*, *My Father worketh ſtill*; God hath not accompliſhed his worke upon us, in one Act, though an Election; but he works in our Vocation, and he works in our Juſtification, and in our Sanctification he works ſtill. And, if God himſelfe be not ſo come to his Sabbath, and his reſt in us, but that he works upon us ſtill for all that Election, ſhall any man thinke to have ſuch a Sabbath, ſuch a reſt, in that Election, as ſhall ſlacken our endeavour, to make ſure our Salvation, and not worke as God works, to his ends in us? Hence then we baniſh all ſelf-ſubſiſtence, all attributing of any power, to any faculty of our own; either by preoperation, in any naturall or morall diſpoſing of our ſelves, before Gods preventing grace diſpoſe us, or by ſuch a cooperation, as ſhould put God and man in Commiſſion together, or make grace and nature Collegues in the worke, or that God ſhould do one halfe, and man the other; or any ſuch poſt-operation, That I ſhould thinke to proceed in the waies of godlineſſe, by vertue of Gods former grace, without imploring, and obtaining more, in a continuall ſucceſſion of his concomitant grace, for every particular action: In Chriſt I can do all things; I need no more but him; without Chriſt, I can doe nothing; not onely not have him, but not know that I need him; for I am not better then thoſe Angels, of whom it is ſaid, *He put no truſt in thoſe Servants, and thoſe Angels hee charged with folly.*

And as we baniſh from hence all ſelf-ſubſiſtence, all opinion of ſtanding by our ſelves, ſo doe we alſo all impeccability, and all impoſſibility of falling in our ſelves, or in any thing, that God hath already done for us, if he ſhould diſcontinue his future grace, and leave us to our former ſtock. They that were raiſed from death to life againe, *Dorcas*, *Lazarus*, and the reſt, were ſubject to ſin, in that new life, which was given them. They that are quickned by the ſoule of the ſoule, Election it ſelfe, are ſubject to ſin, for all that. God ſees the ſins of the Elect, and ſees their ſins to be ſins; and in his Ephemerides, his journals, he writes them downe, under that Title, ſins, and he reads them every day, in that booke, as ſuch; and they grow greater and greater in his ſight, till our repentance have waſhed them out of his ſight. Caſuiſts will ſay, that though a dead man raiſed to life againe, be not bound to his former marriage, yet he is bound to that Religion, that he had inveſted in Baptiſme, and bound to his former religious vowes, and the ſame obedience to Superiours as before. We were all dead in *Adam*; and he that is raiſed againe, even by Election, though he be not ſo married to the world, as others are, not ſo in love with ſin, not ſo under the dominion of ſin, yet he is as much bound to an obedience to the Will of God declared in his Law, and may no more preſume of a liberty of ſinning before, nor of an impunity of ſin after, then he that pretends no ſuch Election, to confide in. For, this is excellently ſaid, to be the working of our election, by *Proſper*, the Diſciple of S. *Auguſtines* Doctrines, and the Eccho of his words, *Vt fiat permanendi voluntaria, fælixque neceſſitas*, That our aſſurance of ſalvation by perſeverance, is neceſſary, and yet voluntary; Conſider it in Gods purpoſe, eaſily it cannot, conſider it in our ſelves, it might be reſiſted. For we are no better then thoſe Angels, and, *In thoſe ſervants he put no truſt, and thoſe Angels he charged with folly.*

Proſper.

But ſuch as they are, we ſhall be: And, ſince with the Lord there is *Copioſa Redemptio*, *Plenteous Redemption*, that overflowing mercy of our God, thoſe ſuper-ſuperlative Merits of our Saviour, that plenteous Redemption, may hold even in this particular bleſſednеſſe, in our aſſimilation to them, That as, though there fell great numbers of Angels, yet great, and greater then they that fell, ſtood, So though *The way to Heaven be narrow, and the gate ſtrait*, (which is ſaid by Chriſt, to excite our induſtry, and are rather an expreſſion ariſing out of his mercy, leſt we ſhould ſlacken our holy endeavours, then any intimidation, or commination) (for though the way be narrow, and the gate ſtrait, yet the roome is ſpacious enough within) why, by this plenteous redemption, may we not hope, that many more then are excluded, ſhall enter there? Thoſe words, *The dragons taile drew the third part of the ſtars from Heaven*, the Fathers generally interprete of the fall of Angels with Lucifer; and it was but a third part; And by Gods grace, whoſe mercy is overflowing, whoſe merits are ſuper-abundant, with whom there is plenteous redemption, the ſerpent gets no farther upon us. I know ſome ſay, that this *third part of the ſtars*, is meant of eminent perſons, illuſtrated and aſſiſted with the beſt meanes of ſalvation, and, if a third of them, how many meanlier furniſhed, fall? But, thoſe that we can conſider to be beſt provided of meanes of ſalvation, next to theſe, are Chriſtians in ge-

*Numerus.* Pſal. 130. 7.

Apoc. 12. 4.

nerall;

A nerall; and ſo may this plenteous Redemption be well hoped to worke, that but a third part of them, of Chriſtians, ſhall periſh; and then the God of this plenteous Redemption having promiſed us, that the Chriſtian Religion ſhall be carried over all the world, ſtill the number of thoſe that ſhall be ſaved is enlarged.

Apply to thy ſelfe that which S. *Cyril* ſaies of the Angels, *Triſtaris, quia aliqui vitam amiſerunt?* Does it grieve thee, that any are fallen? *At plures meliorem ſtatum apud Deum obtinent*, Let this comfort thee, even in the application thereof to thy ſelfe, that more ſtood then fell. As *Eliſha* ſaid to his ſervant, in a danger of ſurpriſall, *Feare not, for they that be with us, are more then they that are with them*, ſo, if a ſuſpition of the paucity of them that ſhall be ſaved, make thee afraid, looke up upon this overflowing mercy of thy God, this ſuper-abundant merit of thy Saviour, this plenteous Redemption, and thou maiſt finde, finde in a faire credulity, and in a well regulated hope, more with thee, then B with them that periſh. Live ſo, in ſuch a warfare with tentations, in ſuch a colluctation with thy concupiſcences, in ſuch a jealouſie, and ſuſpition of thine indifferent, nay, of thy beſt actions, as though there were but one man to be ſaved, and thou wouldſt be that one; But live and die in ſuch a ſenſe of this plenteous Redemption of thy God, as though neither thou, nor any could loſe ſalvation, except he doubted of it. I doubt not of mine own ſalvation; and in whom can I have ſo much occaſion of doubt, as in my ſelf? When I come to heaven, ſhall I be able to ſay to any there, Lord! how got you hither? Was any man leſſe likely to come thither then I? There is not only an Onely God in heaven; But a Father, a Son, a Holy Ghoſt in that God; which are names of a plurality, and ſociable relations, converſable notions. There is not only one Angel, a *Gabriel*; But *to thee all Angels cry aloud*; and Cherubim, and Seraphim, are plurall terminations; many Cherubs, many Seraphs in heaven. There is not only one Monarchall C Apoſtle, a *Peter*, but *The glorious company of the Apoſtles praiſe thee.* There is not onely a Proto-Martyr, a *Stephen*, but *The noble army of Martyrs praiſe thee.* Who ever amongſt our Fathers, thought of any other way to the Moluccaes, or to China, then by the Promontory of *Good hope?* Yet another way opened it ſelf to *Magellan*; a Straite; it is true; but yet a way thither; and who knows yet, whether there may not be a North-Eaſt, and a North-Weſt way thither, beſides? Go thou to heaven, in an humble thankfulneſſe to God, and holy cheerfulneſſe, in that way that God hath manifeſted to thee; and do not pronounce too bitterly, too deſperately, that every man is in an errour, that thinkes not juſt as thou thinkeſt, or in no way, that is not in thy way. God found folly, weakneſſe in his Angels, yet more ſtood then fell; God findes weakneſſe, wickedneſſe in us, yet hee *came to call, not the righteous, but ſinners to repentance*; and who, that comes in that capacity, a Repentant ſinner, can be ſhut out, or denied his part in this Reſurrection?

D *The key of David opens, and no man ſhuts.* The Son of *David*, is the key of *David*, Chriſt Jeſus; He hath opened heaven for us all; let no man ſhut out himſelf, by diffidence in Gods mercy, nor ſhut out any other man, by overvaluing his own purity, in reſpect of others. But forbearing all lacerations, and tearings, and woundings of one another, with bitter invectives, all exaſperations by odious names of ſubdiviſion, let us all ſtudy, firſt the redintegration of that body, of which Chriſt Jeſus hath declared himſelfe to be the head, the whole Chriſtian Church, and pray that he would, and hope that he will enlarge the means of ſalvation to thoſe, who have not yet been made partakers of it. That ſo, he that called the *gates* of heaven *ſtraite*, may ſay to thoſe gates, *Elevamini portæ æternales, Be ye lifted up, ye eternall gates*, and be ye enlarged, that as the King of glory himſelf is entred into you, for the farther glory of the King of glory, not only *that hundred and foure and forty thouſand of the Tribes of the children of Iſrael*, but *that multitude* E which is ſpoken of in that place, *which no man can number, of all Nations, and Kindreds, and People, and friends*, may enter with that acclamation, *Salvation to our God, which ſitteth upon the Throne, and to the Lamb for ever.* And *unto this City of the living God, the heavenly Ieruſalem, and to the innumerable company of Angels, to the generall aſſembly, and Church of the firſt born, which are written in heaven, and to God the Iudge of all, and to the ſpirits of juſt men made perfect, and to Ieſus the Mediator of the new covenant, and to the blood of ſprinkling, that ſpeaks better things then that of Abel*, Bleſſed God bring us all, for thy Sons ſake, and by the operation of thy Spirit. *Amen.*

2 King. 6. 16.

Pſal. 24. 7.

Apoc. 7. 19.

Heb. 12. 22, 23, 24.

# SERMON XXV.

## *Preached at S. Pauls, upon Easter-day. 1630.*

MAT. 28. 6.

*He is not here, for he is risen, as he said; Come, See the place where the Lord lay.*

THese are words spoken by an Angel of heaven, to certain devout Women, who, not yet considering the Resurrection of Christ, came with a pious intention to do an office of respect, and civill honour to the body of their Master, which they meant to embalme in the Monument where they thought to finde it. How great a compasse God went in this act of the Resurrection? Here was God, the God of life, dead in a grave, And here was man, a dead man, risen out of the grave; Here are Angels of heaven imployed in so low an office, as to catechize Women, and Women imployed in so high an office, as to catechize the Apostles. I chose this verse out of the body of the Story of the Resurrection, because in this verse the act of Christs rising, (which we celebrate this day) is expressly mentioned, *Surrexit enim, for he is risen:* Which word stands as a Candle, that shews it self, and all about it, and will minister occasion of illustrating your understanding, of establishing your faith, of exalting your devotion in some other things about the Resurrection, then fall literally within the words of this verse. For, from this verse we must necessarily reflect, both upon the persons (they to whom, and they by whom the words were spoken) and upon the occasion given. I shall not therefore now stand to divide the words into their parts and branches, at my first entring into them, but handle them, as I shall meet them again anon, springing out, and growing up from the body of the Story; for the Context is our Text, and the whole Resurrection is the work of the day, though it be virtually, implicitely contracted into this verse, *He is not here, for he is risen, as he said; Come, and see the place where the Lord lay.*

*Mulieres.*

Our first consideration is upon the persons; and those we finde to be Angelicall women, and Euangelicall Angels: Angels made Euangelists, to preach the Gospell of the Resurrection, and Women made Angels, (so as *Iohn Baptist* is called an *Angel*, and so as the seven Bishops are called *Angels*) that is, Instructers of the Church; And to recompence that observation, that never good Angel appeared in the likenesse of woman, here are good women made Angels, that is, Messengers, publishers of the greatest mysteries of our Religion. For, howsoever some men out of a petulancy and wantonnesse of wit, and out of the extravagancy of Paradoxes, and such singularities, have called the faculties, and abilities of women in question, even in the roote thereof, in the reasonable and immortall soul, yet that one thing alone hath been enough to create a doubt, (almost an assurance in the negative) whether S. *Ambroses* Commentaries upon the Epistles of S. *Paul*, be truly his or no, that in that book there is a doubt made, whether the woman were created according to Gods Image; Therefore, because that doubt is made in that book, the book it self is suspected not to have had so great, so grave, so constant an author as S. *Ambrose* was; No author of gravity, of piety, of conversation in the Scriptures could admit that doubt, whether woman were created in the Image of God, that is, in possession of a reasonable and an immortall soul.

Mal. 3. 1.
Apoc. 1. 20.

The faculties and abilities of the soul appeare best in affaires of State, and in Ecclesiasticall affaires; in matter of government, and in matter of religion; and in neither of these are we without examples of able women. For, for State affaires, and matter of government, our age hath given us such a Queen, as scarce any former King hath equalled; And in the Venetian Story, I remember, that certain Matrons of that City were sent by Commission, in quality of Ambassadours, to an Empresse with whom that State had occasion

occaſion to treate; And in the Stories of the Eaſtern parts of the World, it is ſaid to be in ordinary practiſe to ſend women for Ambaſſadours. And then, in matters of Religion, women have evermore had a great hand, though ſometimes on the left, as well as on the right hand. Sometimes their abundant wealth, ſometimes their perſonall affections to ſome Church-men, ſometimes their irregular and indiſcreet zeale hath made them great aſſiſtants of great Heretiques; as S. *Hierome* tels us of *Helena* to *Simon Magus*, and ſo was *Lucilia* to *Donatus*, ſo another to *Mahomet*, and others to others. But ſo have they been alſo great inſtruments for the advancing of true Religion, as S. *Paul* teſtifies in their behalf, at *Theſſalonica*, *Of the chiefe women, not a few*; Great, and Many. For, many times women have the proxies of greater perſons then themſelves, in their boſomes; many times women have voices, where they ſhould have none; many times the voices of great men, in the greateſt of Civill, or Eccleſiaſticall Aſſemblies, have been in the power and diſpoſition of women.

Hierom. Acts 17.4.

Hence is it, that in the old Epiſtles of the Biſhops of Rome, when they needed the Court, (as, at firſt they needed Courts as much, as they brought Courts to need them at laſt) we finde as many letters of thoſe Popes to the Emperours Wives, and the Emperours Mothers, and Siſters, and women of other names, and intereſts in the Emperours favours and affections, as to the Emperours themſelves. S. *Hierome* writ many letters to divers holy Ladies; for the moſt part, all of one ſtocke and kindred; and a ſtock and kindred ſo religious, as that I remember, the good old man ſaies, That if *Iupiter* were their Couſin, of their kindred, he beleeves *Iupiter* would be a Chriſtian; he would leave being ſuch a God as he was, to be their fellow-ſervant to the true God.

Now if women were brought up according to S. *Hieromes* inſtructions in thoſe letters, that by ſeaven yeares of age, they ſhould be able to ſay the Pſalmes without book; That as they grew in yeares, they ſhould proceed in the knowledge of Scriptures, That they ſhould love the Service of God at Church, but not *ſine Matre*, not goe to Church when they would, but when their Mother could goe with them, *Nec quærerent celebritatem Eccleſiarum*, They ſhould not alwaies goe to the greateſt Churches, and where the moſt famous Preachers drew moſt company; If women have ſubmitted themſelves to as good an education as men, God forbid their ſexe ſhould prejudice them, for being examples to others. Their ſexe? no, nor their ſins neither: for, it is S. *Hieromes* note, That of all thoſe women, that are named in Chriſts pedegree in the Goſpell, there is not one, (his onely Bleſſed Virgin-Mother excepted) upon whom there is not ſome ſuſpitious note of incontinency. Of ſuch women did Chriſt vouchſafe to come; He came of woman ſo, as that he came of nothing but woman; of woman, and not of man. Neither doe we reade of any woman in the Goſpel, that aſſiſted the perſecutors of Chriſt, or furthered his afflictions; Even *Pilats* wife diſſwaded it. Woman, as well as man, was made after the Image of God, in the Creation; and in the Reſurrection, when we ſhall riſe ſuch as we were here, her ſexe ſhall not diminiſh her glory: Of which, ſhe receives one faire beame, and inchoation in this Text, that the purpoſe of God, is, even by the miniſtery of Angel s, communicated to women. But what women? for, their preparation, their diſpoſition is in this Text too; ſuch women, as were not only devout, but ſedulous, diligent, conſtant, perſeverant in their devotion; To ſuch women God communicated himſelf; which is another Conſideration in theſe perſons.

As our Saviour Chriſt was pleaſed, that one of theſe women ſhould be celebrated by name, for another act upon him, *Mary Magdalen*, and that whereſoever his Goſpell was preached, her act ſhould be remembred, ſo the reſt, with her, are worthy to be known and celebrated by their names; Therfore we conſider, *Quæ*, and *quales*; firſt who they were, and then what they were; their names firſt, and then their conditions. There is an Hiſtoricall relation, and obſervation, That though there be divers Kingdomes in Europe, in which the Crowns may fall upon women, yet, for ſome ages, they did not, and when they did, it was much at one time, and all upon women of one name, *Mary*. It was ſo with us in *England*, and in *Scotland* it was ſo; ſo in *Denmark*, and in *Hungary* it was ſo too; all foure, *Maries*. Though regularly women ſhould not preach, yet when theſe *Legati à latere*, theſe Angels from heaven did give Orders to women, and made them Apoſtles to the Apoſtles, the Commiſſion was to women of that name, *Mary*; for, though our Expoſitors diſpute whether the Bleſſed Virgin *Mary* were there then, when this paſſed at the

*Marie.*

Bodin de repub. l. 6. c. 4.

the Sepulchre, yet of *Mary Magdalen*, and *Mary* the Mother of *Iames*, there can be no doubt. Indeed it is a Noble, and a Comprehenſive name, *Mary*. It is the name of woman, in generall; For, when *Adam* ſayes of *Eve*, *She ſhall be called Woman*, in the Arabique Tranſlation, there is this name, *She ſhall be called Mary*; and the Arabique is, perchance, a dialect of the Hebrew. But in pure, and Originall Hebrew, the word ſignifies *Exaltation*, and whatſoever is beſt in the kinde thereof. This is the name of that ſiſter of *Aaron*, and *Moſes*, that with her Quire of women aſſiſted at that Euchariſticall ſacrifice, that Triumphant ſong of Thankſgiving, upon the deſtruction, the ſubverſion, the ſubmerſion of Ægypt, in the Red Sea. Her name was *Miriam*; and *Miriam* and *Mary* is the ſame name in women, as *Ioſuah* and *Ieſus* is the ſame name to men. The word denotes *Greatneſſe*, not only in Power, but in Wiſdome, and Learning too; and ſo ſignifies often Prophets, and Doctors; and ſo falls fitlieſt upon theſe bleſſed women, who, in that ſenſe, were all made *Maries*, Meſſengers, Apoſtles to the Apoſtles; in which ſenſe, even thoſe women were made *Maries*, (that is, Meſſengers of the Reſurrection) who, no doubt, had other names of their own. There was amongſt them, the wife of *Chuſa*, a great man in *Herods* Court, his Steward; and her name was *Ioanna*, *Ioane*. So that here was truly a Pope *Ioane*, a woman of that name, above the greateſt men in the Church. For the dignity of the Papacy, they venture to ſay, that whoſoever was S. *Peters* Succeſſor in the Biſhoprick of Rome, was above any of the Apoſtles, that over-lived *Peter*; as S. *Iohn* did; Here was a woman, a Pope *Ioane*, Superiour to S. *Peter* himſelf, and able to teach him. But though we found juſt reaſon to celebrate theſe women by name, we meant not to ſtay upon that circumſtance; we ſhut it up with this prayer, That that bleſſing which God gave to theſe *Maries*, which was, to know more of Chriſt, then their former teachers knew, he will alſo be pleaſed to give to the greateſt of that name amongſt us, That ſhe may know more of Chriſt, then her firſt teachers knew. And we paſſe on, from the Names, to the Conditions of theſe women.

Gen. 2. 23.

Exod. 15. 20.

Luke 8. 3. & 24. 10.

*Sedula.*

And firſt we conſider their ſedulity; ſedulity, that admits no intermiſſion, no interruption, no diſcontinuance, no tepidity, no indifferency in religious offices. Conſider we therefore their ſedulity if we can. I ſay, if we can; becauſe if a man ſhould ſit down at a Bee-hive, or at an Ant-hill, and determine to watch ſuch an Ant, or ſuch a Bee, in the working thereof, he would finde that Bee, or that Ant ſo ſedulous, ſo ſerious, ſo various, ſo concurrent with others, ſo contributary to others, as that he would quickly loſe his marks, and his ſight of that Ant, or that Bee; So if we fixe our conſideration upon theſe devout women, and the ſedulity of their devotion, ſo as the ſeverall Euangeliſts preſent it unto us, we may eaſily loſe our ſight, and hardly know which was which, or, at what time ſhe or ſhe came to the Sepulchre. *They came in the end of the Sabbath, as it begun to dawne, towards the firſt day of the week*, ſayes S. *Mathew*; *They came very early in the morning, upon the firſt day of the week, the Sun being then riſen*, ſayes S. *Mark*; *They prepared their Spices, and reſted the Sabbath, and came early the next day*, ſayes S. *Luke*; *They came the firſt day, when it was yet dark*, ſayes S. *Iohn*. From Friday Evening, till Sunday morning they were ſedulous, buſie upon this ſervice; ſo ſedulous, as that *Athanaſius* thinks theſe women came foure ſeverall times to the Sepulchre, and that the foure Euangeliſts have relation to their foure commings; and S. *Hierome* argues upon this ſeeming variety in the Euangeliſts, thus, *Non mendacii ſignum, ſed ſedulæ viſitationis officium*, This variety argues no uncertainty in the Euangeliſts, but teſtifies the ſedulity of thoſe women they ſpeak of; *Dum crebrò abeunt & recurrunt*, ſayes he, whilſt they make many acceſſes, and returnes, *Nec patiuntur à Sepulchro diu, aut longiùs abeſſe*, and cannot indure to be farre diſtant, or long abſent from their devout exerciſe.

Mat. 28. 1.

Mark 16. 1.

Luke 24. 1.

John 20. 1.

Athan.

Hierom.

Beloved, true devotion is a ſerious, a ſedulous, an impatient thing. He that ſaid in the Goſpell, *I faſt twice a week*, was but a Phariſee; He that can reckon his devout actions, is no better; He that can tell how often he hath thought upon God to day, hath not thought upon him often enough. It is S. *Auguſtines* holy Circle, to pray, that we may heare Sermons profitably, and to heare Sermons that we learn to pray acceptably. Devotion is no Marginall note, no interlineary gloſſe, no Parentheſis that may be left out; It is no occaſionall thing, no conditionall thing; I will goe, if I like the Preacher, if the place, if the company, if the weather; but it is of the body of the Text, and layes upon us an Obligation of fervour and of continuance. This we have in this example of theſe, not only Euangelicall, but Euangeliſticall (preaching) women; And thus much more, that

Luke 18. 11.

as

A as they were ſedulous and diligent after, ſo they were early, and begun betimes; for, howſoever the Euangeliſts may ſeeme to vary, in the point of time, when they came, they all agree *they came early*, which is another exaltation of Devotion.

They were women of quality, and meanes. They came with Chriſt from Galilee, and they came upon their owne charges; and more then ſo; for, ſaies the text, *They miniſtred to Chriſt of their ſubſtance.* Women of quality may be up and ready early enough for Gods ſervice, if they will. If they be not, let them but ſeriouſly aske themſelves that queſtion, whether upon no other occaſion, no entertainment, no viſit, no letter to or from another, they could have made more haſte; And if they finde they could, I muſt ſay in that caſe, as *Tertullian* ſaid, They have put God and that man into the balance, and waighed them together, and found God too light. That Mighty, that waighty, that ponderous God, that blaſts a State with a breath, that melts a Church with a looke, B that molders a world with a touch, that God is waighed downe with that man; That man, whoſe errand, if it be but converſation, is vanity, but, if it be ſin, is nothing, waighs downe God. The world will needs thinke one of theſe *Maries*, (*Magdalen*) to have been guilty of ſuch entertainments as theſe, of Incontinency, and of that in the loweſt (that is, the higheſt) kinde, Proſtitution; perchance ſhe was; But, I would there were that neceſſity of thinking ſo, that becauſe ſhe was a Woman, and is called a ſinner, therefore that muſt be her ſin, as though they were capable of no other ſin; Alas, it is not ſo. There may be women, whom even another ſin, the ſin of Pride, and over-valuation of themſelves may have kept from that ſin, and yet may well be called ſinners too; There may be found women, whom only their ſcorne of others, hath kept honeſt, and yet are ſinners, though not in that ſin. But yet, even this woman, *Mary Magdalen*, be her ſin what you will, *came early* to Chriſt; early, as ſoone as he afforded her any light. Chriſt ſaies, C in the perſon of Wiſdome, *I love them that love me, and they that ſeeke me early, ſhall finde me*; And a good ſoule will eccho back that returne of *David*, *O God, thou art my God, early will I ſeeke thee; my ſoule thirſteth for thee, my fleſh longeth for thee*; and double that eccho with *Eſay*, *With my ſoule have I deſired thee in the night, with my ſpirit within me, will I ſeeke thee early.*

*Mant.*
Luke 8.3.
Tertul.
Prov. 8.17.
Pſal. 63.1.
Eſay 26.9.

Now, what is this early ſeeking of God. Firſt, there is a generall rule given by *Salomon*, *Remember thy Creator in the dayes of thy youth*; ſubmit thy ſelfe to a religious diſcipline betimes. But then, in that there is a *Now* inſerted into that rule of *Solomons*, (Remember *Now* thy Creator, in the dayes of thy youth,) there is an intimation, that there is a youth in our age, and an earlineſſe acceptable to God, in every action; we ſeeke him early, if we ſeeke him at the beginning of every undertaking. If I awake at midnight, and embrace God in mine armes, that is, receive God into my thoughts, and purſue thoſe meditati- D ons, by ſuch a having had God in my company, I may have fruſtrated many tentations that would have attempted me, and perchance prevailed upon me, if I had beene alone, for ſolitude is one of the devils ſcenes; and, I am afraid there are perſons that ſin oftner alone, then in company; but that man is not alone that hath God in his ſight, in his thought. *Thou preventedſt me with the bleſſings of goodneſſe*, ſaies *David* to God. I come not early enough to God, if I ſtay till his bleſſings in a proſperous fortune prevent me, and lead me to God, I ſhould come before that. *The dayes of affliction have prevented me*, ſaies *Iob*. I come not early enough to God, if I ſtay till his Judgements prevent me, and whip me to him; I ſhould come before that. But, if *I prevent the night watches, and the dawning of the morning*, If *in the morning my prayer prevent thee O God*, (which is a high expreſſion of *Davids*, That I ſhould wake before God wakes, and even prevent his preventing grace, before it be declared in any outward act, that day) If before bleſſing or E croſſe fall upon me, I ſurrender my ſelfe intirely unto thee, and ſay, Lord here I lye, make thou theſe ſheets my ſheets of penance, in inflicting a long ſickneſſe, or my winding ſheete, in delivering me over to preſent death, Here I lye, make thou this bed mine Altar, and binde me to it in the cords of decrepitneſſe, and bedridneſſe, or throw me off of it into the grave and duſt of expectation, Here I lye, doe thou chooſe whether I ſhall ſee any to morrow in this world, or begin my eternall day, this night, Thy Kingdome come, thy will be done; when I ſeeke God, meerely for love of him, and his glory, without relation to his benefits or to his corrections, this is that early ſeeking, which we conſider in thoſe bleſſed Women, whoſe ſedulity and earneſtneſſe, when they were come, and acceleration and earlineſſe, in their comming, having already conſidered, paſſe we now

Pſal. 21.3.
Iob 30.27.
Pſal. 119.147.
Pſal. 88.13.

now to the *Ad quid*, to what purpose, and with what intention they came, for in that alone, there are divers exaltations of their devotion. A

*Ad quid.* In the first verse of this Chapter it is said, *They came to see the Sepulchre*; Even to see the Sepulchre was an act of love, and every act of love to Christ, is Devotion. There is a love that will make one kisse the case of a picture, though it be shut; There is a love that will melt ones bowels, if he do but passe over, or passe by the grave of his dead friend. But their end was not onely to see the Sepulchre, but to see whether the Sepulchre were in such state, as that they might come to their end, which was, *To embalme their Masters body*. But this was done before; and done to their knowledge; for, that all the Euangelists testifie; particularly, S. *Luke*, *The women followed, and beheld the Sepulchre, and how the body was laid. How*, that is, how abundantly it was embalmed by *Nicodemus*. *How*, that is, how decently and orderly it was wound and bound up, according to the manner of the Jews funerals. What then intended these women to doe more then was done already?

Luke 23.55.

B

Theophy. Gen. 50.1. That cannot be well admitted, which *Theophylact* saies, That as *Iacobs* body was embalmed forty dayes in Egypt, so they intended to re-embalme our Saviours body, formerly embalmed by *Nicodemus*. For, that was onely done upon such bodies as were exenterated and embowelled, and then filled up, and plastered about with spices and gums, to preserve them from putrifaction, when they were to be carried into remote parts; But of these re-embalmings and post-unctions after the body had beene laid in the Sepulchre, I know not, who may have read of them; I have not. Neither seemes it to have beene possible in this case; not possible for these women to have come to the body of Christ. For, if that be the true winding sheet of Christ which is kept in Savoy, it appeares, that that sheet stuck so close to his body, as that it did, and does still retaine the dimensions of his body, and the impressions and signatures of every wound that he had received in his body. So that it would have beene no easie matter for those women to have pulled off that sheet, if it had had no other glue, no other gumme, but his owne precious blood to hold it; But, if (as their more wary Authors say) Christs body were carried loose, in that sheet, which is shewed in Savoy, from the Crosse to the Sepulchre, and then taken out of that sheet, and embalmed by *Nicodemus*, and wrapped up in other linnen, upon those spices and gummes which he bestowed upon it, and then buried according to the manner of the jews, whose manner it was to swathe the bodies of the dead, just as we swathe the bodies of children, all over, (for, so *Lazarus came out bound hand and foote with grave-cloathes*) how could it fall into the imagination of these women, that they could come to embalme the body of Christ, so swathed, so wound, so bound up, as that body was; for, certainly, it was the body, and not the grave-cloathes that they meant to embalme.

C

Chiffletius de Linteis Sepulchr. cap. 25.

Iohn 11.44.

D

Truly I have often wondred, that amongst our very many Expositors of the Gospels, (which I can pronounce of some scores) no one hath touched upon this doubt. They all make good use of their piety, and devout officiousnesse towards their dead Master, but of the impossibility of comming to that body, and of the irregularity, and impertinency of undertaking that, and proceeding so far in that, which could not possibly be done, I find no mention. What shal be said of this? That may be said, which *Chrysologus* saies, (though not of this, for of this none saies any thing) *Sæva passionis procella turbaverat*, That a bitter storme of passion and consternation, had so disordered them, as that no faculty of theirs performed the right function; And that which *Calvin* saies, of the same case, which *Chrysologus* intends, *Præ fervore cæcutiebant*, Vehemence and earnestnesse had discomposed them, amazed them, amuzed them so, as that they discerned nothing clearely, did nothing orderly. This, these, and some other Authors say, of some other inconsiderations in these Women, particularly, of the removing of the stone of the Sepulchre. For, they had prepared their gummes, and they were come upon their way, before they ever thought of that. Then they stop, and say to one another, *Who shall roll us away the stone from the doore of the Sepulchre*; we never thought of that. So also did they fall under the rebuke and increpation of the Angell for another supine inconsideration, *Quid quæritis vivum? Why seeke yee the living amongst the dead?* Why him, who is *The Son of the living God*? Why him, who is *The Prince of life*? Why him, *Who hath life in himselfe*? Why him who is *Life it selfe*? Why him, who is *The Bread of life* to us? Why him, who is this life and the next too, (*I am the life, and the Resurrection*) Why him, who by his death

Chrysolog.

Calvin.

Marke 16.3.

Luke 24.5. Mat. 16.16. Acts 3.15. Iohn 5.26. Iohn 1.4. Iohn 6.35. Iohn 11.25.

E

A death hath made you a path of life, (*Thou wilt ſhew me the path of life*) *Why ſeek ye the living among the dead?* What makes you think of arming him with your gummes againſt putrifaction, who had told you before, that he was not ſubject to putrifaction, but would riſe again. So alſo in ſuch another inconſideratiō we may deprehend one of theſe womē, *Mary Magdalen*, whē the Angel had told her at the Sepulchre, *He is not here, for he is riſen, as he ſaid*, yet when ſhe came to *Peter*, ſhe ſaid nothing of the Reſurrection, never thought of that, but powred her ſelf out in that lamentation, *Tulerunt Dominū, They have taken away the Lord out of the Sepulchre, & we know not where they have laid him*; Wheras if ſhe had cōſidered it adviſedly, ſhe muſt neceſſarily have knowen from the Angels words, that no man had taken away the Lord, that no man had laid him any where elſe, but that by his own power he was riſen again. But as in this ſtorm of paſſion they left Chriſts promiſe, That he would riſe, unconſidered, & left the rolling of the ſtone frō the doore of the Sepulchre, unconſidered, ſo in this ſtorm they alſo left unconſidered the impoſſibility of comming to Chriſts body to do that office; Their devotion was awake, their conſideration was in a ſlumber. But what though? Did they therefore loſe all benefit of their pious and devout intention? That is another, and our next Conſideration.

Pſal. 16. 11.

John 20. 2.

B

As *Luther* ſayes, that if the marriage bed be kept undefiled, that is, from ſtrange perſons, and from ſuch ſins as are oppoſed againſt the very purpoſe of marriage, God pardons *Maritales ineptias*, ſome levities, and half-wantonneſſes in married folkes; ſo *Calvin* ſayes of our preſent caſe, *Deus non imputat*, Becauſe theſe good women were tranſported with a zealous piety towards Chriſt, God did not impute this inconſideration unto them. For, though zeal without diſcretion produce ill effects, yet not ſo ill as diſcretion without zeal, worldly wiſdome without Religion, for that is an evident preferring of thy worldly ſafety before the glory of God. When *Moſes* makes that prayer to God in a holy fury and exceſſe, *Dele me, If thou wilt not forgive their ſin, blot me I pray thee, out of the book thou haſt written*, (which was the exceſſe of S. *Paul* too, in his *Anathema*, *I could wiſh that my ſelf were accurſed from Chriſt, for my brethren*) God proceeds not to any ſharper rebuke toward *Moſes*, then this, Take heed what you ſay in your inconſiderate prayer, you may ſin in a prayer, and, *Whoſoever hath ſinned againſt me*, (ſayes God there) *him will I blot out of my book*; yet it concernes but others, take heed you draw it not upon your ſelves. And ſuch a charitable interpretation it becomes us to give of thoſe prayers for the dead, which we finde in the ancient Fathers; In S. *Auguſtine* for his mother *Monica*, in S. *Ambroſe* for his Maſter *Theodoſius*; They prayed inconſiderately, and upon conſideration they retracted their prayers, at leaſt, gave ſuch Expoſitions of them, as that then they were no prayers, but vehement, and indeed, exorbitant declarations of piety mixt with paſſion. And ſo beloved, behooves it thee to do in thine own behalf, if at any time having caſt thy ſelf into the poſture of prayer, upon thy knees, and entred into thy prayer thou have found thy ſelf withdrawn, tranſported, ſtrayed into ſome deviations, and by-thoughts; Thou muſt not think all that devotion loſt; much leſſe, that prayer to be turned into ſin; for, God, who hath put all thy tears into his Bottle, all thy words into his Regiſter, all thy ſighs into his boſome, will alſo ſpread that zeale with which thou entredſt into thy prayer, over thy whole prayer, and where that (thine own zeale) is too ſhort, Chriſt Jeſus himſelf will ſpread his prayer over thine, and ſay, Give him, O Father, that which he hath asked faithfully in my name, and, where he hath fallen into any deviations or negligences, Father forgive him, though he knew not what he ſaid.

*Fructus hujus pietatis.*

Exod. 32. 32.

Rom. 9. 3.

August. Ambroſ.

C

D

In our caſe in hand, for all their inconſideration, their miſgovernment, their miſtaking, the Angel doth not forbeare to comfort them; *Nolite timere*, ſayes he, *Do not ye feare. In illis perſeveret pavor, in quibus permanet incredulitas*, ſayes S. *Hierome*, in the perſon of this Angel to theſe women; I cannot blame ye, if ye feare, ſuch unexpected changes, ſuch violent earthquakes, ſuch unnaturall darkneſſes and eclipſes, ſuch rentings of the Temple, ſuch cleaving of grave-ſtones may well occaſion feare in you, but recollect your ſelves, *In illis perſeveret*, Let them continue in feare, who continue in unbeliefe, and have no God to comfort themſelves in. *Cur vos pertimeſcitis, qui veſtros concives videtis*, (ſayes S. *Gregory* alſo, in, and to the ſame perſons) Let thoſe mercenary ſouldiers, who are hired to watch the Sepulchre, feare, and never recover, *Cur vos*, why ſhould you feare, who ſee none but us, *Concives*, your fellow-Citizens, in the City, and ſervice of God, if your converſation be in heaven, as it is, if ye do truly ſeek that Jeſus, who is riſen from hence, that he might go thither? And as though this comfort from the Angel

Hieron.

Greger.

E

gel were not enough, he multiplies this comfort in perſon unto them; he meets them, and ſayes, *Avete*, firſt ſalutes them, and then inlarges himſelf unto them; as long as the roote of their actions was piety and zeale, he caſts no cloud of diſcouragement upon them, he occaſions no jealouſie or ſuſpition of his good purpoſe towards them, in them, but he maintains and exalts their holy confidence. *Peccata non nocent, ubi non placent*; Even our ſins are forgiven, when we leave delighting in them; much more our inconſiderations, and miſtakings, when we recollect, and rectifie our ſelves. For, all this withholds not the Angel from proceeding to a farther eſtabliſhment of theſe devout, though weak women, in other particulars ariſing out of the very words, *Non eſt hic, He is not here, for he is riſen.*

*Non hic.* *Non hic per præſentiam carnis, qui, per præſentiam Majeſtatis nuſquam abeſt*; He is not here, ſo as you thought to have found him here; ſo, as that you may anoint and embalme his body, he is not here: But, ſo as the ſecret ſinner would wiſh him away, God is away no where. No adulterer that hath *waited for the twilight*, no whiſpering Calumniator that hath *ſhot his arrow of ſlander In occulto, and wounded the righteous in ſecret*, can ſay, *Non eſt hic*, God is not here, God ſees not this. For even in the wayes of death and hell (in all thy ſinfull courſes) though God be *a God of pure eyes and cannot behold evill*, he ſees thee. He ſees thee in thy way thither, and when *thou ſhalt make thy bed in hell*, that is, enter into that perpetuall priſon, there will he be, felt though not ſeen. But could the Angel intend this for a comfort to theſe women, *Non eſt hic, He is not here?* Alas, might theſe poore ſoules ſay, we ſee that well enough, He is not here, but, where is he? From this ariſes the occaſion of theirs, and all our comfort, *Surrexit enim, He is not here, for he is riſen.*

*Enim.* Firſt, this *For*, (*for he is riſen*) this particle of argumentation, the Angel oppoſes prophetically, and by way of prevention, both againſt that hereſie of Rome, That the body of Chriſt may be in divers places at once, by the way of Tranſubſtantiation, and againſt that dream of the Ubiquetaries, That the body of Chriſt muſt neceſſarily be in all places at once, by communication of the divine Nature. For, if the Angel argue fairely, logically, ſincerely, (*He is not here, for he is riſen*) then there is no neceſſity, there is no poſſibility of this omni-preſence, or this multi-preſence, for then the Angels argument might have been denied, and they might have replyed, What though he be riſen, he may be here too, for he may be in divers places; But the Angel concludes us in this *for*, He cannot be here, for he is riſen; Becauſe he is riſen, he cannot be here in the Sepulchre, ſo, as that you may embalm his body, Becauſe he is aſcended, he cannot be here, here in the Sacrament, ſo, as you may break or eat that body.

*Surrexit.* But is there ſuch a comfort exhibited in this *Surrexit*, *he is riſen*, as may recompence the diſcomfort that ariſes from the *Non eſt hic*, *That he is not here?* Abundantly, ſuperabundantly there is; in theſe two channels and derivations of comfort; Firſt, that hee in whom we had placed our comfort, and our hope, is, by this his riſing, declared to be the Son of God. *God hath fulfilled his promiſe, in that he hath raiſed Jeſus from the dead, as it is written in the ſecond Pſalme*, ſayes S. *Paul* in his Sermon at Antioch. Acts 13.33. Now, what is written in that Pſalme, which S. *Paul* cites there, to our preſent purpoſe? This; *Thou art my Son, this day have I begotten thee.* But is not this *Hodie genui*, This this dayes begetting intended rather of the eternall filiation & generation of the Son of God, then of this daies work, the Reſurrection? Thoſe words of that Pſalm may well admit that interpretation, and ſo many have taken them. But, with S. *Hilary*, moſt of the ancients have applied them to the Reſurrection, as the application of S. *Paul* himſelf directly binds us to do, That the *Hodie genui*, This dayes generation, is this dayes manifeſtation that Chriſt was the Son of God. *Calvin* enlarges it farther; That every declaration of the Son by the Father, is a generation of the Son: So his baptiſme, and the voice then, ſo his Transfiguration, and the voice then, were each of them, a *Hodie genui*, a generation of the Son that day. Mat. 3. 17. Mat. 17. 3. But eſpecially (ſayes *Calvin*) do thoſe words of the Pſalm belong to this day, becauſe the Reſurrection was the moſt evident actuall declaration that Chriſt was the Son of God, for, *He was declared to be the Son of God by the Reſurrection from the dead*, ſaies the Apoſtle expreſly. Rom. 1. 4. But how? wherein was he declared? There were others that were raiſed from the dead by Prophets in the old Teſtament, by Chriſt and his Apoſtles in the new, and yet not thereby declared to be ſuch Sons of God, Eſſentiall Sons; no nor any Sons of God, not Sons by adoption; for we are not ſure that all thoſe that

were

were miraculously raised from the dead, were effectually saved at last. Therefore the comfort in our case is in that word of the Angel, *Surrexit*, *He is risen*; For so all our Translators, and Expositors do constantly carry it, not in a *Suscitatus* (as all the rest are) That *he was raised*, but in this *Surrexit*, *He is risen*, risen of himself. For so he testifies of himself, *Destroy this Temple, and in three dayes Ego suscitabo, I will raise it up again*; Not that the Father should, but that he would; so also, *Ego pono*, and *Ego sumo*, sayes Christ, *I lay down, and I take again my soul*; Not that it is given, or taken by another. And therefore *Gregory Nyssen* suspects, that for the infirmity of the then hearers, the Apostles thought it scarce safe, to expresse it often in that phrase, *He rose*, or *He raised himself*, and therefore, for the most part, return to the *Suscitatus est*, that *He was raised*, lest weak hearers might be scandalized with that, that a dead man had raised himself of his own power. And therefore the Angel in this place enlarges the comfort to these devout women, in a full measure, when he opens himselfe in that word *Surrexit*, *He is risen*, risen of himselfe.

John 2.19. John 10.17. Nyssen.

This then is one piece of our evidence, and the foundation of all, that we cannot be deceived, because he, in whom we trust, is, by this his own rising, declared to be the Son of God; And another, and a powerfull comfort is this, That *he being risen for our justification*, we are also risen in him. *He that raised the Lord Iesus, shall raise us up also by the same Iesus*. He *shall*; there is our assurance; but that is not all, for there is a *con-resuscitavit*, *He hath quickned us together, and raised us together, and made us to sit together in heavenly places*; not together with one another, but together with Christ. There is our comfort collected from this *surrexit*, *He is risen*, equivalent to the discomfort of the *non est hic*, *he is not here*; That this his rising declares him to be the Son of God, who therefore can, and will, and to be that Jesus, an actuall Redeemer, and therefore hath already raised us. To what? To that renovation, to that new creation, which is so excellently expressed by *Severianus*, as makes us sorry we have no more of his; *Mutatur ordorerum*, The whole frame and course of nature is changed; *Sepulchrum non mortuum, sed mortem devorat*, The grave, (now, since Christs Resurrection, and ours in him) does not bury the dead man, but death himself; My Bell tolls for death, and my Bell rings out for death, and not for me that dye; for I live, even in death; but death dies in me, and hath no more power over me.

*Nos.* Rom.4.25. 2 Cor.4.14. Ephes.2.6. Severianus.

I was crucified with Christ upon Friday, saies *Chrysologus*, *Et hodiè resurgo*, to day I rose with him again; *Et gloria resurrectionis sepelivit injuriam morientis*, The inglorioussnesse of having been buried in the dust, is recompenced in the glory I rise to, *Liber inter mortuos*; that which *David* sayes, and, (by S. *Augustines* application) of Christ, is true of me too; Christ was, and I am *Liber inter mortuos*, *free amongst the dead*, undetainable in the state of death. For, sayes S. *Peter*, *It was not possible he should be holden of it*. Not possible for Christ, because of the prediction of so many Prophets, whose words had an infallibility in them; not possible especially, because of the Union of the Divine Nature: Not possible for me neither, because God hath afforded me the marks of his Election, and thereby *made me partaker of the Divine Nature too*. But yet these things might, perchance, not fall into the consideration of these women; They did not; but they might, they should have done; for, as the Angell tels them here, Christ had told them of this before; *Sicut dixit*, *he is risen, as he said*.

Chrysologus. Psal.88.5. August. Acts 2.24. 2 Pet.1.4.

Even the Angell himself referres himself to the word; *Sicut dixit*; The Angell himself desires not to be beleeved, but as he grounds himself upon the word, *sicut dixit*. Let therefore no Angell of the Church, not that super-Arch-angell of the Romane Church, proceed upon an *ipse dixit*, upon his own pectorall word, and determination, for the Angell here referres us to the *sicut dixit*, the former word. God will be content that we doubt, and suspend our assent to any revelation, if it doe not concerne some duty delivered in Scripture before; And to any miracle, if it doe not conduce to the proofe of some thing commanded in Scripture before. *Sicut dixit*, is an Angelicall issue, *As he said*.

*Sicut dixit.*

But, how often soever Christ had spoken of this Resurrection to others, these women might be ignorant of it. For, all that is said, even by Christ himself, is not said to all; nor is all, written for all, that is written by the Holy Ghost. No man must suspect that he knowes not enough for salvation, if he understand not all places of Scripture. But yet these women could not well be ignorant of this, because being Disciples and followers of Christ, though Christ had never spoken of the Resurrection to them, they were likely

*Vobis.*

to

to have heard of it from them, to whom Christ had spoken of it. It was *Cleophas* his question to Christ, (though he knew him not then to be so, when they went together to *Emaus*) *Art thou onely a stranger in Ierusalem?* that is, hast thou been at Jerusalem, *and is this*, The death of Christ, *strange to thee?* So may we say to any that professes Christianity; Art thou in the Christian Church, and is this, The Resurrection of Christ, strange to thee? Are there any amongst us, that thrust to Fore-noones, and After-noones Sermons, that pant after high, and un-understandable Doctrines, of the secret purposes of God, and know not this, the fundamentall points of Doctrine? Even these womens ignorance, though they were in the number of the Disciples of Christ, makes us affraid, that some such there may be; and therefore blessed be they that have set on foote that blessed way of Catechizing, that after great professions, we may not be ignorant of small things. These things these women might have learnt of others, who were to instruct them. But for their better assurance, the Angell tells them here, that Christ himself had told them of this before; *Remember*, sayes he, *how Christ spoke to you whilst he was with you in Galile.*

Luke 24. 16.

Luke 24.6.

We observe, that Christ spoke to his Disciples, of his Resurrection, five times in the Gospell; Now, these women could not be present at any of the five but one, which was the third; And, before that, it is evident that they had applied themselves to Christ, and ministred unto him. The Angell then remembers them, what Christ said to them there. It was this; *The Sonne of man must be delivered into the hands of sinfull men, and Crucified, and the third day, rise againe*; *And they remembred his words*, sayes the Text there; Then they remembred them, when they heard of them again; but not till then.

Mat. 17. 22.

Luke 24.6.

Which gives me just occasion to note first the perverse tenderness, and the supercilious, and fastidious delicacy of those men, that can abide no repetitions, nor indure to heare any thing which they have heard before; when as even these things which Christ himself had preached to these women, in *Galile*, had been lost, if this Angel had not preached them over again to them at Jerusalem; *Remember how he spake to you*, sayes he to them. And why shouldst thou be loath to heare those things which thou hast heard before, when, till thou heardst them again, thou didst not know, that is, not consider that ever thou hadst heard them? So have we here also just occasion to note their impertinent curiosity, who though the sense be never so well observed, call every thing a falsification, if the place be not rightly cyphard, or the word exactly cited; and magnifie one another for great Text men, though they understand no Text, because they cite Book, and Chapter, and Verse, and Words aright; whereas in this place, the Angel referres the women to Christs words, and they remember that Christ spake those words, and yet if we compare the places, (that where Christ speaks the words, and that where the Angell repeats them) though the sense be intirely the same, yet the words are not altogether so. Thus the Angell erects them in the consternation; Remember what was promised, that in three dayes he would rise; The third day is come, and he is risen, as he said; and, that your senses may be exercised as well as your faith, *Come and see the place, where the Lord lay.*

Mat. 17. 22.
Luke 24.6.

*Dominus Angeli.*

Even the Angell calls Christ *Lord*; and *his Lord*; for, *the Lord*, (and the Angell calls him so) is Lord of all, of men, and Angels. *When God brings his Son into the world*, (sayes the Apostle) *he sayes, let all the Angels of God worship him.* And when God caries his Son out of the world, by the way of the Crosse, they have just cause to worship him too, for, *By the blood of his Crosse are all things reconciled to God, both things in earth, and things in heaven*, Men and Angels. Therefore did an Angel minister to Christ before he was, in the Annunciation to his blessed Mother, that he should be; And an Angel to his imaginary Father *Ioseph*, before he was born; And a Quire of Angels to the Shepheards at his birth; An Angel after his tentation, And in his Agony, and Bloody-sweat, more Angels; Angels at his last step, at his Ascension, and here, at his Resurrection Angels minister unto him. The Angels of heaven acknowledged Christ to be their Lord. In the beginning some of the Angels would be *Similes Altissimo, like to the most High*; But what a transcendent, what a super-diabolicall, what a præ-Luciferian pride is his, that will be *supra Altissimum*, superiour to God; That not only *exalteth himself above all that is called God*, (Kings are called *Gods*, and this Arch-Monarch exalts himself above all Kings) but above God literally, and in that wherein God hath especially manifested himself to be God, to us, that is in prescribing us a Law, how he will be obeyed; for, in dis-

Heb. 1. 6.

Coloss. 1. 20.

Luke 1.
Mat. 1.
Luke 2.
Mat. 4.
Luke 22.
Acts 1. 10.

2 Thes. 2. 4.

pensing

A penſing with this Law, and adding to, and withdrawing from this law, he exalts himſelf above God, as our Law-giver. And, (as it is alſo ſaid there) *He exalteth himſelf, and oppoſeth himſelfe againſt God.* There is no truſting of ſuch neighbours, as are got above us in power. This man of ſin hath made himſelfe ſuperiour to God, and then, an enemy to God; for God is Truth, and he oppoſes him in that, for he is hereſie and falſhood; and God is Love, and he oppoſes him in that, for he is envy, and hatred, and malice, and ſedition, and invaſion, and rebellion.

The Angell confeſſes Chriſt to be *The Lord*, *his Lord*, and he confeſſes him to be ſo then when he lay dead in the grave, *Come, ſee the place where the Lord lay.* A Weſt Indian King having beene well wrought upon for his Converſion to the Chriſtian Religion, and having digeſted the former Articles, when he came to that, *He was crucified, dead, and buried*, had no longer patience, but ſaid, If your God be dead and buried, leave me to my B old god, the Sunne, for the Sunne will not dye. But if he would have proceeded to the Article of the Reſurrection, hee ſhould have ſeene, that even then, when hee lay dead, hee was GOD ſtill; Then, when hee was no Man, hee was GOD ſtill; Nay, then when hee was no man, hee was God, and Man, in this true ſenſe, That though the body and ſoule were divorced from one another, and that during that divorce, he were no man, (for it is the union of body and ſoule that makes a man) yet the Godhead was not divided from either of theſe conſtitutive parts of man, body or ſoule. Even then, when a man is no man, he may be a Chriſtian; when I am *a worme and no man*, when I am *the off-ſcouring of the world*, when I am *the reproach, the proverb, the hiſſing of men*, yet, as my Saviour, when he lay in the grave, was the ſame Chriſt, ſo in this grave of oppreſſion and perſecution, I am the ſame Chriſtian, as in my Baptiſme.

*Dominus mortuus.*

Pſal. 22.7. 1 Cor. 4.13. Ier. 19.8.

Let nothing therefore that can fall upon thee, diſpoyle thee of the dignity and conC ſtancy of a Chriſtian; howſoever thou be ſevered from thoſe things, which thou makeſt account do make thee up, ſevered from a wife by divorce, from a child by death, from goods by fire, or water, from an office by juſt, or by unjuſt diſpleaſure, (which is the heavier but the happier caſe) yet never think thy ſelf ſevered from thy Head Chriſt Jeſus, nor from being a lively member of his body. Though thou be *a brother of Dragons and a companion of Owles*, Though thy *Harpe be turned into mourning, and thine Organ into the voyce of them that weepe*, nay, *Though the Lord kill thee, yet truſt in him.* Thy Saviour when he lay dead in the grave, was ſtill the ſame Lord, Thou, when thou art enwrapped, and enterred in confuſion, art ſtill the ſame Chriſtian. To this meditation the Angell carries us, in keeping up Chriſts ſtyle at the higheſt, then when he was at the loweſt, And to ſome other particulars he carries theſe Women, in that which remaines, *Come and ſee the place.*

Iob 30.29. Iob 13.15.

It is not nothing, certainly not meerely nothing, that God does ſo often direct us to D frequent his Sanctuary, and his holy places. Not nothing, that *Solomon*, into that Inſtrument which paſſed betweene God and him, for the Conſecration of the Temple, inſerted that Covenant, *That not onely they which came to that Temple, but they, who being neceſſarily abſent, prayed towards the Temple, might be heard*; which is, (not inconveniently) aſſigned for a reaſon of *Ezechias* his turning to the wall to pray, in his ſick bed, and of *Daniels* opening of his windows, when he prayed in his private chamber, becauſe, in ſo doing, they looked towards Jeruſalem, where the Temple was. When *Naaman* being recovered from his bodily leproſie, recovered from his ſpirituall leproſie too, and reſolved to worſhip none but the true God, he was loath to worſhip the true God, in an unholy place, and therefore deſired ſome of that earth to build an Altar upon. *Pharaoh* was come to be content that *Moſes* and his people ſhould ſacrifice to their true God, ſo they would ſacrifice in Egypt; But, *Moſes* durſt not accept of thoſe conditions. *Pharaoh* grew con E tent that they ſhould go out of Egypt to Sacrifice, ſo they would not go far, but keepe within his limits; but Moſes durſt not accept thoſe conditions; nor any conditions leſſe then thoſe, in which God had determined him, which was, *To go three dayes iourney into the Wilderneſſe.* We know that God is alike in all places, but he does not worke in all places alike; God works otherwiſe in the Church, then in an Army; and diverſly in his divers Ordinances in the Church; God works otherwiſe in Prayer then in Preaching, and otherwiſe in the Sacraments then in either; and otherwiſe in the later, then in the firſt Sacrament. The power is the ſame, and the end is the ſame, but the way is not ſo. *Athanaſius*, ſcarce three hundred yeares after Chriſt, found the Church in poſſeſſion of that Cuſtome (and he takes knowledge of it, as of a precept from the Apoſtles themſelves)

*Locus Sacer.*

1 King. 8.

Eſay 38.2. Dan. 6.10.

2 King. 5.17.

Exod. 8.25.

Ver. 29.

Exod. 3.18.

Athanaſ. q. 37.

ſelves) That the Congregation ſhould pray towards the Eaſt, to teſtifie (ſaies that Father) their deſire of returning to the Country, which they had loſt, Paradiſe. Places of prophane and ſecular uſe ſhould not be made equall with holy places; nor ſhould holy actions, and motions, and geſtures, and poſitions of the body in divine ſervice, be ſubmitted to ſcorne and deriſion. They have their uſe; either in a reall exaltation of Devotion, or for a peaceable conſervation of uniformity, and decency, or for a reverentiall obedience to lawfull Authority; and any of theſe is enough, to authorize things in their uſe, which in themſelves and in their owne nature are indifferent. And though the principall purpoſe of the Angell, in ſhewing theſe women the place, were to aſſure them, that Chriſt was riſen, yet may there alſo be an intimation of the helpe and aſſiſtance that we receive from holy places, in this their *Ecce locum, Come, and ſee the place.* A

*Peregrinationes.* But this is farre, very very far from that ſuperſtitious fixing of God to the free-hold, which they have induced in the Roman Church, and upon which, they have ſuperinduced their meritorious Pilgrimages to certaine places. Conſider a little the Pilgrimage of theſe Pilgrimages, how they have gone on. *Innocent* the third, in the Lateran Councell, about foure hundred yeares ſince, gave free pardon of all ſins to all men, that went or contributed to the recovery of the holy land. Now theſe expeditions were not with any hope of recovering that land, but principally to carry the powerfulleſt perſons, and the activeſt ſpirits into thoſe remote parts, that ſo theſe parts might be left the more open to the Inundation of that Sea of Rome, and the invaſions of that Biſhop. After this, theſe Indulgences were enlarged, and communicated to all that went to Jeruſalem, not onely as Soldiers, but as Pilgrims. And, after that by *Boniface* the eighths liberality the way was ſhortned, and they had as much that came but to Rome, as they that went to Jeruſalem. As, a little before, by *Clement* the ſixt, there was a power given to every man, that went ſuch a Pilgrimage, to deliver foure ſoules out of Purgatory, which he would, and a commandment given to the Angels of Heaven, to carry their ſoules that dyed in that Pilgrimage, immediately to Heaven, without touching upon Purgatory. B C

Gerſon. Theſe abuſes made that learned and devout Man, *Gerſon*, the Chancelor of Paris, in his time, (as, let them deny it with what ſtifneſſe they will, nothing is more demonſtrable, nor more evidently demonſtrated, Then that in all times, ſome great men amongſt themſelves have oppoſed their Superſtitions) This, I ſay, made *Gerſon* ſay, (though he durſt ſay no more) *Abnegare non poſſumus*, None of us all can deny, but that many things are induced upon colour of Religion, *quorum ſanctior eſſet omiſsio*, which he ſhall be more holy that forbeares, then he that performes them. In deteſtation of this locall and ſtationary ſalvation of theſe meritorious pilgrimages to certaine places, ſome of the bleſſed Fathers ſpoke much, long before they were come to that enormous abuſe, in which the later times exceeded. S. *Hierom* had occaſion to ſay much of it, by a ſolicitation from *Polinus*, and he ſaies this, *Quanti hodie portant funera ſua?* How many men carry Sepulchres to the Sepulchre, when they carry themſelves to Jeruſalem? *Non Hieroſolymis vixiſſe*, ſaies he, To have lived well at Jeruſalem is praiſe-worthy, but not to have lived there. *Non audeo concludere*, I dare not ſhut up that God, whom the Heavens cannot containe, in a corner of the earth; and Jeruſalem is but ſo. *Et de Britannia, & de Hieroſolymis æqualiter patet aula cæleſtis*, Heaven is as neare England, (ſaies S. *Hierom*) as it is to Jeruſalem. And Chriſt, (ſaies he) was then in Jeruſalem, in that holy place, when he ſaid, *Abeamus hinc*, *Let us go from hence*; as holy as the place was, he made haſte out of it; for, (as that Father adds) it is a place full of mutinous Souldiers, of licentious proſtitutes, of Players and Jeſters; and theſe are the elements of the holineſſe of that place. D

Epiſt. 13.

Iohn 14. 31.

Nyſſen. *Gregory Nyſſen* (in the ſame time with *Hierom*) had a particular occaſion to deliver his opinion of theſe pilgrimages to Jeruſalem; for he had beene there himſelfe, though not as a Pilgrim. *Sunt aliqui*, There are ſome that make it a part of Religion, to have beene at Jeruſalem, *Sin præter præceptum Domini*, But, ſaies he, if Chriſt never commanded it, (that is his Rule) I know not what can juſtifie that man, that makes himſelfe the Rule of his Religion. Chriſt never called that, Bleſſedneſſe, ſaies he, to have beene at Jeruſalem, nor ever called this Jeruſalem the way to Heaven; why any man ſhould do ſo, when Chriſt did not, *Qui mentem habet, conſideret*, (ſaies that Father) Let him that is not diſtracted, conſider. Nay, ſaies he, there is not only no certaine profit, but evident danger to a chaſte ſoule, in the unchaſte converſation of thoſe Pilgrims, and he exemplifies, E

A plifies, and particularizes wherein; but we forbeare that. Shall I be asked then, why I went to Jeruſalem? ſayes that Father; I went into thoſe parts out of neceſſity, ſayes he, being called to a Councell held in thoſe parts; And, being ſo neare, I was choſen as an Arbitrator between ſome Churches, which were then at variance, which differences were to be compoſed at Jeruſalem, and ſo I went thither. Howſoever, let no man be encouraged to go thither for my being there, (for I was never the better Chriſtian for having been there) but let every man think and beleeve me to be the more competent witneſſe, and judge of the dangers, becauſe I ſaw them. I beleeved that Chriſt was riſen, before I ſaw the empty Sepulchre; And though (I thank God for it) I loſt none of my faith at Jeruſalem, yet I encreaſed it not there. *Si perverſè vivas*; live Chriſtianly, or thou art as far from Chriſt in the Sepulchre, and from all benefit of his Reſurrection, as they that were hired to watch the Sepulchre, and to ſeale the Sepulchre to prevent the
B Reſurrection, or as if he that lay in the Sepulchre had never dyed. When we have remembred you of that which S. *Chryſoſtome* (of the ſame time with *Ierome* and *Nyſſen*) ſayes, That there were ſome ſo vain, as to go to Arabia to kiſſe that dunghill where *Iob* ſate to be viſited by his impertinent friends, you have teſtimony enough, concurrence enough for the deteſtation of theſe hypocriticall Pilgrimages, and the manifold ſuperſtitions that grow from this tree; and grew to a far greater inexcuſableneſſe, when all was transferred to Rome, where, both the Indulgences were larger, and the peſtilent infections of the place more contagious then at Jeruſalem. Chryſoſt.

Now, to binde up our ſheafe, and lay it ſo upon you, that you may eaſily carry it, you have ſeen, That women, though weak, are capable of religious offices; No underſtanding ſo weak, but it may beleeve, no body ſo weak, but it may do ſomething in ſome calling. You have ſeen too, that theſe women were early in their religious work, they be-
C gun betimes; we have but one Parable that tels us, that they that came late to the labour were as well rewarded as the earlieſt. So have you alſo ſeen, that as they were early and forward, ſo were they earneſt, and ſedulous; *Curſed be he that doth the work of God* (that is, any godly work) *negligently*. You have likewiſe ſeen upon what their devotion was carried; upon things which could not intirely be done; yet God accepted their devotion; where the roote and ſubſtance of the work is piety, God pretermits many times errours in circumſtance. You have heard the Angels information to them, *Non hîc*, that Chriſt was not there, and yet comfort in that; God raiſes comfort out of all things, even out of diſcomfort it ſelf to the godly. You have heard the reaſon added, *Quia ſurrexit*, *for he is riſen*; And if this be a good reaſon, there is no Tranſubſtantiation, no Ubiquitiſme, for then Chriſt might have been there, though he were riſen. *He is riſen*, not only raiſed, and therefore the Son of God; and *riſen for our Iuſtification*, therefore we are riſen
D in him. And this, *Sicut dixit*, *As he had ſaid before*; No word is certain, not in the mouth of an Angel, but as it is referred to the former word of God. And it is *Sicut dixit vobis*, *As he had ſaid to you*; Though all Scriptures be not propoſed to all, and Gods ſecret purpoſes propoſed to none, yet the fundamentall doctrines of the Chriſtian faith are propoſed to all, the weakeſt of all, Theſe women had heard Chriſt. Him, this Angel calls *The Lord*, *His Lord*; How rebellious is that man of ſin, that makes Chriſt his ſervant, and pretence of religion his inſtrument? He avows him to be the Lord, then when he lay dead in the grave; Be truly a Chriſtian, and in the grave of perſecution, in the grave of putrifaction thou ſhalt retain the ſame name, and even thy duſt ſhall be Chriſtian duſt. And laſtly, for the eſtabliſhment of their comfort, the Angel directs them to conſider the place, *Ecce locus*, not to incline them to ſuperſtitious pilgrimages, but yet to a holy reverence, and eſtimation of places conſecrated to Gods ſervice. And if theſe
E Meditations have raiſed you from the bed of ſin, in any holy purpoſe, this is one of your Reſurrections, and you have kept your Eaſter-day well. To which, he, whoſe name is *Amen*, ſay Amen, our bleſſed Saviour Chriſt Jeſus, in the power of his Father, and in the operation of his Spirit.

*Conclu ſio.*
1
2
3
4
5
6
7
8
9
10
11
12

# SERMON XXVI.

## *Preached upon Easter-day.*

1 THES. 4. 17.

*Then we which are alive, and remain, shall be caught up together with them in the clouds, to meet the Lord in the ayre; and so shall we be ever with the Lord.*

IN this Epistle, our Apostle (according to his manner in all his Epistles) first establishes those to whom he writes, in those matters of faith, in which he had formerly instructed them; and then, rectifies them in matter of manners, of holinesse of life, and the wayes and fruits of sanctification. In this last part of this Chapter, he involves, he wraps up both together; a Fundamentall point, the Resurrection of the dead, and then, an instruction for manners arising out of that, That they mourn not intemperately for the dead, as they do (saith he) which have no hope of seeing them again, who are gone. For we know, that they which are gone, are gone but into another room of the same house, (this world, and the next, do but make up God a house) they are gone but into another Pue of the same Church, (the Militant and the Triumphant do but make up God a Church.) *If we beleeve that Iesus dyed, and rose again* (sayes our Apostle) *even so, them also, which sleep in Iesus, will God bring with him:* with him; For, howsoever they have lien ingloriously in the dust all this while, all this while they have been with God, and he shall bring them with him. But the Thessalonians were not so hard in beleeving the Resurrection, as curious in enquiring the order of the Resurrection. And as among the Corinthians some inquired *de modo, How are the dead raised, and with what body do they come?* So among the Thessalonians some inquired, *de Ordine,* in what order, for precedency, shall the last scean of this last act of man, be transacted? What difference between them that were dead thousands of yeares before, and them whom Christ shall finde alive at his second comming? Them the Apostle satisfies; *We that are alive, shall not prevent them that are asleep,* we shall not enter into heaven before them; *The dead in Christ shall first rise,* sayes he; and then, (then enters our Text) *Then we which are alive, and remain, shall be caught up together with them in the clouds, to meete the Lord in the ayre, and so shall be ever with the Lord.*

Ver. 14.

1 Cor. 15. 35.

*Divisio.*

Then. When? This *Then* in our text, is an apprehensive, and a comprehensive word. It reaches to, and layes hold upon that which the Apostle sayes before the text, in the fifteenth and sixteenth verses. *Then, when the dead in Christ are first risen, and risen by Christs comming down from heaven, in clamore, in a shout, in the voice of the Archangel, and in the Trumpet of God, Then,* when that is done, *We that are alive, and remain,* shall bee wrought upon, and all being joyned in one body, *They,* and we together, *shall be caught up in the clouds, to meet the Lord in the ayre, and so shall we be ever with the Lord.* So that, in these words we shall have three things to consider, which will constitute three parts in this exercise. First, the raising of those that were dead before; Secondly, the changing of them who are alive then; And lastly, our union in our exaltation, and possession of the kingdome of God, We, together with them, shall be caught up.

Neither of these three parts will be swallowed down in a generality; There must passe a Mastication, a re-division into more particular branches upon them all. For, in the first, which the first word of our Text, *Then* induces, which is the raising of them who were dead before, we shall consider first, That the dead are not forgotten, though they have dwelt long in the house of forgetfulnesse, nor lost, though they have lyen long in the dust of dispersion, nor neglected, nor deferred, that others might be preferred before them, which shall be alive then, for, sayes the Apostle, *We shall not prevent them,* but they shall

A shall rise first; How shall they rise? For, that is also a second consideration, induced by our first word, *Then*, Then when they shal be raised *in virtute Christi*, in the power of Christ, for, sayes the Text, *The Lord himself shall descend from heaven to raise them.* And how shall he exercise, how shall he execute, and declare his power in their raising? It shall be *In clamore, with a shout, and in the voyce of the Arch-angel, and the Trumpet of God.* And in these three Branches, That the dead shall rise first, That they shall rise in the power of Christ, That that power shall be thus expressed, *In a shout, in the voyce of the Arch-angell, in the Trumpet of God*, we shall determine that first Part. When that is done, and done so, we shall be wrought upon, *We that are alive and remain* then; where we shall first see, that some shall be alive, and remain then, when Christ comes, And then consider their state and condition, how they being then cloathed with bodies of corruption shall be capable of that present entrance into glory; and in that disquisition we shall
B end our second Part. And then, in our third and last part, The glorious Union of these two Armies, Those which were dead, and those which are alive, we shall consider first, That here is no mention at all, of any Resurrection of the wicked, but onely of them *that sleep in Christ*; They shall rise; And then, those that are to partake of this glory, are thus proceeded with; *They are caught up, Rapiuntur*; *Caught up in the Clouds, In Nubibus*; Exalted into *the Ayre, In Aëra*; There *to meet the Lord, Obviam Domino*; And *so to be with the Lord for ever.* We shall be, and be with the Lord, and be with the Lord for ever; which are blessed and glorious gradations, if we may have time to insist upon them; which we may best hope for this day of all others; for, this day, we have two dayes in one. This day both Gods Sons arose; The Sun of his Firmament, and the Son of his bosome. And if one Sun doe set upon us, the other will stay, as long as our devotion last. God went not from *Abraham*, till *Abraham* had no more to say; No more Gen. 18. init.
C will Christ from us.

First then, for our first Branch of our first part, the rising of the dead, the first man that 1 Part.
was laid in the dust of the earth, *Abel*, loses nothing by lying so long there; He loses nothing, that men of later ages gain; For, if we live to the comming of Christ to Judgement, we shall not prevent them, we shall have no precedency of them, that were dead ages before. No man is superannuated in the grave, that he is too old to enter into heaven, where the Master of the house is *The ancient of dayes.* No man is bed-rid with age in the grave, that he cannot rise. It is not with God, as it is with man; we doe, but God does not forget the dead; and, as long as God is with them, they are with him. *As he* Psal. 56. 9.
*puts all thy teares into his bottles*, so he puts all the graines of thy dust into his Cabinet, and the windes that scatter, the waters that wash them away, carry them not out of his sight. *He remembers that we are but dust*; but dust then when we lie in the grave; and yet he re- Psal. 103. 14.
D members us. But his memory goes farther then so, He remembers that we were but dust alive, at our best; *They dye*, sayes *David, and they returne to their own dust.* It is not an en- Psal. 104. 29.
tring into a new state, when they dye, but a returning to their old, *They return to dust*; And it is not to that dust which is cast upon them, in the grave, (for that may be another mans dust) but to that dust which they carried about them in their bodies, *They returne*, and *to dust*; and *to their own dust.*

Nor is dust so inglorious a thing, but that God gives a dignity to dust, when he admits it into comparison to expresse the multiplication, the accumulation of his blessings upon *Abraham, I will make thy seed as the dust of the earth*; not for weaknesse, but for infiniteGen. 13. 16.
nesse; And so, to the same purpose of expressing greatnesse, *Balaam* uses this Metaphore of dust, *Who can count the dust of Iacob, and the number of the fourth part of Israel?* Neither Numb. 23. 10.
does *Abraham* think it any diminution to lie in the dust of the earth, when he is dead, for
E he professes that he walks in the dust of the earth, in himself, whilst he is alive, *I have* Gen. 18. 27.
*taken upon me to speak to the Lord being but dust.* And when *David* seemes to fear the dust of death, (*lighten mine eyes, lest they sleep the sleep of death*) it is not that he suspects any detri- Psal. 13. 1.
ment to himself by death, that he shall be the worse by dying, but that God may lose of his glory, when (as he addes there) *the enemy shall say, we have prevailed against him.* For, as in the Primitive Church, those that seeme prayers for the dead, at Funeralls, are, indeed, but thanksgivings to God, in their behalf that are departed; so, as often as *David* expresses himself in that Patheticall manner, *Awake, O Lord, why sleepest thou? arise, and* Psal. 44. 23.
*cast us not off for ever*, it is a thanksgiving that he hath not, and a prayer that he would not forget them. When he sayes, *Will God be favourable no more?* he meanes, I am sure Psal. 77. 7.
he

he will. *Is his mercy cleane gone for ever? Doth his promiſe faile for ever? Hath God forgot to be gracious? Hath he ſhut up his mercy in anger?* All theſe imply a kinde of confidence that he hath not. A

And, as it is in that Reſurrection of which *David* ſpeaks moſt literally in thoſe places, (that is, The Reſurrection from the calamities and oppreſſions of this world) ſo is it in the Reſurrection from the duſt of the grave too; *Thou haſt brought me to the duſt of the grave; but, be not thou farre from me*; That is, when thou ſhalt bring me to the duſt of the grave, thou wilt not be farre from me. And, when he ſayes, (in apparence) by way of expoſtulation, and jealouſie, and ſuſpition, *Will God ſhew wonders to the dead? ſhall the dead ariſe and praiſe him? ſhall his loving kindneſſe be declared in the grave, or his faithfulneſſe in deſtruction?* All theſe paſſionate interrogatories, and vehement expoſtulations may ſafely be reſolved into theſe Doctrinall propoſitions, Yes, God will ſhew wonders to the dead, The dead ſhall riſe and praiſe him, His loving kindneſſe ſhall be declared in the grave, and his faithfulneſſe in deſtruction. For, *God will not forget the Congregation of his poore for ever.* The poore of this world, are our poore; Gods poore are they that lie in the duſt, the duſt of the grave, the dead; of whom, God hath a greater Congregation under ground, then of the living upon the face of the earth; And, God will not forget the congregation of his poore for ever. *Finitus eſt eorum pulvis*; That which we tranſlate, *Their Extortioner is at an end*, their Oppreſſor is at an end, is in S. *Hierome*, *Their duſt is at an end*; that is, there comes a time, when the duſt of the grave ſhall oppreſſe them no longer. When? Truly, that time is virtually, and in an infallibility come already; as thoſe other words of the ſame Prophet, may admit an accommodation in the perſon of Chriſt, *Thy dead men ſhall live*; When? *Together with my dead body they ſhall riſe.* Conſider, by occaſion of thoſe words, a promiſe, long before Chriſts Reſurrection, that all they which ſlept in Chriſt ſhould riſe in him, *with my dead body they ſhall riſe*; And then conſider the performance of this promiſe in the Apoſtle, *Conſurrexerunt, together with Chriſt, all that ſlept in him*, (nay, all that fell aſleep ſince he waked, all that dyed ſince he roſe) *did ariſe.* Virtually, and infallibly they did. And, for the actuall accompliſhment of this Reſurrection in every individuall perſon, they that were laid in the grave in the firſt ages, loſe no time. For, there is no time of entring into heaven, till the Lord come to fetch us; And then, they that are dead, ſhall be ſo farre from being pretermitted, as that they ſhall firſt be raiſed before any thing be done upon us. But how ſhall they be raiſed, by what power? (for that is a ſecond Conſideration induced alſo by this firſt word of our Text, *Then*, when the Lord ſhall have deſcended from heaven to raiſe them; Then when they are raiſed, *In virtute Chriſti*, in the vertue and power of Chriſt.

Pſal. 22. 15. & 19. — Pſal. 88. 10. — Pſal. 74. 19. — Eſay 16. 4. — Eſay 26. 19. — Eph. 2. 6. — B — C

*In virtute Chriſti.*

*Then*, (ſayes our bleſſed Saviour, ſpeaking of the Reſurrection) *then, ſhall the righteous ſhine forth as the Sun*; And whereſoever we are called the Sun, compared, aſſimilated to the Sun, Chriſt is our Zodiake; In him we move, from the beginning to the end of our Circle. And therefore, as the laſt point of our Circle, our reſurrection determines in him, in Chriſt; ſo, the firſt point of our Circle, our firſt adoption began in him, in Chriſt too. And, if I were adopted in Chriſt, (in Chriſt who is a Redeemer of ſinners) I was adopted in the condition, and in the conſideration of a ſinner, and ſuch a ſinner as ſhould, as would lay hold upon this Chriſt, this Redeemer. Chriſt is the Reſurrection; ſo Chriſt is the Adoption; If there be a Reſurrection in him, there were ſome dead before; If there be an Adoption in him, there are ſome ſinners before. The firſt look that God caſts upon us, is in Chriſt, and therefore the firſt conſideration that he takes of us, is, as we are ſinners; He adopts none but penitent ſinners, he reproves none but impenitent ſinners. In him alſo the dead are raiſed; that is, in that power, which he was raiſed by, The power of God. For, ſtill that phraſe is ingeminated, iterated, multiplied, *Suſcitavit Deus, ſuſcitatus à Deo, God raiſed Chriſt from the dead*, and *Chriſt was raiſed from the dead by God.* And when it is ſaid by the Angell to the women, *Surrexit, He is riſen*, (riſen of himſelf, as the word ſounds) And when by thoſe two which went with Chriſt to *Emaus*, it is ſaid at their return to Jeruſalem, to the eleven Apoſtles, *ſurrexit verè, He is riſen indeed*, (riſen of himſelf, as the word ſounds) yet that phraſe and expreſſion, *He is riſen*, if there were no more in it, but that expreſſion, and that phraſe, would not conclude Chriſts riſing to have been *in virtute propria*, in his own power. For, of *Dorcas* who was raiſed from the dead, it is ſaid, *Reſedit, ſhe ſate up*, and of *Lazarus*, *Prodiit, he came forth*; and

Mat. 13. 43. — D — Mat. 28. 6. — Luke 24. 34. — E — Acts 9. 40. John 11.

A and yet, theſe actions thus aſcribed to themſelves, were done *in virtute aliena*, in the power of another. Chriſts Reſurrection was not ſo, *In virtute aliena*, in the power of another, if you conſider his whole perſon, God and Man, but it was *aliena à filio Mariæ*; Chriſt as the Son of *Mary* roſe not by his own power. It was by his own; but his own, becauſe he was God, as well as man. Nor could all the Magick in the world have raiſed him ſooner, then by that his power, (his, as God) he (that is, that perſon, God and man) was pleaſed to riſe. So ſits he now at the right hand of his Father in heaven; nor can all the Conſecrations of the Romane Prieſts either remove him from thence, or multiply him to a bodily being any where elſe, till his time of comming to Judgment, come. Then, and not till then, *The Lord himſelf ſhall deſcend from heaven, in clamore*, ſayes the Text, *in a ſhout, with the voyce of the Arch-angell, and with the Trumpet of God*, which circumſtances conſtitute our third, and laſt Branch of this firſt Part, The dead ſhall riſe firſt, They

B ſhall riſe in the power of Chriſt, (therefore Chriſt is God; for Chriſt himſelf roſe in the power of God) and that power ſhall be thus declared, *In a ſhout, in the voyce of the Arch-Angell, in the Trumpet of God.*

The dead heare not Thunder, nor feele they an Earth-quake. If the Canon batter that Church walls, in which they lye buryed, it wakes not them, nor does it ſhake or affect them, if that duſt, which they are, be thrown out, but yet there is a voyce, which the dead ſhall heare; *The dead ſhall heare the voyce of the Son of God*, (ſayes the Son of God himſelf) *and they that heare ſhall live*; And that is the voyce of our Text. It is here called a clamour, a vociferation, a ſhout, and varied by our Tranſlators, and Expoſitors, according to the origination of the word, to be *clamor hortatorius*, and *ſuaſorius*, and *juſſorius*, A voyce that carries with it a penetration, (all ſhall heare it) and a perſwaſion, (all ſhall beleeve it, and be glad of it) and a power, a command, (all ſhall obey it.) Since that voyce

C at the Creation, *Fiat*, Let there be a world, was never heard ſuch a voyce as this, *Surgite mortui*, Ariſe ye dead. That was ſpoken to that that was meerely nothing, and this to them, who in themſelves ſhall have no cooperation, no concurrence to the hearing or anſwering this voyce.

The power of this voyce is exalted in that it is ſaid to be the *voyce of the Archangel*. Though legions of Angels, millions of Angels ſhall be employed about the Reſurrection, to recollect their ſcattered duſt, and recompact their ruined bodies, yet thoſe bodies ſo recompact, ſhall not be able to heare a voyce. They ſhall be then but ſuch bodies, as they were when they were laid downe in the grave, when, though they were intire bodies, they could not heare the voice of the mourner. But this voyce of the Archangel ſhall enable them to heare; The Archangel ſhall re-infuſe the ſeverall ſoules into their bodies, and ſo they ſhall heare that voyce, *Surgite mortui*, Ariſe ye that were dead, and they ſhall

D ariſe. And here we are eaſed of that diſputation, whether there be many Archangels, or no, for, if there be but one, yet this in our text, is he, for, it is not ſaid, In the voyce of *An Archangell*, but of *The Archangell*; if not the Onely, yet he who comprehends them all, and in whom they all conſiſt, Chriſt Jeſus.

And then, the power of this voyce is exalted to the higheſt in the laſt word, that it is, *Tuba Dei, The Trumpet of God.* For, that is an Hebraiſme, and in that language, it conſtitutes a ſuperlative, to adde the name of God to any thing. As in *Sauls* caſe, when *David* ſurpriſed him, in his dead ſleepe, it is ſaid, that *Sopor Domini*, *The ſleepe of the Lord was upon him*, that is, the heavieſt, the deadeſt ſleepe that could be imagined, ſo here, *The Trumpet of God* is the loudeſt voice that we conceive God to ſpeake in.

All theſe pieces, that it is *In clamore*, *In a cry*, *in a ſhout*, that it is *In the voyce of the Archangell*, that it is *In the Trumpet of God*, make up this Concluſion, That all Reſurrecti-

E ons from the dead, muſt be from the voice of God, and from his loud voice; It muſt be ſo, even in thy firſt Reſurrection, thy reſurrection from ſin, by grace here; here, thou needeſt the voice of God, and his loud voyce. And therefore, though thou thinke thou heare ſometimes Gods ſibilations, (as the Prophet *Zechary* ſpeaks) Gods ſoft and whiſpering voyce, (inward remorſes of thine owne, and motions of the Spirit of God to thy ſpirit) yet thinke not thy ſpirituall reſurrection accompliſhed, till, in this place, thou heare his loud voyce; Till thou heare Chriſt deſcending from Heaven, (as the text ſayes) that is, working in his Church; Till thou heare him *In clamore*, in this cry, in this ſhout, in this voyce of Penetration, of perſwaſion, of power, that is, till thou feele in thy ſelfe in this place a liquefaction, a colliquation, a melting of thy bowels under the commination

*In clamore.* — John 5.25.

*In voce Archangeli.*

Coloſ. 1.16.

*Tuba Dei.* — 2 Sam. 26.12.

*In clamore.*

tion of the Judgements of God upon thy ſin, and the application of his mercy to thy Repentance. A

*In voce Archangeli.* And then, this thou muſt heare *In voce Archangeli*, In the voice of the Archangel. S. *Iohn* in the beginning of the Revelation, cals every Governour of a Church an Angel. And much reſpect and reverence, much faith, and credit behoves it thee to give to thine Angell, to the Paſtour of that Church, in which God hath given thee thy ſtation; for,

Mal. 2. 7. he is thine Angel, thy Tutelar, thy guardian Angell. *Men ſhould ſeeke the Law at the mouth of the Prieſt*, ſaies God in *Malachi*; (of that Prieſt that is ſet over him) For, *the lips of the Prieſt*, (of every Prieſt, to whom the ſoules of others are committed) *ſhould preſerve knowledge*, ſhould be able to inſtruct and rectifie his flock, *Quia Angelus Domini Exercituum*, becauſe every ſuch Prieſt is the Angell of the Lord of Hoſts. Hearken thou therefore, to that Angel, thine Angel. But here thou art directed above thine Angell to

Acts 20. 28. Ephes. 5. 23. the Archangell. Now, not the governour of any particular Church, but he *Who hath purchaſed the whole Church with his blood*, He *who onely is head of the whole Church*, Chriſt B Jeſus, is this *Archangell*; Heare him. It is the voyce of the Archangell, (that is, the true and ſincere word of God) that muſt raiſe thee from the death of ſin, to the life of grace. If therefore any Angell differ from the Archangell, and preach other then the true and

Gal. 1. 8. ſincere word of God, *Anathema*, ſaies the Apoſtle, let that Angell be accurſed. And take thou heed of over-affecting, overvaluing the gifts of any man ſo, as that thou take the voice of an Angell, for the voyce of the Archangell, any thing that that man ſaies, for the word of God.

*In Tuba Dei.* Yet thou muſt heare this voice of the Archangell in the Trumpet of God. The Trumpet of God is his loudeſt Inſtrument; and his loudeſt Instrument is his publique Ordinance in the Church; Prayer, Preaching, and Sacraments; Heare him in theſe; In all C theſe; come not to heare him in the Sermon alone, but come to him in Prayer, and in the Sacrament too. For, exeept the voyce come in the Trumpet of God, (that is, in the publique Ordinance of his Church) thou canſt not know it to be the voyce of the Archangell. Pretended ſervices of God, in ſchiſmaticall Conventicles, are not in the Trumpet of God, and therefore not the voyce of the Archangell, and ſo, not the meanes ordained for thy ſpirituall reſurrection. And, as our laſt reſurrection from the grave, is rooted in

1 Cor. 15. 17. the perſonall reſurrection of Chriſt, (*For, if Chriſt be not raiſed from the dead, we are yet in our ſins*, (ſaies the Apoſtle) But why ſo? Becauſe, to deliver us from ſin. Chriſt was to deſtroy all our enemies; Now, the laſt enemy is Death; and laſt time that Death and Chriſt met, (upon the Croſſe) Death overcame him, and therefore, except he be riſen from the power of Death, we are yet in our ſins) as we roote our laſt reſurrection in the perſon of Chriſt, ſo do we our firſt reſurrection in him, in his word, exhibited in his Ordinance, for, that is the voice of the Archangell in the Trumpet of God. And as the A- D

Ver. 15. poſtle ſaies here, This we ſay unto you, by the word of the Lord, that thus the laſt reſurrection ſhall be accompliſhed by Chriſt himſelfe, ſo, this we ſay to you, by the Word of the Lord, (by the harmony of all the Scriptures) thus, and no other way, By the pure word of God, delivered and applied by his publique Ordinance, by Hearing, and Beleeving, and Practiſing, under the Seales of the Church, the Sacraments, is your firſt reſurrection from ſin, by grace, accompliſhed. So have you then thoſe three branches, which conſtitute our firſt part; That they that are dead before us, ſhall not be prevented by us, but they ſhall riſe firſt; That they ſhall be raiſed by the power of Chriſt; that is, the power of God in Chriſt; That that power, working to their reſurrection ſhall be declared in a mighty voyce, the voyce of the Archangell, in the Trumpet of God. And then, then when they who were formerly dead, are firſt raiſed, and raiſed by this Power, and this power thus declared, then ſhall we, we who ſhall be then alive and remaine, be E wrought upon; which is our ſecond, and our next generall part.

2. Part. *Nos.* When the Apoſtle ſayes here, *Nos qui vivimus, We that are alive, and remaine*, would he not be thought to ſpeake this of himſelfe, and the Theſſalonians to whom he writes? Doe not the words import that? That he, and they ſhould live till Chriſts comming to Judgement? Some certainly had taken him ſo; But he complaines that he was miſtaken;

2 Theſ. 2. 2. *We beſeech you brethren, be not ſoone ſhaken in minde, nor troubled, by word or letter, as from us, that the day of the Lord is at hand*; ſo at hand, as that we determine it in our dayes, in our life. So that the Apoſtle ſpeakes here, but Hypothetically; he does but put a caſe, That if it ſhould be Gods pleaſure to continue them in the world, till the comming of his

Son

A Son Christ Jesus, thus and thus they should be proceeded withall; for, thus and thus shall they be proceeded with, sayes he, that shall then be alive. Our blessed Saviour hath such a manner of speech, of an ambiguous sense, in S. *Matthew*, *That there were some standing there, that should not taste of death, till they saw the Son of man comming in his Kingdome.* And this might give them just occasion to think, that that Kingdome into which the Judgement shall enter us, was at hand; For, the words which Christ spoke immediatly before those, were evidently, undeniably spoken of that last, and everlasting kingdome of glory, *The Son of man shall come in the glory of his Father, with his Angels, &c.* Then follows, *Some standing here shall live to see this.* And yet Christ did not speak this of that last kingdome of glory; but either he spoke it of that manifestation of that kingdome which was shewed to some of them, (to *Peter*, and *Iames*, and *Iohn*) in the Transfiguration of Christ, (for the Transfiguration was a representation of the kingdome of
B glory) or else he spoke it of that inchoation of the kingdome of glory, which shined out in the kingdome of grace, which all the Apostles lived to see, in the personall comming of the Holy Ghost, and in his powerfull working in the conversion of Nations in their life time. Mat. 16. 28.

And this is an inexpressible comfort to us, That our blessed Saviour thus mingles his Kingdomes, that he makes the Kingdome of Grace, and the Kingdome of Glory, all one; the Church, and Heaven all one; and assures us, That if we see him *In hoc speculo, in this his Glasse*, in his Ordinance, in his Kingdome of Grace, we have already begun to see him *facie ad faciem, face to face*, in his Kingdome of Glory; If we see him *Sicuti manifestatur*, as he looks in his Word, and Sacraments, in his Kingdome of Grace, we have begun to see him, *Sicuti est*, As he is, in his Essence, in the Kingdome of Glory; And when we pray, *Thy Kingdome come*; and mean but the Kingdome of Grace, he gives us
C more then we ask, an inchoative comprehension of the Kingdome of Glory, in this life. This is his inexpressible mercy, that he mingles his Kingdomes, and where he gives one, gives both. So is there also a faire beam of comfort exhibited to us in this Text, That the number reserved for that Kingdome of Glory, is no small number. For though *David* said, *The Lord looked down from heaven, and saw not one that did good, no not one,* (there it is lesse then a few) though when the times had better means to be better, when Christ preached personally upon the earth, when one Centurion had but replyed to Christ, Sir, you need not trouble your self to go to my house, if you do but say the word here, my servant will be well, Christ said in his behalfe, *Verily I have not found so great faith, no not in Israel*; When Christ makes so much of this single grain of Mustard-seed, this little faith, as to prefer it before all the faith of Israel, surely faith went very low in Israel at that time, Nay, when Christ himself sayes, speaking of his last comming, after so many
D ages preaching of the Gospell, *When the Son of man comes, shall he finde faith upon earth,* any faith? We have I say, a blessed beam of comfort shining out of this text, that it is no small number that is reserved for that Kingdome; For, whether the Apostle speak this of himself and the Thessalonians, or of others, he speaks not as of a few, but that by Christs having preached the narrownesse of the way, and the straitnesse of the gate, our holy industry and endeavour is so much exalted, (which was Christs principall end in taking those Metaphors of narrow wayes, and strait gates, not to make any man suspect an impossibility of entring, but to be the more industrious and endeavorous in seeking it) that as he hath sent workmen in plenty, (abundant preaching) so he shall return a plentifull harvest, a glorious addition to his Kingdome, both of those which slept in him before, and of those which shall be then alive, fit, all together, to be caught up in the clouds to meet him, and be with him for ever; for these two armies imply no small number. Pſal. 14. 2. Mat. 8. 10. Luk. 18. 8.
E Now, of the condition of these men, who shall be then alive, and how being clothed in bodies of corruption, they become capable of the glory of this text, in our first distribution, we proposed that for a particular consideration, and the other branch of this second part, and to that, in that order, we are come now.

*Immutabimur.*

I scarce know a place of Scripture, more diversly read, and consequently more variously interpreted then that place, which should most enlighten us, in this consideration presently under our hands; which is that place to the Corinthians, *Non omnes dormiemus, We shall not all sleep, but we shall all be changed.* The Apostle professes there to deliver us a mystery, (*Behold, I shew you a mystery*) but Translators and Expositors have multiplyed mysticall clouds upon the words. S. *Chrysostome* reads these words as we do, *Non* 1 Cor. 15. 51. Chryſoſt.

*Non dormiemus, We ſhall not all ſleep*, but thereupon he argues, and concludes, that wee ſhall not all die. The common reading of the ancients is contrary to that, *Omnes dormiemus, ſed non, &c. We ſhall all ſleep, but we ſhall not all be changed.* The vulgat Edition in the Romane Church differs from both, and as much from the originall, as from either, *Omnes reſurgemus, We ſhall all riſe again, but we ſhall not all be changed.* S. *Hierome* examines the two readings, and then leaves the reader to his choice, as a thing indifferent. S. *Auguſtine* doth ſo too, and concludes *aquè Catholicos eſſe*, That they are as good Catholiques that reade it the one way, as the other. But howſoever, that which S. *Chryſoſtome* collects upon his reading, may not be maintained. He reads as we do; and without all doubt aright, *We ſhall not all ſleep*; But what then? Therefore ſhall we not all die? To ſleep there, is to reſt in the grave, to continue in the ſtate of the dead, and ſo we ſhall not all ſleep, not continue in the ſtate of the dead. But yet, *Statutum eſt*, ſayes the Apoſtle, as verily as Chriſt was once offered to beare our ſinnes, ſo verily *it is appointed to every man once to die*; And, as verily *as by one man, ſinne entred into the world, and death by ſinne, ſo* verily *death paſſed upon all men, for that all men have ſinned*; So the Apoſtle inſtitutes the compariſon, ſo he conſtitutes the doctrine, in thoſe two places of Scripture, As verily as Chriſt dyed for all, all ſhall die, As verily as every man ſins, every man ſhall die.

Heb. 9. 27. Rom. 5. 12.

In that change then, which we who are then alive, ſhall receive, (for though we ſhall not all ſleep, we ſhall all be changed) we ſhall have a preſent diſſolution of body and ſoul, and that is truly a death, and a preſent redintegration of the ſame body and the ſame ſoul, and that is truly a Reſurrection; we ſhall die, and be alive again, before another could conſider that we were dead; but yet this ſhall not be done in an abſolute inſtant; ſome ſucceſſion of time, though undiſcernible there is. It ſhall be done *In raptu*, in a rapture; but even in a rapture there is a motion, a tranſition from one to another place. It ſhall be done ſayes he, *In ictu oculi, In the twinkling of an eye*; But even in the twinkling of an eie, there is a ſhutting of the eie-lids, and an opening of them again; Neither of theſe is done in an abſolute inſtant, but requires ſome ſucceſſion of time. The Apoſtle, in the Reſurrection in our text, conſtitutes a *Prius*, ſomething to be done firſt, and ſomething after; firſt thoſe that were dead in Chriſt ſhall riſe firſt, and then, Then when that is done, after that, not all at once, we that are alive ſhall be wrought upon, we ſhall be changed, our change comes after their riſing; ſo in our change there is a *Prius* too, firſt we ſhall be diſſolved, (ſo we die) and then we ſhall be re-compact, (ſo we riſe again) This is the difference, they that ſleep in the grave, put off, and depart with the very ſubſtance of the body, it is no longer fleſh, but duſt, they that are changed at the laſt day, put off, and depart with, only the qualities of the body, as mortality and corruption; It is ſtill the ſame body, without reſolving into duſt, but the firſt ſtep that it makes, is into glory.

Now transfer this to the ſpirituall Reſurrection of thy ſoul by grace, here. Here, Grace works not that Reſurrection upon thy ſoul, in an abſolute inſtant. And therefore ſuſpect not Gods gracious purpoſe upon thee, if thou beeſt not preſently, throughly recovered. God could have made all the world in one day, and ſo have come ſooner to his Sabbath, his reſt; but he wrought more, to give us an example of labour, and of patience, in attending his leaſure in our ſecond Creation, this Reſurrection from ſin, as we did in our firſt Creation, when we were not made till the ſixt day. But remember too, that the laſt Reſurrection, from death, is to be tranſacted quickly, ſpeedily; And in thy firſt, thy ſpirituall Reſurrection from ſin, make haſte. The laſt is to be done *In raptu*, in a rapture; Let this rapture in the firſt Reſurrection be, to teare thy ſelf from that company and converſation that leads thee into tentation. The laſt is to be done *In ictu oculi*, In the twinkling of an eye; Let that, in thy firſt Reſurrection be, The ſhutting of thine eyes from looking upon things in things, upon creatures in creatures, upon beauty in that face that miſleads thee, or upon honour in that place that poſſeſſes thee; And let the opening of thine eyes be, to look upon God in every object, to repreſent to thy ſelf the beauty of his holineſſe, and the honour of his ſervice in every action. And in this rapture, and in this twinkling of an eye, will thy Reſurrection ſoon, though not ſuddenly, ſpeedily, though not inſtantly be accompliſhed. And if God take thee out of the world, before thou think it throughly accompliſhed, yet he ſhall call thine inchoation, conſummation, thine endeavour, performance, and thy deſire, effect. For all Gods works are intire, and done in him, at once, and perfect as ſoon as begun; And this ſpirituall Reſurrection is his

A his work, and therefore quickned even in the Conception, and borne even in the quickning, and grown up even in the birth, that is, perfected in the eyes of God, as ſoone as it is ſeriouſly intended in our heart. And farther we carry not your conſideration upon thoſe two Branches which conſtitute our ſecond Part, That ſome ſhall be alive at Chriſts comming, That they that are alive, ſhall receive ſuch a change, as ſhall be a true death, and a true Reſurrection, And ſo *ſhall be caught up into the Clouds, to meet the Lord in the Aire, and ſo be with the Lord for ever*; which are the Circumſtances of our third, and laſt Part.

In this laſt part, we propoſed it for the firſt Conſideration, that the Apoſtle determines the Conſideration of the Reſurrection in thoſe two, Them, and Us, *They that ſlept in Chriſt*, and *We that expect the comming of Chriſt*. Of any Reſurrection of the wicked, here is no mention. Not that there is not one; but that the reſurrection of the wicked B conduced not to the Apoſtles purpoſe, which was to miniſter comfort in the loſſe of the dead, becauſe they were to come again, and to meet the Lord, and to be with him for ever; whereas, in the Reſurrection of the wicked, who are only to riſe, that they may fall lower, there is no argument of comfort. And therefore our Saviour Chriſt determines his Commiſſion in that, *This is the Fathers will that ſent me, that of all which he hath given me, I ſhould loſe nothing, but ſhould raiſe it up again at the laſt day*. This was his not loſing, if it were raiſed again; but, he hath only them in charge to raiſe at the laſt day, whom the Father had given him; given him ſo, as that they were to be with him for ever; for others he never mentions.

3 Part. *Reſurrectio juſtorum.*

John 6.39.

And upon this, much, very much depends. For, this forbearing to mention the reſurrection of the wicked with the righteous, gave occaſion to many in the Primitive Church, to imagine a two-fold, a former and a later Reſurrection; which was furthered C by their miſtaking of thoſe words in S. *Iohn*, *Bleſſed and holy is he that hath part in the firſt Reſurrection*; which words, being intended of the Reſurrection from ſin, by grace, in this life, the *Chiliaſts*, the *Millenarians*, interpreted of this Reſurrection in our Text, That at Chriſts comming, the righteous ſhould riſe, and live a thouſand yeares, (as S. *Iohn* ſayes) in all temporall abundances, with Chriſt here, in recompence of thoſe temporall calamities, and oppreſſions, which here they had ſuffered; and then, after thoſe thouſand yeares, ſo ſpent with Chriſt, in temporall abundances, ſhould follow the reſurrection of the wicked; and then the wicked, and the righteous ſhould be diſpoſed and diſtributed and ſetled in thoſe Manſions, in which they ſhould remain for ever. And of this errour, (as very many of the Fathers perſiſted in it to the end) S. *Auguſtine* himſelf had a touch, and a tincture, at beginning. And this errour, S. *Hierome* alſo, (though truly, I think, S. *Hierome* was never touched with it himſelfe) out of a reverence to thoſe many, and D great men, that were, (*Irenæus*, *Tertullian*, *Lactantius*, and the reſt) would never call an Hereſie, nor an Errour, nor by any ſharper name, then an opinion, which is no word of heavy deteſtation.

*Chiliaſtæ.*

Apoc. 20.6.

And as thoſe bleſſed Fathers of tender bowels, enlarged themſelves in this diſtribution, and apportioning the mercy of God, that it conſiſted beſt with the nature of his mercy, that as his Saints had ſuffered temporall calamities in this world, in this world they ſhould be recompenced with temporall abundances, ſo did they inlarge this mercy farther, and carry it even to the Gentiles, to the Pagans that had no knowledge of Chriſt in any eſtabliſhed Church. You ſhall not finde a *Trismegiſtus*, a *Numa Pompilius*, a *Plato*, a *Socrates*, for whoſe ſalvation you ſhall not finde ſome Father, or ſome Ancient and Reverend Author, an Advocate. In which liberality of Gods mercy, thoſe tender Fathers proceed partly upon that rule, That in *Triſmegiſtus*, and in the reſt, they finde evi- E dent impreſſions, and teſtimonies, that they knew the Son of God, and knew the Trinity; and then, ſay they, why ſhould not theſe good men, beleeving a Trinity, be ſaved? and partly they goe upon that rule, which goes through ſo many of the Fathers, *Facienti quod in ſe eſt*, That to that man who does as much as he can, by the light of nature, God never denies grace; and then, ſay they, why ſhould not theſe men that doe ſo be ſaved? And, upon this ground, S. *Dionyſe*, the Areopagite ſayes, That from the beginning of the world, God hath called ſome men of all Nations, and of all ſorts, by the miniſtry of Angels, though not by the miniſtry of the Church. To me, to whom God hath revealed his Son, in a Goſpel, by a Church, there can be no way of ſalvation, but by applying that Son of God, by that Goſpel, in that Church. Nor is there any other foundation for any,

*Pagani.*

any, nor other name by which any can be ſaved, but the name of Jeſus. But how this foundation is preſented, and how this name of Jeſus is notified to them, amongſt whom there is no Goſpel preached, no Church eſtabliſhed, I am not curious in inquiring. I know God can be as mercifull as thoſe tender Fathers preſent him to be; and I would be as charitable as they are. And therefore humbly imbracing that manifeſtation of his Son, which he hath afforded me, I leave God, to his unſearchable waies of working upon others, without farther inquiſition.

*Angeli lapſi in Cœlis.*

Neither did thoſe tender Fathers then, (much leſſe the School after) conſiſt in carying this overflowing, and inexhauſtible mercy of God, upon his Saints, after their Reſurrection, in temporall abundances, nor upon the Gentiles, who had no ſolemne, nor cleare knowledge of Chriſt, (which is *Magnificare miſericordiam*, to magnifie, to extend, to ſtretch the mercy of God) but, *Mirificant miſericordiam*, (as *David* alſo ſpeaks) they ſtretch this mercy miraculouſly, for, they carry this mercy even to hell it ſelf. For, firſt, for the Angels that fell in heaven, from the time that they committed their firſt ſin, to the time that they were caſt down into hell, they whom we call the more ſubtile part of the Schoole, ſay, That *In illa mora*, during that ſpace, between their falling into their ſin, and their expulſion from heaven, the Angels might have repented, and been reſtored, for, ſo long, ſay they, thoſe Angels were but in *ſtatu viatorum*, in the ſtate and condition of perſons, as yet upon their way, (as all men are, as long as they are alive) and not *In termino*, in their laſt, and determined ſtation. And that which is ſo often cited out of *Damaſcen*, concerning the fall of Angels, *Quod hominibus mors eſt, Angelis caſus*, That as death works upon man, and concludes him, and makes him impenitible for ever, ſo works the fall upon the Angels, and concludes them for ever too, they interpret to have been intended by *Damaſcen*, not of the Angels fall in heaven, but their fall from heaven; for, till then, they were not, ſay they, *In termino*, in their laſt ſtate, and, ſo, not impenitible. And thoſe Ancients, which expound that battle in heaven, between *Michael* and the Dragon, and their ſeverall Angels, to have been fought at that time, after their fall, and between Lucifers rebellion, and his expulſion, (as the Ancients abound much in that ſenſe of that place) argue rationally, That that battle, (what kinde of battle ſoever it were) muſt neceſſarily have ſpent ſome time. They conceive it to have been a battle of Diſputation, of Argumentation, of Perſwaſion; and that thoſe good Angels which are ſo glad of our Converſion, would have been infinitely glad to have reduced their rebellious brethren to their obedience. And, during that time, (which could not be a ſudden inſtant) they were not *Inadeptivi gratiæ*, incapable of repentance, and of mercy. S. *Cyril* comes towards it, comes neare it; nay, if it be well obſerved, goes beyond it; Of Gods longanimity and patience toward man, (ſayes he) we have in part ſpoken; *Quanta ille Angelis condonaverit, neſcimus*; how great tranſgreſſions he hath forgiven in the Angels, we know not; only this we know, ſayes he, *Solus qui peccare non poſſit Ieſus eſt*, There is none impeccable, none that cannot ſin, Man nor Angel, but only Chriſt Jeſus.

Pſal. 138. 2.
Pſal. 17. 7.
Apoc. 12. 7.
Hieſolom.

*Angeli lapſi in Infernum.*

Nay after the expulſion of the Angels, not onely after their fall in Heaven, but their fall from Heaven, many of the Ancients ſeeme loath to exclude all wayes of Gods mercy, even from hell it ſelfe. *De ſtatu moti, ſed non irremediabiliter moti*, ſaies *Origen*, The Angels are fallen, fallen even into hell, but not ſo irrecoverably fallen, *Vt Inſtitutionibus bonorum Angelorum non poſſint reſtitui*, But that by the counſaile and labour of the good Angels, they may be reſtored againe. *Origen* is thought to be ſingle, ſingular in this doctrine, but he is not. Even S. *Ambroſe*, interpreting that place, That S. *Paul* ſaies *He was made a Miniſter of the Goſpel, Vt innoteſceret, to the intent that the wiſdome of God, might by the Church, be made knowne to Powers and Principalities*, interprets it of fallen Angels; That they, the fallen Angels might receive benefit by the preaching of the Goſpell in the Church. *Prudentius* ſaies not ſo, but this he does ſay, That upon this day, when our bleſſed Saviour aroſe from hell, *Pœnarum celebres ſub Styge feriæ*, And, *Suppliciis mitibus, Nec fervent ſolito flumina ſulphure*, Some relaxation, ſome eaſe in their torments, at ſome time, ſome very good men have imagined, even in hell. And more then that; they have not abſolutely cryed downe (for, ſo much it deſerves) that fable of *Traian*; That after that Emperour had beene ſome time in hell, yet, upon the prayers of Pope *Gregory*, he was removed to Heaven. Nay, more then that; (for, that was but of one man) But, an Author of our age, and much eſteemed in the Roman Church, delivers as his owne opinion, (and thinks he hath the ſubtiler part of the Schoole on his ſide) That that, which is

Eph. 3. 10.
Collius de animabus Paganorum l. 1. c. 12. fo. 48.

ſo

A so often said, (from hell there is no redemption) is only to be understood of them, whom God sends to hell, as to their last place; to them, certainely there is no redemption. But, saies he, God may send soules of the heathen, who had not the benefit of any Christian Church, and yet were good morall men, to burne out certaine errors, or ignorances, or sins in hell, and then remove them to Heaven; for, for so long time, they are but *Viatores*, they are but in their way, and not concluded.

Beloved, that we might have something in the balance to weigh downe the cruelty, and the petulancy, and the pertinacy of those men, who in these later times have so attenuated the mercy of God, as that they have almost brought it to nothing, (for there is no mercy where there is no misery, and they place all mercy to have beene given at once, and that, before man was fallen into misery by sin, or before man was made) and have pronounced, that God never meant to shew mercy to all them, nor but to a very few of
B them, to whom he pretended to offer it, that we might have something in the balance to weigh against these unmercifull men, I have staid thus long upon these over-mercifull men, that have carried mercy upon the Saints of God, in temporall abundances after the Resurrection, and upon the Heathen who never heard Gospell preached, and upon the Angels fallen in Heaven, and upon those Angels fallen from Heaven into hell, and upon the soules of men there, not onely in the ease of their torments, but in their translation from thence to Heaven. That so our later men might see, that the Ancients thought God so far from beginning at Hate, (That God should first, for his glory, hate some, and then make them that he might execute his hate upon them) as that they thought God implacable, inexorable, irreconciliable to none; therfore to these unmercifull, have we opposed these overmercifull men.

But yet, to them wee must say, *Numquid Deus indiget mendacio vestro, ut pro eo Io-* Iob 13.7.
C *quamini dolos?* Shall wee lye for God; or speake deceitfully for him? deceive your soules, with over-extending his mercy? wee may derive mercy from hell, though wee carry not mercy to hell. *Gehenna non solum eorum, qui puniendi, causa facta, sed &* Origen.
*eorum, qui salvandi*; Hell was not onely made for their sakes, who were to suffer in it, but for theirs, who were to be warned by it; and so there is mercy in hell. *Cooperatur regno*, saies S. *Chrysostome*, elegantly, Hell hath a co-operation with Heaven, It Chrysost.
works upon us, in the advancement of our Salvation, as well as Heaven; *Nec savitiæ res est, sed misericordiæ*, Hell is not a monument of Gods cruelty, but of his mercy; *Et nisi fuisset intentata gehenna, in gehennam omnes cecidissemus*, If we were not told of hell, we should all fall into hell; and, so there is mercy in hell. And therefore, saies the same Father, Out of an unspeakeable wisdome, and Fatherly care, (as Fathers will speak loudest to their Children, and looke angerliest, and make the greatest rods, when they intend not
D the severest correction) *Christus sæpius gehennam comminatus est, quam regnum pollicitus*, Christ in his Gospell, hath oftner threatned us with hell, then promised us Heaven. We are bound to praise God, saies he, as much for driving *Adam* out of Paradise, as for placing him there, *Et agere gratias tam pro gehenna, quam pro regno*, And to give him thanks, as well for hell, as for Heaven. For, whether he cauterise or foment, whether he draw blood, or apply Cordials, he is the same Physitian, and seekes but one end, (our spirituall health) by his divers wayes. For us, who by this notification of hell, escape hell, *We shall* Psal. 118.17.
*not dye, but live*; that is, not dye so, but that we shall live againe; Therefore is death called a sleepe, (*Lazarus sleepeth*, saies Christ.) And *Cæmiteria* are *Dormitoria*, Churchyards Iohn 11.11.
are our beds. And in those beds, (and in all other beds of death) (for, the dead have their beds in the Sea too, and sleepe even in the restlesse motion thereof) the voyce of the Archangel, and the Trumpet of God shall awake them that slept in Christ before, and
E they and we shall be united in one body; for, as our Apostle sayes here, *We shall not pre-* Heb. 11.39.
*vent them*, so he sayes also, *That they shall not be made perfect without us*. Though we live to see Christ, we shall not prevent them, though they have attended Christ five thousand yeares in the grave, they shall not prevent us, but united in one body, *Rapiemur*, They and we *shall be caught, &c.*

*Rapiemur, We shall be caught up.* This is a true Rapture, in which we doe nothing our selves. Our last act towards Christ, is as our first; In the first act of our Conversion we do nothing; nothing in this last act, our Resurrection, but *Rapimur*, we are caught. In every thing, the more there is left to our selves, the worse it is done; that that God does intirely, is intirely good. S. *Paul* had a Rapture too; *He was caught up into Paradise; but* 2 Cor. 12.4.

*whether in the body, or out of the body, he cannot tell.* We can tell, that this Rapture of ours, A
ſhall be in body and ſoule, in the whole man. Man is but a vapour; but a glorious, and a
bleſſed vapour, when he is attracted, and caught up by this Sun, the Son of Man, the Son
of God. O what a bleſſed alleviation poſſeſſes that man! and to what a bleſſed levity,
(if without levity we may ſo ſpeake) to what a cheerefull lightneſſe of ſpirit is he come,
that comes newly from Confeſſion, and with the ſeale of Abſolution upon him! Then,
when nothing troubles his conſcience, then, when he hath disburdened his ſoule of all
that lay heavy upon it, then, when if his Confeſſor ſhould unjuſtly reveale it to any
other, yet God will never ſpeake of it more to his conſcience, not upbraid him with it,
not reproach him for it, what a bleſſed alleviation, what a holy cheerefulneſſe of ſpirit
is that man come to? How much more in the endowments which we ſhall receive in the
Rapture of this text, where we do not onely deveſt all ſins paſt, (as in Confeſſion) but
all poſſibility of future ſins; and put on, not onely incorruption, but incorruptibleneſſe; B
not onely impeccancy, but impeccability. And, to be inveſted with this endowment,
*Rapiemur*, *Wee ſhall be caught up*, and *Rapiemur in Nubibus*, *Wee ſhall be caught up in the Clouds.*

*In Nubibus.* We take a Sar to be the thickeſt, and ſo the impureſt, and ignobleſt part of that ſphear;
and yet, by the illuſtration of the Sun, it becomes a glorious ſtar. Clouds are but the
beds, and wombs of diſtempered and malignant impreſſions, of vapours, and exhalati-
ons, and the furnaces of Lightnings and of Thunder; yet by the preſence of Chriſt, and
his employment, theſe clouds are made glorious Chariots to bring him and his Saints
Pſal.135.7. together. Thoſe Vapours and *Clouds* which *David* ſpeaks of, S. *Auguſtin* interprets of
the Miniſters of the Church; that they are thoſe Clouds. Thoſe Miniſters may have
clouds in their underſtanding and knowledge, (ſome may be leſſe learned then others)
and clouds in their elocution & utterance, (ſome may have an unacceptable deliverance)
and clouds in their aſpect, and countenance, (ſome may have an unpleaſing preſence) C
and clouds in their reſpect and maintenance, (ſome may be oppreſſed in their fortunes)
but ſtill they are ſuch clouds as are ſent by Chriſt to bring thee up to him. And as the
Exod.13.21. Children of Iſrael received direction and benefit, as well by the *Pillar of Cloud*, as by the
*Pillar of Fire*, ſo do the Children of God in the Church, as well by Preachers of inferi-
our gifts, as by higher. *In Nubibus*; Chriſt does not come in a Chariot, and ſend Carts
Acts 1.11. for us. He comes as he went; *This ſame Ieſus, which is taken up from you into Heaven, ſhall*
*ſo come, in like manner as ye have ſeene him goe into Heaven*, ſay the Angels at his Aſcenſi-
Luk.24.50. on. In what manner did they ſee him go? *He was taken up, and a Cloud received him out of*
*their ſight.* So he went, ſo he ſhall returne, ſo we ſhall be taken up, *In the Clouds, to meete*
*him in the Ayre.*

*In aëra.* The Transfiguration of Chriſt was not acted upon ſo high a Scene, as this our acceſſe D
to Chriſt ſhall be. That hill was not ſo high, nor ſo neare to the Heaven of Heavens, as
this region of the ayre ſhall be. Nor was the Transfiguration ſo eminent a manifeſtation
of the glory of Chriſt, as this his comming in the ayre to Judgement ſhall be. And yet
Mat.17.14. *Peter* that ſaw but that, deſired no more, but thought it happineſſe enough to be there,
and there to fixe their Tabernacles. But in this our meeting of Chriſt in the ayre, we ſhall
ſee more then they ſaw in the Transfiguration, and yet be but in the way of ſeeing more,
then we ſee in the ayre then; we ſhall be preſently well, and yet improving. The Kings
preſence makes a Village the Court; but he that hath ſervice to do at Court, would be
glad to finde it in a lodgeable and convenient place. I can build a Church in my boſome;
I can ſerve God in my heart, and never cloath my prayer in words. God is often ſaid to
*heare*, and *anſwer* in the Scriptures, when they to whom he ſpeaks, have ſaid nothing.
I can build a Church at my beds ſide; when I proſtrate my ſelfe in humble prayer there, E
I do ſo. I can praiſe God cheerefully in my Chappell, cheerefully in my pariſh Church,
Pſal.26.12. as *David* ſaies, *In Eccleſiis*, plurally, *In the Congregations*, In every Congregation will I
bleſſe the Lord; But yet, I finde the higheſt exaltations, and the nobleſt elevations of
Pſal.35.18. my devotion, when *I give thanks in the great Congregation, and praiſe him among much*
*people*, for, ſo me thinks, I come nearer and nearer to the Communion of Saints in Hea-
Apoc.21.22. ven. Where it is therefore ſaid that there is no Temple, (*I ſaw no Temple in Heaven*) be-
cauſe all Heaven is a Temple; And *becauſe the Lord God Almighty, and the Lambe*, (who
fill all Heaven) *are*, (as S. *Iohn* ſayes there) *the Temple thereof.*

*Obviam Domino.* So far towards that, as *into the Ayre*, this text carries us, *Obviam Domino*, *To meet the*
*Lord.*

A *Lord.* The Lord requires no more, not ſo much at our hands, as he does for us. When he is come from the right hand of his Father in heaven, into the ayre to meet us, he is come farther then we are to go from the grave to meet him. But we have met the Lord in many a lower place; in many unclean actions have we met the Lord in our owne hearts, and ſaid to our ſelves, Surely the Lord is here, and ſees us, and (with *Ioſeph*) *How then can I doe this great wickedneſſe, and ſin againſt my God?* and yet have proceeded, gone forward in the accompliſhment of that ſin. But there it was *Obviam Ieſu, Obviam Chriſto*, We met a *Ieſus*, We met a *Chriſt*, a God of mercy, who forgave us thoſe ſins. Here in our text, it is *Obviam Domino*, We muſt *meet the Lord*; He inveſts here no other name but that; He hath laid aſide his *Chriſt*, and his *Ieſus*, names of Mercy, and Redemption, and Salvation, and comes only in the name of power, *The Lord*, The Judge of quick and dead. In which Judgement he ſhews no mercy; All his mercy is exerciſed B in this life; and he that hath not received his portion of that mercy before his death, ſhall never receive any. There he judges only by our workes, Whom haſt thou fed, whom haſt thou clothed? Then in judgement we meet the Lord, the Lord of power, and the laſt time that ever we ſhall meet *a Ieſus, a Chriſt*, a God of mercy, is upon our death-bed; but there we ſhall meet him ſo, as that when we meet him in another name, *The Lord*, in the ayre, yet by the benefit of the former mercy received from *Ieſus*, *We ſhall be with the Lord for ever.* Gen. 39. 9.

First *Erimus*, *We ſhall Bee*, we ſhall have a Beeing. There is nothing more contrary to God, and his proceedings, then annihilation, to Bee nothing, Do nothing, Think nothing. It is not ſo high a ſtep, to raiſe the poore out of the duſt, and to lift the needy from the dunghill, and ſet him with Princes, To make a King of a Beggar is not ſo much, as to make a Worm of nothing. Whatſoever God hath made thee ſince, yet his greaC teſt work upon thee, was, that he made thee; and howſoever he extend his bounty in preferring thee, yet his greateſt largeneſſe, is, in preſerving thee in thy Beeing. And therefore his own name of Majeſty, is Jehovah, which denotes his Eſſence, his Beeing. And it is uſefully moved, and ſafely reſolved in the School, that the devill himſelf cannot deliberately wiſh himſelfe nothing. Suddenly a man may wiſh himſelf nothing, becauſe that ſeemes to deliver him from the ſenſe of his preſent miſery; but deliberately he cannot; becauſe whatſoever a man wiſhes, muſt be ſomething better then he hath yet; and whatſoever is better, is not nothing. *Nihil contrarium Deo*, There is nothing truly contrary to God; To do nothing, is contrary to his working; but contrary to his nature, contrary to his Eſſence there is nothing. For whatſoever is any thing, even in that Beeing, and therefore becauſe it is, hath a conformity to God, and an affinity with God, who is Beeing, Eſſence it ſelf. *In him we have our Beeing*, ſayes the Apoſtle, But here D it is more then ſo; not only *In illo*, but *Cum illo*, not only *In him*, but *With him*, not only in his Providence, but in his Preſence. *Erimus.* Pſal. 113. 7. Auguſt. Act. 17. 28. *Cum illo.*

The Hypocrite hath a Beeing, and, in God, but it is not with God, *Quia cor longè, With his lips he honours God, but removes his heart far from him.* And God ſends him after his heart, that he may keep him at that diſtance, (as S. *Gregory* reads and interprets that place of *Eſay*) *Redite prævaricatores ad cor*, Return O ſinners, follow your own heart, and then I am ſure you and I ſhall never meet. Our Saviour Chriſt delivers this diſtance plainly, *Diſcedite à me, Depart from me, ye curſed, into everlaſting fire.* Where the firſt part of the ſentence is incomparably the heavieſt, the departing worſe then the fire; the intenſneſſe of that fire, the ayre of that brimſtone, the anguiſh of that worm, the diſcord of that howling, and gnaſhing of teeth, is no comparable, no conſiderable part of the torment, in reſpect of the privation of the ſight of God, the baniſhment from the preſence E of God, an abſolute hopeleſneſſe, an utter impoſſibility of ever comming to that, which ſuſtaines the miſerable in this world, that though I ſee no Sun here, I ſhall ſee the Son of God there. The Hypocrite ſhall not do ſo; we ſhall Bee, and *Bee with him*, and *Bee with him for ever*; which is the laſt thing that doth fall under ours, or can fall under any conſideration. Eſay 29. 13. Eſay 46. 8. Mat. 25. 41.

Of S. *Hierome*, S. *Auguſtine* ſayes, *Quæ Hieronymus neſcivit, nullus hominum unquam ſcivit*; That that S. *Hierome* knew not, no man ever knew. And S. *Cyril*, to whom S. *Auguſtine* ſaid that, ſaid alſo to S. *Auguſtine*, in magnifying of S. *Hierome*, That when a Catholique Prieſt diſputed with an Heretique, and cited a paſſage of S. *Hierome*, and the Heretique ſaid *Hierome* lyed, inſtantly he was ſtruck dumb; yet of this laſt and everlaſting *Semper.*

joy and glory of heaven, in the fruition of God, S. *Hierome* would adventure to ſay nothing, no not then, when he was deveſted of his mortall body, dead; for, as ſoon as he dyed at Bethlem, he came inſtantly to Hippo, S. *Auguſtines* Biſhoprick, and though he told him, *Hieronymi anima ſum*, I am the ſoule of that *Hierome*, to whom thou art now writing about the joyes and glory of heaven, yet he ſaid no more of that, but this, *Quid quæris brevi immittere vaſculo totum mare?* Canſt thou hope to poure the whole Sea into a thimble, or to take the whole world into thy hand? And yet, that is eaſier, then to comprehend the joy and the glory of heaven in this life. Nor is there any thing, that makes this more incomprehenſible, then this *Semper* in our text, the Eternity thereof, That *we ſhall be with him for ever*. For, this Eternity, this Everlaſtingneſſe is not only incomprehenſible to us in this life, but even in heaven we can never know it experimentally; and all knowledge in heaven is experimentall; As all knowledge in this world is cauſall, (we know a thing, if we know the cauſe thereof) ſo the knowledge in heaven, is effectuall, experimentall, we know it, becauſe we have found it to be ſo. A B

The endowments of the bleſſed, (thoſe which the School calls *Dotes beatorum*) are ordinarily delivered to be theſe three, *Viſio*, *Dilectio*, *Fruitio*, The ſight of God, the love of God, and the fruition, the injoying, the poſſeſſing of God. Now, as no man can know what it is to ſee God in heaven, but by an experimentall and actuall ſeeing of him there, nor what it is to love God there, but by ſuch an actuall and experimentall love of him, nor what it is to enjoy and poſſeſſe God, but by an actuall enjoying, and an experimentall poſſeſſing of him, So can no man tell what the eternity, and everlaſtingneſſe of all theſe, is, till he have paſſed through that eternity, and that everlaſtingneſſe; and that he can never doe; for, if it could be paſſed through, then it were not eternity. How barren a thing is Arithmetique? (and yet Arithmetique will tell you, how many ſingle graines of ſand, will fill this hollow Vault to the Firmament) How empty a thing is Rhetorique? (and yet Rherorique will make abſent and remote things preſent to your underſtanding) How weak a thing is Poetry? (and yet Poetry is a counterfait Creation, and makes things that are not, as though they were) How infirme, how impotent are all aſſiſtances, if they be put to expreſſe this Eternity? The beſt help that I can aſſigne you, is, to uſe well *Æternum veſtrum*, your owne Eternity; as S. *Gregory* calls our whole courſe of this life, *Æternum noſtrum*, our Eternity; *Æquum eſt, ut qui in æterno ſuo peccaverit, in æterno Dei puniatur*, ſayes he; It is but juſtice, that he that hath ſinned out his owne Eternity, ſhould ſuffer out Gods Eternity. So, if you ſuffer out your owne Eternity, in ſubmitting your ſelves to God, in the whole courſe of your life, in ſurrendring your will intirely to his, and glorifying of him in a conſtant patience, under all your tribulations, *It is a righteous thing with God*, (ſayes our Apoſtle, in his other Epiſtle to theſe *Theſſalonians*) *To recompence tribulation to them that trouble you, and to you, that are troubled reſt with us*, ſayes hee there; with us, *who ſhall be caught up in the Clouds, to meete the Lord in the Ayre, and ſo ſhall be with the Lord for ever. Amen.* C D

2 Theſſ. 1. 6.

SERM.

# SERMON XXVII.

## *Preached to the LL. upon Eaſter-day, at the Communion,*

The KING being then dangerouſly ſick at *New-Market.*

PSAL. 89. 47.

*What man is he that liveth, and ſhall not ſee death?*

AT firſt, God gave the judgement of death upon man, when he ſhould tranſgreſſe, abſolutely, *Morte morieris*, Thou ſhalt ſurely dye: The woman in her Dialogue with the Serpent, ſhe mollifies it, *Ne fortè moriamur*, perchance, if we eate, we may die; and then the Devill is as peremptory on the other ſide, *Nequaquam moriemini*, do what you will, ſurely you ſhall not die; And now God in this Text comes to his reply, *Quis eſt homo*, ſhall they not die? Give me but one inſtance, but one exception to this rule, *What man is hee that liveth, and ſhall not ſee death?* Let no man, no woman, no devill offer a *Ne fortè*, (perchance we may dye) much leſſe a *Nequaquam*, (ſurely we ſhall not dye) except he be provided of an anſwer to this queſtion, except he can give an inſtance againſt this generall, except he can produce that mans name, and hiſtory, that hath lived, and ſhall not ſee death. Wee are all conceived in cloſe Priſon; in our Mothers wombes, we are cloſe Priſoners all; when we are borne, we are borne but to the liberty of the houſe; Priſoners ſtill, though within larger walls; and then all our life is but a going out to the place of Execution, to death. Now was there ever any man ſeen to ſleep in the Cart, between New-gate, and Tyborne? between the Priſon, and the place of Execution, does any man ſleep? And we ſleep all the way; from the womb to the grave we are never throughly awake; but paſſe on with ſuch dreames, and imaginations as theſe, I may live as well, as another, and why ſhould I dye, rather then another? but awake, and tell me, ſayes this Text, *Quis homo?* who is that other that thou talkeſt of? *What man is he that liveth, and ſhall not ſee death?*

In theſe words, we ſhall firſt, for our generall humiliation, conſider the unanſwerableneſſe of this queſtion, There is no man that lives, and ſhall not ſee death. Secondly, we ſhall ſee, how that modification of Eve may ſtand, *fortè moriemur*, how there may be a probable anſwer made to this queſtion, that it is like enough, that there are ſome men that live, and ſhall not ſee death: And thirdly, we ſhall finde that truly ſpoken, which the Devill ſpake deceitfully then, we ſhall finde the *Nequaquam* verified, we ſhall finde a direct, and full anſwer to this queſtion; we ſhall finde a man that lives, and ſhall not ſee death, our Lord, and Saviour Chriſt Jeſus, of whom both S. *Auguſtine*, and S. *Hierome*, doe take this queſtion to be principally asked, and this Text to be principally intended. Aske me this queſtion then, of all the ſons of men, generally guilty of originall ſin, *Quis homo*, and I am ſpeechleſſe, I can make no anſwer; Aske me this queſtion of thoſe men, which ſhall be alive upon earth at the laſt day, when Chriſt comes to judgement, *Quis homo*, and I can make a probable anſwer; *forte moriemur*, perchance they ſhall die; It is a problematicall matter, and we ſay nothing too peremptorily. Aske me this queſtion without relation to originall ſin, *Quis homo*, and then I will anſwer directly, fully, confidently, *Ecce homo*, there was a man that lived, and was not ſubject to death by the law, neither did he actually die ſo, but that he fulfilled the reſt of this verſe; *Eruit animam de inferno*, by his owne power, he delivered his ſoule from the hand of the grave. From the firſt, this leſſon riſes, Generall doctrines muſt be generally delivered, All men muſt die: From the ſecond, this leſſon, Collaterall, an unrevealed doctrines muſt be ſoberly delivered, How we ſhall be changed at the laſt day, we know not ſo clearly: From the third, this leſſon ariſes, Conditionall Doctrines muſt be conditionally delivered, If we be dead with him, we ſhall be raiſed with him.

1. Part. *Quis homo?*

First then, for the generality, Thoſe other degrees of puniſhment, which God inflicted upon *Adam*, and *Eve*, and in them upon us, were as abſolutely, and illimitedly pronounced, as this of death, and yet we ſee, they are many wayes extended, or contracted; To man it was ſaid, *In ſudore vultus, In the ſweat of thy browes, thou ſhalt eate thy bread*, and how many men never ſweat, till they ſweat with eating? To the woman it was ſaid, *Thy deſire ſhall be to thy husband, and he ſhall rule over thee:* and how many women have no deſire to their husbands, how many over-rule them? Hunger, and thirſt, and wearineſſe, and ſickneſſe are denounced upon all, and yet if you ask me *Quis homo?* What is that man that hungers and thirſts not, that labours not, that ſickens not? I can tell you of many, that never felt any of theſe; but contract the queſtion to that one of death, *Quis homo?* What man is he that ſhall not taſte death? And I know none. Whether we conſider the Summer Solſtice, when the day is ſixteen houres, and the night but eight, or the Winter Solſtice, when the night is ſixteen houres, and the day but eight, ſtill all is but twenty foure houres, and ſtill the evening and morning make but a day: The Patriarchs in the old Teſtament had their Summer day, long lives; we are in the Winter, ſhort lived; but *Quis homo?* Which of them, or us come not to our night in death? If we conſider violent deaths, caſuall deaths, it is almoſt a ſcornfull thing to ſee, with what wantonneſſe, and ſportfulneſſe, death playes with us; We have ſeen a man Canon proofe in the time of War, and ſlain with his own Piſtoll in the time of peace: We have ſeen a man recovered after his drowning, and live to hang himſelfe. But for that one kinde of death, which is generall, (though nothing be in truth more againſt nature then diſſolution, and corruption, which is death) we are come to call that death, naturall death, then which, indeed, nothing is more unnaturall; The generality makes it naturall; *Moſes* ſayes, that Mans age is ſeventy, and eighty is labour and pain; and yet himſelfe was more then eighty, and in a good ſtate, and habitude when he ſaid ſo. No length, no ſtrength enables us to anſwer this *Quis homo? What man? &c.*

Pſal. 90. 10.

Take a flat Map, a Globe *in plano*, and here is Eaſt, and there is Weſt, as far aſunder as two points can be put: but reduce this flat Map to roundneſſe, which is the true form, and then Eaſt and Weſt touch one another, and are all one: So conſider mans life aright, to be a Circle, *Pulvis es, & in pulverem reverteris, Duſt thou art, and to duſt thou muſt return; Nudus egreſſus, Nudus revertar, Naked I came, and naked I muſt go*; In this, the circle, the two points meet, the womb and the grave are but one point, they make but one ſtation, there is but a ſtep from that to this. This brought in that cuſtome amongſt the Greek Emperours, that ever at the day of their Coronation, they were preſented with ſeverall ſorts of Marble, that they might then beſpeak their Tombe. And this brought in that Cuſtome into the Primitive Church, that they called the Martyrs dayes, wherein they ſuffered, *Natalitia Martyrum*, their birth dayes; birth, and death is all one.

Job 1.

Their death was a birth to them into another life, into the glory of God; It ended one Circle, and created another; for immortality, and eternity is a Circle too; not a Circle where two points meet, but a Circle made at once; This life is a Circle, made with a Compaſſe, that paſſes from point to point; That life is a Circle ſtamped with a print, an endleſſe, and perfect Circle, as ſoone as it begins. Of this Circle, the Mathematician is our great and good God; The other Circle we make up our ſelves; we bring the Cradle, and Grave together by a courſe of nature. Every man does; *Mi Gheber*, ſayes the Originall; It is not *Iſhe*, which is the firſt name of man, in the Scriptures, and ſignifies nothing but a *ſound*; a voyce, a word, a Muſicall ayre dyes, and evaporates, what wonder if man, that is but *Iſhe*, a *ſound*, dye too? It is not *Adam*, which is another name of man, and ſignifies nothing but *red earth*; Let it be earth red with blood, (with that murder which we have done upon our ſelves) let it be earth red with bluſhing, (ſo the word is uſed in the Originall) with a conſcience of our own infirmity, what wonder if man, that is but *Adam*, guilty of this ſelf-murder in himſelf, guilty of this in-borne frailty in himſelf, dye too? It is not *Enos*, which is alſo a third name of man, and ſignifies nothing but a *wretched and miſerable creature*; what wonder if man, that is but earth, that is a burden to his Neighbours, to his friends, to his kindred, to himſelfe, to whom all others, and to whom himſelf deſires death, what wonder if he dye? But this queſtion is framed upon none of theſe names; Not *Iſhe*, not *Adam*, not *Enos*; but it is *Mi Gheber*, *Quis vir*; which is the word alwayes ſignifying a man accompliſhed in all excellencies, a man accompanied with all advantages; fame, and good opinion juſtly conceived,

A ceived, keepes him from being *Ishe*, a meere ſound, ſtanding onely upon popular acclamation; Innocency and integrity keepes him from being *Adam*, red earth, from bleeding, or bluſhing at any thing hee hath done; That holy and Religious Art of Arts, which S. *Paul* profeſſed, *That he knew how to want, and how to abound*, keepes him from being *Enos*, miſerable or wretched in any fortune; Hee is *Gheber*, a great Man, and a good Man, a happy Man, and a holy Man, and yet *Mi Gheber, Quis homo*, this man muſt ſee death.

And therefore we will carry this queſtion a little higher, from *Quis homo*, to *Quis deorum*, Which of the gods have not ſeene death? Aske it of thoſe, who are Gods by participation of Gods power, of thoſe of whom God ſaies, *Ego dixi, dii eſtis*, and God anſwers for them, and of them, and to them, *You ſhall dye like men*; Aske it of thoſe gods, who are gods by imputation, whom Creatures have created, whom Men have made
B gods, the gods of the Heathen, and do we not know, where all theſe gods dyed? Sometimes divers places diſpute, who hath their tombes; but do not they deny their godhead in confeſſing their tombes? doe they not all anſwer, that they cannot anſwer this text, *Mi Gheber, Quis homo*, What man, *Quis deorum*, What god of mans making hath not ſeen death? As *Iuſtin Martyr* asks that queſtion, Why ſhould I pray to *Apollo* or *Eſculapius* for health, *Qui apud Chironem medicinam didicerunt*, when I know who taught them all that they knew? ſo why ſhould I looke for Immortality from ſuch or ſuch a god, whoſe grave I finde for a witneſſe, that he himſelfe is dead? Nay, carry this queſtion higher then ſo, from this *Quis homo*, to *quid homo*, what is there in the nature and eſſence of Man, free from death? The whole man is not, for the diſſolution of body and ſoule is death. The body is not; I ſhall as ſoone finde an immortall Roſe, an eternall Flower, as an immortall body. And for the Immortality of the Soule, It is ſafelier ſaid to be im-
C mortall, by preſervation, then immortall by nature; That God keepes it from dying, then, that it cannot dye. We magnifie God in an humble and faithfull acknowledgment of the immortality of our ſoules, but if we aske, *quid homo*, what is there in the nature of Man, that ſhould keepe him from death, even in that point, the queſtion is not eaſily anſwered.

It is every mans caſe then; every man dyes; and though it may perchance be but a meere Hebraiſme to ſay, that every man ſhall *ſee death*, perchance it amounts to no more, but to that phraſe, *Guſtare mortem*, *To taſte death*, yet thus much may be implied in it too, That as every man muſt dye, ſo every man may ſee, that he muſt dye; as it cannot be avoided, ſo it may be underſtood. A beaſt dyes, but he does not ſee death; S. *Baſil* ſayes, he ſaw an Oxe weepe for the death of his yoke-fellow; but S. *Baſil* might miſtake the occaſion of that Oxes teares. Many men dye too, and yet doe not ſee death;
D The approaches of death amaze them, and ſtupifie them; they feele no colluctation with Powers, and Principalities, upon their death bed; that is true; they feele no terrors in their conſciences, no apprehenſions of Judgement, upon their death bed; that is true; and this we call going away like a Lambe. But the Lambe of God had a ſorrowfull ſenſe of death; His ſoule was heavy unto death, and he had an apprehenſion, that his Father had forſaken him; And in this text, the Chalde Paraphraſe expreſſes it thus, *Videbit Angelum mortis*, he ſhall ſee a Meſſenger, a forerunner, a power of Death, an executioner of Death, he ſhall ſee ſomething with horror, though not ſuch as ſhall ſhake his morall, or his Chriſtian conſtancy.

So that this *Videbunt*, *They ſhall ſee*, implies alſo a *Viderunt*, they have ſeene, that is, they have uſed to ſee death, to obſerve a death in the decay of themſelves, and of every creature, and of the whole World. Almoſt fourteene hundred yeares agoe, S. *Cyprian*
E writing againſt *Demetrianus*, who imputed all the warres, and deaths, and unſeaſonableneſſes of that time, to the contempt, and irreligion of the Chriſtians, that they were the cauſe of all thoſe ils, becauſe they would not worſhip their Gods, *Cyprian* imputes all thoſe diſtempers to the age of the whole World; *Canos videmus in pueris*, ſaies hee, Wee ſee Children borne gray-headed; *Capilli deficiunt, antequam creſcant*, Their haire is changed, before it be growne. *Nec ætas in ſenectute deſinit, ſed incipit a ſenectute*, Wee doe not dye with age, but wee are borne old. Many of us have ſeene Death in our particular ſelves; in many of thoſe ſteps, in which the morall Man expreſſes it; Wee have ſeene *Mortem infantiæ, pueritiam*, The death of infancy in youth; and *Pueritiæ, adoleſcentiam*, and the death of youth in our middle age; And at laſt we ſhall ſee *Mortem ſenectutis*,

*Videbit.*

Baſil orat. de Morte.

Cyprian ad Demetrianum.

Seneca.

*ctutis, mortem ipſam,* the death of age in death it ſelfe. But yet after that, a ſtep farther then that Morall man went, *Mortem mortis in morte Ieſu,* We ſhall ſee the death of Death it ſelf in the death of Chriſt. As we could not be cloathed at firſt, in Paradiſe, till ſome Creatures were dead, (for we were cloathed in beaſts skins) ſo we cannot be cloathed in Heaven, but in his garment who dyed for us. A

This *Videbunt*, this future ſight of Death implies a *viderunt*, they have ſeene, they have ſtudied Death in every Booke, in every Creature; and it implies a *Vident*, they doe preſently ſee death in every object, They ſee the houre-glaſſe running to the death of the houre; They ſee the death of ſome prophane thoughts in themſelves, by the entrance of ſome Religious thought of compunction, and converſion to God; and then they ſee the death of that Religious thought, by an inundation of new prophane thoughts, that overflow thoſe. As Chriſt ſayes, that as often as wee eate the Sacramentall Bread, we ſhould remember his Death, ſo as often, as we eate ordinary bread, B

Bern. Aug. we may remember our death; for even hunger and thirſt, are diſeaſes; they are *Mors quotidiana*, a daily death, and if they laſted long, would kill us. In every object and ſubject, we all have, and doe, and ſhall ſee death; not to our comfort as an end of miſery, not onely as ſuch a miſery in it ſelfe, as the Philoſopher takes it to be, *Mors omnium miſeriarum*, That Death is the death of all miſerie, becauſe it deſtroyes and diſſolves our

Prov. 16. 14. beeing; but as it is *Stipendium peccati, The reward of ſin*; That as *Solomon* ſayes, *Indignatio Regis nuncius mortis, The wrath of the King, is as a meſſenger of Death*, ſo *Mors nuncius indignationis Regis*, We ſee in Death a teſtimony, that our Heavenly King is angry; for, but for his indignation againſt our ſinnes, we ſhould not dye. And this death, as it is *Malum*, ill, (for if ye weigh it in the Philoſophers balance, it is an annihilation of our preſent beeing, and if ye weigh it in the Divine Balance, it is a ſeale of Gods anger againſt ſin) ſo this death is generall; of this, this queſtion there is no anſwer, *Quis homo*, What C man, &c.

2 Part. We paſſe then from the *Morte moriemini*, to the *fortè moriemini*, from the generality and the uneſcapableneſſe of death, from this queſtion, as it admits no anſwer, to the *Fortè moriemini*, perchance we ſhall dye; that is, to the queſtion as it may admit a probable anſwer. Of which, we ſaid at firſt, that in ſuch queſtions, nothing becomes a Chriſtian better then ſobriety; to make a true difference betweene problematicall, and dogmaticall points, betweene upper buildings, and foundations, betweene collaterall doctrines,

Aug. and Doctrines in the right line: for fundamentall things, *Sine hæſitatione credantur*, They muſt be beleeved without diſputing; there is no more to be done for them, but beleeving; for things that are not ſo, we are to weigh them in two balances, in the balance of Analogy, and in the balance of ſcandall: we muſt hold them ſo, as may be analogall, proportionable, agreeable to the Articles of our Faith, and we muſt hold them ſo, as our D brother be not juſtly offended, nor ſcandalized by them; wee muſt weigh them with faith, for our own ſtrength, and we muſt weigh them with charity, for others weakneſſe. Certainly nothing endangers a Church more, then to draw indifferent things to be neceſſary; I meane of a primary neceſſity, of a neceſſity to be beleeved *De fide*, not a ſecondary neceſſity, a neceſſity to be performed and practiſed for obedience: Without doubt, the Roman Church repents now, and ſees now that ſhe ſhould better have preſerved her ſelfe, if they had not denied ſo many particular things, which were indifferently and problematically diſputed before, to bee had neceſſarily *De fide*, in the Councell of Trent.

Taking then this Text for a probleme, *Quis homo, What man lives, and ſhall not ſee Death?* we anſwer, It may be that thoſe Men, whom Chriſt ſhal find upon the earth alive, at his returne to Judge the World, ſhall dye then, and it may be they ſhall but be changed, and not dye. That Chriſt ſhall judge quick and dead, is a fundamentall thing; we E

Acts 10. 42. heare it in S. *Peters* Sermon, to *Cornelius* and his company, and we ſay it every day in the Creed, *Hee ſhall judge the quick and the dead.* But though we doe not take the quick

Auguſt. Chryſ. and the dead, as *Auguſtine* and *Chryſoſtome* doe, for the Righteous which lived in faith, and the unrighteous, which were dead in ſinne, Though wee doe not take the quick and the dead, as *Ruffinus* and others doe, for the ſoule and the body, (He ſhall judge the ſoule, which was alwaies alive, and he ſhall the body, which was dead for a time) though we take the words (as becomes us beſt) literally, yet the letter does not conclude, but that they, whom Chriſt ſhall finde alive upon earth, ſhall have a preſent

and

A and ſudden diſſolution, and a preſent and ſudden re-union of body and ſoul again. Saint *Paul* ſayes, *Behold I ſhew you a myſtery*; Therefore it is not a cleare caſe, and preſently, and peremptorily determined; but what is it? *We ſhall not all ſleep, but we ſhall all be changed.* But whether this ſleeping be ſpoke of death it ſelf, and exclude that, that we ſhall not die, or whether this ſleep be ſpoke of a reſt in the grave, and exclude that, we ſhall not be buried, and remain in death, that may be a myſtery ſtill. S. *Paul* ſayes too, *The dead in Chriſt ſhall riſe firſt*; *Then we which are alive, and remain, ſhall be caught up together with them in the clouds, to meet the Lord in the ayre.* But whether that may not ſtill be true, that S. *Auguſtine* ſayes, that there ſhall be *Mors in raptu*, An inſtant and ſudden diſ-union, and re-union of body and ſoul, which is death, who can tell? So on the other ſide, when it is ſaid to him, in whom all we were, to *Adam, Pulvis es, Duſt thou art, and into duſt thou ſhalt return*, when it is ſaid, *In Adam all die*, when it is ſaid, *Death paſſed* B *upon all men, for all have ſinned*, Why may not all thoſe ſentences of Scripture, which imply a neceſſity of dying, admit that reſtriction, *Niſi dies judicii naturæ curſum immutet*, We ſhall all die, except thoſe, in whom the comming of Chriſt ſhall change the courſe of Nature.

1 Cor. 15. 51.

1 Theſ. 4. 17.

Auguſt.

Gen. 3. 19.
1 Cor. 15. 22.
Rom. 5. 12.

Pet. Mar.

Conſider the Scriptures then, and we ſhall be abſolutely concluded neither way; Conſider Authority, and we ſhall finde the Fatherrs for the moſt part one way, and the Schoole for the moſt part another; Take later men, and all thoſe in the Romane Church; Then *Cajetan* thinks, that they ſhall not die, and *Catharin* is ſo peremptory, that they ſhall, as that he ſayes of the other opinion, *Falſam eſſe confidenter aſſerimus, & contra Scripturas ſatis manifeſtas, & omnino ſine ratione*; It is falſe, and againſt Scriptures, and reaſon, ſaith he; Take later men, and all thoſe in the reformed Church; and *Calvin* ſayes, *Quia aboletur prior natura, cenſetur ſpecies mortis, ſed non migrabit anima à cor-* C *pore*: S. *Paul* calls it death, becauſe it is a deſtruction of the former Beeing; but it is not truly death, ſaith *Calvin*; and *Luther* ſaith, That S. *Pauls* purpoſe in that place is only to ſhew the ſuddenneſſe of Chriſts comming to Judgement, *Non autem inficiatur omnes morituros*; *nam dormire, eſt ſepeliri*: But S. *Paul* doth not deny, but that all ſhall die; for that ſleeping which he ſpeaks of, is buriall; and all ſhall die, though all ſhall not be buried, ſaith *Luther*.

Cajetan. Catharinus.

Calvin.

Luther.

Take then that which is certain; It is certain, a judgement thou muſt paſſe: If thy cloſe and cautelous proceeding have ſaved thee from all informations in the Exchequer, thy clearneſſe of thy title from all Courts at Common Law, thy moderation from the Chancery, and Star-Chamber, If heighth of thy place, and Authority, have ſaved thee, even from the tongues of men, ſo that ill men dare not ſlander thy actions, nor good men dare not diſcover thy actions, no not to thy ſelf, All thoſe judgements, and all the D judgements of the world, are but interlocutory judgements; There is a finall judgement, *In judicantes & judicatos*, againſt Priſoners and Judges too, where all ſhalbe judged again; *Datum eſt omne judicium*, All judgement is given to the Son of man, and upon all the ſons of men muſt his judgement paſſe. A judgement is certain, and the uncertainty of this judgement is certain too; perchance God will put off thy judgement; thou ſhalt not die yet; but who knows whether God in his mercy, do put off this judgement, till theſe good motions which his bleſſed Spirit inſpires into thee now, may take roote, and receive growth, and bring forth fruit, or whether he put it off, for a heavier judgement, to let thee ſee, by thy departing from theſe good motions, and returning to thy former ſins, after a remorſe conceived againſt thoſe ſins, that thou art inexcuſable even to thy ſelf, and thy condemnation is juſt, even to thine own conſcience. So perchance God will bring this judgement upon thee now; now thou maiſt die; but whether God will E bring that judgement upon thee now, in mercy, whileſt his Graces, in his Ordinance of preaching, work ſome tenderneſſe in thee, and gives thee ſome preparation, ſome fitneſſe, ſome courage to ſay, *Veni Domine Ieſu, Come Lord Ieſu*, come quickly, come now, or whether he will come now in judgement, becauſe all this can work no tenderneſſe in thee, who can tell?

John 5.

Thou heareſt the word of God preached, as thou heareſt an Oration, with ſome gladneſſe in thy ſelf, if thou canſt heare him, and never be moved by his Oratory; thou thinkeſt it a degree of wiſdome, to be above perſwaſion; and when thou art told, that he that feares God, feares nothing elſe, thou thinkeſt thy ſelf more valiant then ſo, if thou feare not God neither; Whether or why God defers, or haſtens the judgement, we know not;

not; This is certain, this all S. *Pauls* places collineate to, this all the Fathers, and all the Schoole, all the *Cajetans*, and all the *Catharins*, all the *Luthers*, and all the *Calvins* agree in, *A judgement must be*, and it must be *In ictu oculi, In the twinkling of an eye*, and *Fur in nocte, A theefe in the night*. Make the queſtion, *Quis homo?* What man is he that liveth, and ſhall not paſſe this judgement? or, what man is he that liveth, and knowes when this judgement ſhall be? So it is a *Nemo ſcit*, A queſtion without an anſwer; but ask it, as in the text, *Quis homo?* Who liveth, and ſhall not die? ſo it is a problematicall matter; and in ſuch things as are problematicall, if thou love the peace of Sion, be not too inquiſitive to know, nor too vehement, when thou thinkeſt thou doeſt know it.

3. Part. Come then to ask this queſtion, not problematically, (as it is contracted to them that ſhall live in the laſt dayes) nor peremptorily of man, (as he is ſubject to originall ſin) but at large, ſo, as the queſtion may include Chriſt himſelf, and then to that *Quis homo? What man is he?* We anſwer directly, here is the man that ſhall not ſee death; And of him principally, and literally, S. *Auguſtine* (as we ſaid before) takes this queſtion to be framed; *Vt quæras, dictum, non ut deſperes*, ſaith he, this queſtion is moved, to move thee to ſeek out, and to have thy recourſe to that man which is the Lord of Life, not to make thee deſpaire, that there is no ſuch man, in whoſe ſelf, and in whom, for all us, there is Redemption from death: For, ſayes he, this queſtion is an exception to that which was ſaid before the text; which is, *Wherefore haſt thou made all men in vain?* Conſider it better, ſayes the Holy Ghoſt, here, and it will not prove ſo; Man is not made in vain at firſt, though he do die now; for, *Perditio tua ex te*, This death proceeds from man himſelf; and *Quare moriemini domus Iſrael? Why will ye die, ô houſe of Iſrael?* God made not death, neither hath he pleaſure in the deſtruction of the living; The Wiſe man ſayes it, and the true God ſweares it, *As I live ſaith the Lord, I would not the death of a ſinner*. God did not create man in vain then, though he die; not in vain, for ſince he will needs die, God receives glory even by his death, in the execution of his juſtice; not in vaine neither, becauſe though he be dead, God hath provided him a Redeemer from death, in his mercy; Man is not created in vain at all; nor all men, ſo neare vanity as to die; for here is one man, God and Man Chriſt Jeſus, which liveth, and ſhall not ſee death. And conformable to S. *Auguſtines* purpoſe, ſpeakes S. *Hierome* too, *Scio quòd nullus homo carneus evadet, ſed novi Deum ſub velamento carnis latentem*; I know there is no man but ſhall die; but I know where there is a God clothed in mans fleſh, and that perſon cannot die.

Auguſt. Sap. 1. 13. Hieron.

But did not Chriſt die then? Shall we joyne with any of thoſe Heretiques, which brought Chriſt upon the ſtage to play a part, and ſay he was born, or lived, or dyed, *In phantaſmate*, In apparance only, and repreſentation; God forbid; ſo all men were created in vain indeed, if we had not a regeneration in his true death. Where is the contract between him, and his Father, that *Oportuit pati, All this Chriſt ought to ſuffer, and ſo enter into glory*: Is that contract void, and of none effect? Muſt he not die? Where is the ratification of that contract in all the Prophets? Where is *Eſays Verè languores noſtros tulit, Surely he hath born our ſorrows; and, he made his grave with the wicked in his death*; Is the ratification of the Prophets cancelled? Shall he not, muſt he not die? Where is the conſummation, and the teſtification of all this? Where is the Goſpell, *Conſummatum eſt? And he bowed his head, and gave up the ghoſt?* Is that fabulous? Did he not die? How ſtands the validity of that contract, Chriſt muſt die; the dignity of thoſe Prophecies, Chriſt will die; the truth of the Goſpell, Chriſt did die, with this anſwer to this queſtion, Here is a man that liveth and ſhall not ſee death? Very well; For though Chriſt Jeſus did truly die, ſo as was contracted, ſo as was prophecied, ſo as was related, yet hee did not die ſo, as was intended in this queſtion, ſo as other naturall men do die.

Eſay 53. 4. 9.

For firſt, Chriſt dyed becauſe he would dye; other men admitted to the dignity of Martyrdome, are willing to dye; but they dye by the torments of the Executioners, they cannot bid their ſoules goe out, and ſay, now I will dye. And this was Chriſts caſe: It was not only, *I lay down my life for my ſheep*, but he ſayes alſo, *No man can take away my ſoule*; And, *I have power to lay it down*; And *De facto*, he did lay it down, he did dye, before the torments could have extorted his ſoule from him; Many crucified men lived many dayes upon the Croſſe; The thieves were alive, long after Chriſt was dead; and therefore Pilate wondred, that he was already dead. His ſoule did not leave his body by force, but becauſe he would, and when he would, and how he would; Thus far then

John 10. 15.

Mar. 15. 44. Auguſt.

first,

A first, this is an answer to this question, *Quis homo?* Christ did not die naturally, nor violently, as all others doe, but only voluntarily.

Again, the penalty of death appertaining only to them, who were derived from *Adam* by carnall, and sinfull generation, Christ Jesus being conceived miraculously of a Virgin, by the over-shadowing of the Holy Ghost, was not subject to the Law of death; and therefore in his person, it is a true answer to this *Quis homo?* Here is a man, that shall not see death, that is, he need not see death, he hath not incurred Gods displeasure, he is not involved in a general rebellion, and therfore is not involved in the generall mortality, not included in the generall penalty. He needed not have dyed by the rigour of any Law, all we must; he could not dye by the malice, or force of any Executioner, all we must; at least by natures generall Executioners, Age, and Sickneſſe; And then, when out of his own pleasure, and to advance our salvation, he would dye, yet he dyed
B so, as that though there were a dis-union of body and soule, (which is truly death) yet there remained a Nobler, and faster union, then that of body and soule, the Hypostaticall Union of the God-head, not onely to his soule, but to his body too; so that even in his death, both parts were still, not onely inhabited by, but united to the God-head it selfe; and in respect of that inseparable Union, we may answer to this question, *Quis homo?* Here is a man that shall not see death, that is, he shall see no separation of that, which is incomparably, and incomprehensibly, a better soul then his soule, the God-head shall not be separated from his body.

But, that which is indeed the most direct, and literall answer, to this question, is, That whereas the death in this Text, is intended of such a death, as hath Dominion over us, and from which we have no power to raise our selves; we may truly, and fully answer to his *Quis homo?* here is a man, that shall never see death so, but that he shall even in
C the jawes, and teeth of death, and in the bowels and wombe of the grave, and in the sink, and furnace of hell it selfe, retaine an Almighty power, and an effectuall purpose, to deliver his soule from death, by a glorious, a victorious, and a Triumphant Resurrection: So it is true; Christ Jesus dyed, else none of us could live; but yet hee dyed not so, as is intended in this question; Not by the necessity of any Law, not by the violence of any Executioner, not by the separation of his best soule, (if we may so call it) the God-head, nor by such a separation of his naturall, and humane soule, as that he would not, or could not, or did not resume it againe.

If then this question had beene asked of Angels at first, *Quis Angelus?* what Angel is that, that stands, and shall not fall? though as many of those Angels, as were disposed to that answer, *Erimus similes Altissimo*, We will be like God, and stand of our selves, without any dependance upon him, did fall, yet otherwise they might have an-
D swered the question fairly, All we may stand, if we will; If this question had been asked of *Adam* in Paradise, *Quis homo?* though when he harkned to her, who had harkned to that voyce, *Eritis sicut Dii*, *You shall be as Gods*, he fell too, yet otherwise, he might have answered the question fairly so, I may live, and not dye, if I will; so, if this question be asked of us now, as the question implies the generall penalty, as it considers us onely as the sons of *Adam*, we have no other answer, but that by *Adam* sin entred upon all, and death by sin upon all; as it implies the state of them onely, whom Christ at his second comming shall finde upon earth, wee have no other answer but a modest, *non liquet*, we are not sure, whether we shall dye then, or no; wee are onely sure, it shall be so, as most conduces to our good, and Gods glory; but as the question implies us to be members of our Head, Christ Jesus, as it was a true answer in him, it is true in every one of us, adopted in him, Here is a man that liveth, and
E shall not see death.

*Death and life are in the power of the tongue*, sayes *Solomon*, in another sense; and in this sense too, If my tongue, suggested by my heart, and by my heart rooted in faith, can say, *Non moriar, non moriar*; If I can say, (and my conscience doe not tell me, that I belye mine owne state) if I can say, That the blood of my Saviour runs in my veines, ~~That the breath of his Spirit quickens all my purposes, that all my deaths have their~~ Resurrection, all my sins their remorses, all my rebellions their reconciliations, I will harken no more after this question, as it is intended *de morte naturali*, of a naturall death, I know I must die that death, what care I? nor *de morte spirituali*, the death of sin, I know I doe, and shall die so; why despaire I? but I will finde out another death, *mortem raptus*,

Prov. 18. 21.

2 Cor. 12.

Acts 9. Greg. a death of rapture, and of extasie, that death which S. *Paul* died more then once, The death which S. *Gregory* speaks of, *Divina contemplatio quoddam sepulchrum animæ*, The contemplation of God, and heaven, is a kinde of buriall, and Sepulchre, and rest of the soule; and in this death of rapture, and extasie, in this death of the Contemplation of my interest in my Saviour, I shall finde my self, and all my sins enterred, and entombed in his wounds, and like a Lily in Paradise, out of red earth, I shall see my soule rise out of his blade, in a candor, and in an innocence, contracted there, acceptable in the sight of his Father. A

1 Tim. 5. 6. Though I have been dead, in the delight of sin, so that that of S. *Paul*, *That a Widow that liveth in pleasure, is dead while she liveth*, be true of my soule, that so, *viduatur, gratiâ mortuâ*, when Christ is dead, not for the soule, but in the soule, that the soule hath no sense of Christ, *Viduatur anima*, the soul is a Widow, and no Dowager, she hath lost her husband, and hath nothing from him; yea though *I have made a Covenant with death, and have been at an agreement with hell*, and in a vain confidence have said to my self, *that when the overflowing scourge shall passe through, it shall not come to me*, yet God shall annull that covenant, he shall bring that scourge, that is, some medicinall correction upon me, and so give me a participation of all the stripes of his son; he shall give me a sweat, that is, some horrour, and religious feare, and so give me a participation of his Agony; he shall give me a diet, perchance want, and penury, and so a participation of his fasting; and if he draw blood, if he kill me, all this shall be but *Mors raptus*, a death of rapture towards him, into a heavenly, and assured Contemplation, that I have a part in all his passion, yea such an intire interest in his whole passion, as though all that he did, or suffered, had been done, and suffered for my soule alone; *Quasi moriens, & ecce vivo*: some shew of death I shall have, for I shall sin; and some shew of death again, for I shall have a dissolution of this Tabernacle; *Sed ecce vivo*, still the Lord of life will keep me alive, and that with an *Ecce*, Behold, I live; that is, he will declare, and manifest my blessed state to me; I shall not sit in the shadow of death; no nor I shall not sit in darknesse; his gracious purpose shall evermore be upon me, and I shall ever discerne that gracious purpose of his; I shall not die, nor I shall not doubt that I shall; If I be dead within doores, (If I have sinned in my heart) why, *Suscitavit in domo*, Christ gave a Resurrection to the Rulers daughter within doores, in the house; If I be dead in the gate, (If I have sinned in the gates of my soule) in mine Eies, or Eares, or Hands, in actuall sins, why, *Suscitavit in porta*, Christ gave a Resurrection to the young man at the gate of *Naim*. If I be dead in the grave, (in customary, and habituall sins) why, *Suscitavit in Sepulchro*, Christ gave a Resurrection to *Lazarus* in the grave too. If God give me *mortem raptus*, a death of rapture, of extasie, of fervent Contemplation of Christ Jesus, a Transfusion, a Transplantation, a Transmigration, a Transmutation into him, (for good digestion brings alwaies assimilation, certainly, if I come to a true meditation upon Christ, I come to a conformity with Christ) this is principally that *Pretiosa mors Sanctorum*, *Pretious in the sight of the Lord, is the death of his Saints*, by which they are dead and buryed, and risen again in Christ Jesus: pretious is that death, by which we apply that pretious blood to our selves, and grow strong enough by it, to meet *Davids* question, *Quis homo?* what man? with Christs answer, *Ego homo*, I am the man, in whom whosoever abideth, shall not see death. B C D

Esay 28. 15. 2 Cor. 6. 9. Mat. 9. 23. Luke 7. 11. John 11. Psal. 116. 15.

# SERMONS

## Preached upon

# WHITSUNDAY.

A



B

# SERMON XXVIII.

## *Preached at S.* Pauls, *upon Whitſunday.* 1627.

JOHN 14. 26.

*But the Comforter, which is the Holy Ghoſt, whom the Father will ſend in my Name, Hee ſhall teach you all things, and bring all things to your remembrance, whatſoever I have ſaid unto you.*

C THis day is this Scripture fulfilled in your eares, ſaith our Saviour Chriſt, having read for his Text, that place of *Eſay*, *The Spirit of the Lord is upon me.* And that day which we celebrate now, was another Scripture fulfilled in their eares, and in their eyes too; For all Chriſts promiſes are Scripture; They have all the Infallibility of Scripture; And Chriſt had promiſed, that that Spirit which was upon him, when he preached, ſhould alſo be ſhed upon all his Apoſtles. And upon this day he performed that promiſe, when, *They being all with one accord, in one place, there came a ſound from heaven, as of a ruſhing mighty winde, and filled the houſe, and there appeared unto them cloven tongues, like as of fire, and it ſate upon each of them, and they were all filled with the Holy Ghoſt.* And this very particular day, in which we now commemorate, and celebrate that performance of Chriſts promiſe, in that Miſ-
D ſion of the Holy Ghoſt upon the Apoſtles, are all theſe Scriptures performed again, in our eares, and eyes, and in our hearts; For in all thoſe Congregations that meet this day, to this purpoſe, every Preacher hath ſo much of this *Vnction* (which *Vnction* is *Chriſt*) upon him, as that the Spirit of the Lord is upon him, and hath anointed him to that ſervice; And every Congregation, and every good perſon in the Congregation, hath ſo much of the Apoſtle upon him, as that he feeles *This Spirit of the Lord, this Holy Ghoſt*, as he is *this cloven tongue*, that ſets one ſtemme in his eare, and the other in his heart, one ſtemme in his faith, and the other in his manners, one ſtemme in his preſent obedience, and another in his perſeverance, one to rectifie him in the errours of life, another to eſta-
E bliſh him in the agonies of death; For the Holy Ghoſt, as he is a *Cloven tongue*, opens as a Compaſſe, that reaches over all our Map, over all our World, from our Eaſt to our Weſt, from our birth to our death, from our cradle to our grave, and directs us for all things, to all perſons, in all places, and at all times; *The Comforter, which is the Holy Ghoſt, whom the Father will ſend in my Name, he ſhall teach you all things, &c.*

Eſay 61. 1.

Acts 2. 1.

The bleſſed Spirit of God then, the *Holy Ghoſt*, the third perſon in the Trinity, (and yet, not Third ſo, as that either Second or Firſt, Son or Father, were one minute before him in that Co-eternity, that enwraps them all alike) this *Holy Ghoſt* is here deſigned by Chriſt, in his Perſon, and in his Operation; Who he is, and what he does; From whence he comes, and why he comes; And theſe two, *Hee*, and *His office*, will conſtitute our two parts in this text. In the firſt of which, (which will be the exerciſe of this day) we ſhall direct you upon theſe ſeverall Conſiderations: Firſt, that the Perſon deſigned for this Miſſion, and true Conſolation, is the Holy Ghoſt; You ſhall not be without comfort,

*Diviſio.*

comfort, ſaies Chriſt; But miſtake not falſe comforts for true, nor deceitfull comforters for faithfull; It is the *Holy Ghoſt*, or it is none; His Comfort, or no comfort, *Him the Father will ſend*, ſais Chriſt, in a ſecond branch; though the *Holy Ghoſt* be God, equall to the Father, and ſo have all Miſſions, and Commiſſions in his owne hand, yet he applies himſelfe, accommodates himſelfe to order, and he comes when he hath a Miſſion from the Father: and *this Father*, ſaies Chriſt, (which is a third branch in this part) *ſends him in my name*; Though he have as good intereſt in the name of *Adonai*, which is all our Powerfull name, and in the name of *Iehovah*, which is all our Eſſentiall name, as I, or my Father have, (the holy Ghoſt is as much *Adonai*, and as much *Iehovah*, as we are) yet he *is ſent in my Name*, that is, to proceed in my way, to perfect my worke, and to accompliſh that Redemption, by way of Application, which I had wrought, by way of Satisfaction. A

And then laſtly, that which qualifies him for this Miſſion, for this Imployment, is his Title, and Addition in this Text, That he is *the Comforter*; Diſcomfortable doctrines (of a primary impoſſibility of Salvation, to any man, And that impoſſibility originally rooted in God, and in Gods hating of that man, and hating of that man, not onely before he was a ſinfull man, but before he was any man at all, not onely before an actuall making, but before any intention to make him in Gods minde; That God cannot ſave that man, becauſe he meant to damne him, before he meant to make him) are not the way, in which the Holy Ghoſt is ſent by the Father, in the Sons Name; For they that ſent him, and he that comes, intend all that is done, in that capacity, as he is a Comforter, as he is *the Comforter*. And this is the Perſon, and this will be the extent of our firſt part; It is the *Holy Ghoſt*; No deceiving Spirit. He, though as high as the Higheſt, reſpects order, attends a Miſſion, ſtaies till he be ſent. And thirdly, he comes in anothers name, in anothers way, to perfect anothers worke. And he does all, in the quality and denomination of a Comforter, not eſtabliſhing, not countenancing any diſcomfortable Doctrines. B C

1. Part. *Spiritus ſanctus.*

Firſt then, the Perſon into whoſe hands this whole worke is here recommended, is the *Holy Ghoſt*, *The Comforter*, *which is the Holy Ghoſt*. The manifeſtation of the myſterie of the Trinity was reſerved for Chriſt. Some intimations in the Old, but the publication only in the New Teſtament; Some irradiations in the Law, but the illuſtration onely in the Goſpell; Some emanation of beames, as of the Sun before it is got above the Horizon, in the Prophets, but the glorious proceeding thereof, and the attaining to a Meridianall height, only in the Euangeliſts. And then, the doctrine of the Trinity, thus reſerved for the time of the Goſpell, at that time was thus declared; So God loved the World, as that he ſent his Son; So the Son loved the World, as that he would come into it, and die for it; So the Holy Ghoſt loved the World, as that he would dwell in it, and inable men, in his Miniſtery, and by his gifts, to apply this mercy of the Father, and this merit of the Son, to particular ſouls, and to whole Congregations. The mercy of the Father, that he would ſtudy ſuch a way for the Redemption of our ſouls, as the death of his only Son, (a way which no man would ever have thought of, of himſelf, nor might have prayed for, if he could have imagined it) this Mercy of the Father is the object of our Thankfulneſs. The Merit of the Son, That into a man but of our nature, and equall to us in infirmities, there ſhould be ſuperinfuſed ſuch another nature, ſuch a divinity, as that any act of that Perſon, ſo compoſed of thoſe two natures, ſhould be even in the rigour of Juſtice, a ſufficient ranſome for all the ſins of all the Werld, is the object of our admiration. But the object of our conſolation (which is the ſubject of this Text) is this, That the Holy Ghoſt, by his preſence, and by inanimating the Ordinances of Chriſt, in the Miniſtery of the Goſpell, applies this mercy, and this merit to me, to thee, to every ſoul that anſwers his motions. D E

1 King. 5. In that Contract that paſt between *Solomon* and *Hiram*, for commerce and trade between their Nations, That *Solomon* ſhould ſend him Corne and Oyle, and *Hiram* ſhould ſend him Cedar, and other rich materials for Building, that people of God received an honor, and an aſſurance, in that preſent Contract, for future trade and commerce. So did the World, in that Contract, which paſt betweene the Father and the Son, That the Father ſhould ſend downe God, and the World ſhould deliver up Man, The nature of Man to be aſſumed by that Son, and ſo a Redemption ſhould be wrought after, in the fulneſſe of Time. And then, in the performance of this Contract, when *Hiram* ſent downe

thoſe

A thoſe rich materials from *Libanon* to the Sea, and by Sea in Flotes, to the place aſſigned, where *Solomon* received them, that people of God received a reall profit, in that actuall performance of that, which was but in contract before. So did the World too, when in the fulneſſe of Time, and in the place aſſigned by God in the Prophet *Micah*, which was Bethlem, the Son of God came in our fleſh, and after dyed for us; His Blood was the Subſtance, the Materials of our ranſome, and actually, and really delivered, and depoſited for us; which was the performance of the former Contract between his Father, and him. But then was the dignity of that people of God accompliſht, when thoſe rich Materials, ſo ſent, were really imploied in the building of the Temple; when the Altar, and the Oracle, were cloathed with that Gold; when the Cherubim, and the Olive-Trees, and the other Figures were made of that rich ſtuffe, which was provided; when certaine chiefe Officers, and three thouſand three hundred under-Officers, were appointed to Ver. 15.
B over-ſee the Work, and ten thouſand that attended by monthly courſes, and ſeaven ſcore Ver. 14.
& ten thouſand, that were alwaies reſident upon the Work. And ſo is our comfort accompliſht to us, when the Holy Ghoſt diſtributes theſe materials, the Blood, and the Merits of Chriſt, upon ſeverall Congregations, and that by his higher Officers, Reverend and Vigilant Biſhops, and others that have part in the Government of the Church, and then, by thoſe, who like *Solomons* ten thouſand, performed the ſervice by monthly courſes, and thoſe, who like his ſeaven ſcore and ten thouſand, are alwayes reſident upon fixt places, that ſalvation of ſoules, ſo decreed at firſt by the Father, and ſo accompliſhed after by the Son, is, by the Holy Ghoſt, ſhed, and ſpred upon particular men.

When, as the world began in a community, that every thing was every bodies, but improved it ſelfe, to a propriety, and came to a *Meum & Tuum*, that every man knew his owne; ſo, that which is *Salus Domini*, The Salvation of the Lord, as it is in the firſt
C Decree, and that which is *Salus Mundi*, The Salvation of the World, as it is in the accompliſhment of the Decree by Chriſt, may be *Mea, & Tua*, My Salvation, and thy Salvation, as it is applyed by the Holy Ghoſt, in the Miniſtry of the Church. Salvation in the Decree, is as the Bezar ſtone in the maw of that creature; there it growes. Salvation in Chriſts death, is as that Bezar in the Merchants, or Apothecaries proviſion; But ſalvation in the Church, in the diſtribution, and application thereof, by the Holy Ghoſt, is as that Bezar working in my veines, expelling my peccant humours, and rectifying my former defects.

The laſt work, the Seale, and Conſummation of all, is of the Holy Ghoſt. And therefore, as the Manifeſtation of the whole Trinity ſeemes to have been reſerved for Chriſt, ſo Chriſt ſeemes to have reſerved the Manifeſtation of the Holy Ghoſt, for his laſt Do-
D ctrine. For this is the laſt Sermon that Chriſt preached; And this is a Sermon recorded only by that laſt Euangeliſt, who, as he conſidered the Divine Nature of Chriſt, more then the reſt did, and ſo took it higher, ſo did he alſo conſider the future ſtate, and ſucceſſion of the Church, more then the reſt did, and ſo carried it lower. For, S. *Iohn* was a Prophet, as well as an Euangeliſt. Therefore in this laſt, and laſting Euangeliſt, and in this laſt Sermon, Chriſt declares this laſt work, in this world, that is, the Conſummation of our Redemption, in the application of the Holy Ghoſt. For herein conſiſts our *comfort*, that it is *He, the Holy Ghoſt*, that miniſters this comfort.

Chriſt had told them before, that there ſhould be a *Comforter* ſent; But he did not tell Ver. 16.
them then, that that *Comforter* was the *Holy Ghoſt*. Here he does; at laſt he does; and he ends all in that; that we might end and determine our comfort in that too, This God gives me, by the *Holy Ghoſt*. For we miſtake falſe comforts for true. We comfort our ſelves in things, that come not at all from God; in things which are but vanities, and
E conduce not all to any true comfort. And we comfort our ſelves in things, which, though they doe come from God, yet are not ſigned, nor ſealed by the Holy Ghoſt. For, Wealth, and Honour, and Power, and Favour, are of God; but we have but ſtolne them from God, or received them by the hand of the Devil, if we be come to them by ill meanes. And if we have them from the hand of God, by having acquired them by good meanes, yet if we make them occaſions of ſin, in the ill uſe of them after, we loſe the comfort of the Holy Ghoſt, which requires the teſtimony of a rectified conſcience, that all was well got, and is well uſed. Therefore as Chriſt puts the Origination of our Redemption upon the Father, (*I came but to doe my Fathers will*) and as he takes the execution of that Decree upon himſelfe, (*I am the way, and the truth, and the life, and the Reſurrection; I am all*) ſo

so he puts the comfort of all, upon the Holy Ghost: Discomfort, and Disconsolation, Sadnesse and Dejection, Damnation, and Damnation aggravated, and this aggravated Damnation multiplied upon that soule, that findes no comfort in the Holy Ghost. A

If I have no Adventure in an East-Indian Returne, though I be not the richer, yet neither am I poorer then I was, for that. But if I have no comfort from the Holy Ghost, I am worse, then if all mankinde had been left in the Putrifaction of *Adams* loynes, and in the condemnation of *Adams* sin. For then, I should have had but my equall part in the common misery; But now having had that extraordinary favour, of an offer of the Holy Ghost, if I feele no comfort in that, I must have an extraordinary condemnation. The Father came neare me, when he breathed the breath of life into me, and gave me my flesh. The Son came neare me, when he took my flesh upon him, and laid downe his life for me. The Holy Ghost is alwaies neare me, alwaies with me; with me now, if now I shed any drops of his dew, his Manna upon you; With me anon, if anon I turne B any thing that I say to you now, to good nourishment in my selfe then, and doe then, as I say now; With me when I eate, or drink, to say Grace at my meale, and to blesse Gods Blessings to me; With me in my sleep, to keep out the Tempter from the fancy, and imagination, which is his proper Sceane, and Spheare, That he triumph not in that, in such dreames as may be effects of sin, or causes of sin, or sins themselves. The Father is a Propitious Person; The Son is a Meritorious Person; The Holy Ghost is a Familiar Person; The Heavens must open, to shew me the Son of Man at the right hand of the Father, as they did to *Steven*; But if I doe but open my heart to my selfe, I may see the Holy Ghost there, and in him, all that the Father hath Thought and Decreed, all that the Son hath Said and Done, and Suffered for the whole World, made mine. Accustome your selves therefore to the Contemplation, to the Meditation of this Blessed Person of the glorious Trinity; Keep up that holy cheerefulnesse, which Christ makes C the Ballast of a Christian, and his Fraight too, to give him a rich Returne in the Heavenly Jerusalem. Be alwayes comforted; and alwayes determine your comfort in the Holy Ghost; For that is Christs promise here, in this first Branch, *A Comforter, which is the Holy Ghost*; And *Him* (sayes our second Branch) *the Father shall send.*

*Missio.* There was a Mission of the Son, *God sent his Son.* There was a Mission of the Holy Ghost; This day *God sent the Comforter, which is the Holy Ghost.* But betweene these two Missions, that of the Son, and this of the holy Ghost, we consider this difference, that the first, the sending of the Son, was without any merit preceding; There could be nothing but the meere mercy of God, to move God to send his Son. Man was so far from meriting that, that (as we said before) he could not, nor might, if he could, have wisht it. But for this second Mission, the sending of the holy Ghost, there was a preceding merit. Christ, by his dying had merited, that mankinde, who by the fall of *Adam*, had lost, (as D S. *August.* speaks) *Possibilitatem boni*, All possibilitie of Redintegration, should, not only be restored to a possibility of Salvation, but that actually, that that was done, should be pursued farther, and that by this Mission, and Operation of the holy Ghost, actually, really, effectually, men should be saved. So that, as the work of our Redemption fals under our consideration, that is, not in the Decree, but in the execution of the Decree, in this Mission of the holy Ghost into the World, Man hath so far an interest, (not any particular man, but Man, as all Mankind was in Christ) as that we may truly say, The holy Luke 24. Ghost was due to us. And as Christ said of himselfe, *Nonne hæc oportuit pati?* Ought not Christ to suffer all this? Was not Christ bound to all this, by the Contract betweene him and his Father? to which Contract himselfe had a Privity; it was his owne Act; He signed it; He sealed it; so we may say, *Nonne hunc oportuit mitti?* Ought not the holy Ghost to be sent? Had not Christ merited that the holy Ghost should be sent, to perfect E the worke of the Redemption? So that, in such a respect, and in such a holy and devout sense we may say, that the holy Ghost is more ours, then either of the other Persons of the Trinity; Because, though Christ be so ours, as that he is our selves, the same nature, and flesh, and blood, The holy Ghost is so ours, as that we, we in Christ, Christ in our nature merited the holy Ghost, purchased the holy Ghost, bought the holy Ghost; Which is a sanctified Simony, and hath a faire, and a pious truth in it, We, we in Christ, Christ in our nature, bought the holy Ghost, that is, merited the holy Ghost.

*A Patre.* Christ then was so sent, as that, till we consider the Contract, (which was his owne Act) there was no *Oportuit pati*, no obligation upon him, that he must have been sent. The

*Holy*

A *Holy Ghoſt* was ſo ſent, as that the Merit of Chriſt, (of Chriſt, who was Man, as well as God) which was the Act of another, required, and deſerved that he ſhould bee ſent. Therefore he was ſent *A Patre*, By the Father. Now, not ſo by the Father, as not by the Son too; For, there is an *Ego mittam, If I depart, I will ſend him unto you.* But, cleane thorough Chriſts Hiſtory, in all his proceedings, ſtill you may obſerve, that he aſcribes all that he does, as to his Superiour, to his Father; though in one Capacity, as he was God, he were equall to the Father, yet to declare the meekeneſſe and the humility of his Soule, ſtill he makes his recourſe to his inferiour ſtate, and to his lower nature, and ſtill aſcribes all to his Father: Though he might ſay, and doe ſay there, *I will ſend him*, yet every where, the Father enters; *I will ſend him*, ſaies he; Whom? *I will ſend the Promiſe of my Father.* Still the Father hath all the glory, and Chriſt ſinks downe to his inferiour ſtate, and lower nature. — Iohn 16.7. — Luke 24.49.

B In the World it is far otherwiſe; Here, men for the moſt part, doe all things according to their greateſt capacity; If they be Biſhops, if they be Counſellors, if they be Juſtices, nay if they be but Conſtables, they will doe every thing according to that capacity; As though that authority, confined to certaine places, limited in certaine perſons, and determined in certaine times, gave them alwaies the ſame power, in all actions; And, becauſe to ſome purpoſes hee may be my ſuperiour, he will be my equall no where in nothing. Chriſt ſtill withdrew himſelfe to his lower capacity; And, howſoever worldly men engroſſe the thanks of the world to themſelves, Chriſt caſt all the honour of all the benefits that he beſtowed upon others, upon his Father; And in his *Veruntamen*, (*Yet not my will, but thine O Father be done*) He humbled himſelfe, as low as *David* in his *Non nobis Domine*, *Not unto us, O Lord, not unto us; but unto thy Name be all glory given.* They would have made him King; He would not; and Judge, to divide the Inheritance; and he would not. *He ſent the Holy Ghoſt*; And yet, he ſaies, *I will pray the Father to ſend him.* So the Holy Ghoſt was ſent by them both; Father and Son; But not ſo, as that he was ſubject to a joynt command of both, or to a diverſe command of either, or that he came unwillingly, or had not a hand even in his owne ſending. But, howſoever he were perfect God, and had alwaies an abſolute power in himſelfe, and had ever a deſire to aſſiſt the ſalvation of man, yet he ſubmitted himſelfe to the Order of the Decree; He diſordered nothing, prevented nothing, anticipated nothing, but ſtaid, till all that which lay upon Chriſt, from his Incarnation, to his Aſcenſion, was executed, and then in the due and appointed time, iſſued his Miſſion.

C

It is a bleſſed Termination, *Miſſion*; It determines and ends many words in our Language; as *Permiſſion*, *Commiſſion*, *Remiſſion*, and others, which may afford good inſtruction, that as the *Holy Ghoſt*, did for his, ſo we may be content to ſtay Gods leaſure, for all thoſe *Miſſions*. A conſideration, which, I preſume, S. *Bernard*, who evermore embraced all occaſions of exalting devotion from the melodious fall of words, would not have let paſſe; Nor S. *Auguſtine*, for all his holy and reverend gravity, would have thought *Nimis juvenile*, Too light a conſideration to have inſiſted upon. And therefore I may have leave, to ſtay your meditations a little, upon this Termination, theſe Miſſions. — *Miſſio.*

D

You may have a *Permiſſion*; Many things are with ſome circumſtances *Permitted*, which yet in diſcretion are better forborne. *Moſes* permitted divorces, but that was for the hardneſſe of their hearts; and Chriſt withdrew that *Permiſſion*. S. *Paul* ſaies, he had a *Permiſſion*; Liberty to forbeare working with his owne hands, and ſo to live upon the Church; but yet he did not. What *Permiſſion* ſoever thou have, by which thou maiſt lawfully eaſe thy ſelfe, yet forbeare, till thou ſee, that the glory of God, and the good of other men, may be more advanced by the uſe, then by the forbearance of that indulgence, and that *Permiſſion*, and afford not thy ſelfe all the liberty that is afforded thee, but in ſuch caſes. The *Holy Ghoſt* ſtaid ſo for his *Miſſion*, ſo ſtay thou for the exerciſe of thy *Permiſſion*. — *Permiſſio.* — Mat. 19.8. — 1 Cor. 9.6.

E

Thou maiſt have a *Commiſſion* too; In that of the Peace, in that for Eccleſiaſticall cauſes, thou maiſt have part. But be not haſty in the execution of theſe Commiſſions; Come to an Inquiſition upon another man, ſo as thou wouldſt wiſh God to enquire into thee. Satan had a *Commiſſion* upon *Iob*; but he procured it ſo indirectly, on his part, by falſe ſuggeſtions againſt him, and executed it ſo uncharitably, as that he was as guilty of wrong and oppreſſion, as if he had had no *Commiſſion*. Thou canſt not aſſiſt in the execution — *Commiſſio.*

tion of those *Commissions*, of which thou art, till thou have taken the oathes of *Supremacie*, and of *Allegeance* to thy *Soveraigne*. Do it not, till thou have sworne all that, to thy *Super-soveraigne*, to thy God, That in all thy proceedings, his glory, and his will, and not thine owne passion, or their purposes, upon whom thou dependest, shall be thy rule. The *holy Ghost* staid for his *Mission*; stay thou for thy *Commission*, till it be sealed over againe in thine owne bosome; sealed on one side, with a cleerenesse of understanding, and on the other, with a rectitude of conscience; that thou know what thou shouldst doe, and doe that. A

*Remissio.* There is also a *Remission*; a *Remission of sins*. It is an Article of Faith, therefore beleeve it. Beleeve it originally, and meritoriously in Christ; and beleeve it instrumentally, and ministerially in the power, constituted by Christ, in the Church. But beleeve it not too hastily, in the execution and in the application thereof to thine owne case. A transitory sin, a sin that spent a few minutes in the doing thereof, was by the penitentiall Canons, (which were the rule of the Primitive Church) punished with many yeares penance. And doest thou thinke, to have Remission of thy seventy yeares sins, for one sigh, one groane, then, when that sigh, and that groane may be more in contemplation of the torment due to that sin, then for the sin it selfe; Nay more, that thou canst sinne that sin no longer, then for that sin? Hast thou sought thy *Remission* at the Church, that B

August. is, in Gods Ordinances established in the Church? *In qua remittuntur, extra quam non remittuntur peccata*, In which Ordinances, there is an Infallibility of *Remission*, upon true repentance, and in a contempt or neglect of which Ordinances, all Repentance is illu-

Hieron. sory, and all Remission but imaginary. For, *Quodammodo ante diem Iudicii, judicant*, God refers causes to the Church, to be prepared, and mature there, before the great Hearing; and so, hath given the Church a Power to judge, before the day of Judgement. And

August. therefore, *Nemo sibi dicat, occultè ago, apud Deum ago*, Let no man say, I repent in secret; C God sees that I repent; It was scarce in secret, that thou didst sin; and wilt thou repent but in secret? At least let us know thy repentance by the amendment of thy life, and wee shall not much presse the knowing of it any other way. Onely remember that the *holy Ghost* staid for his *Mission*; Presume not thou of thy *Remission*, till thou have done, not onely something towards it, that might induce it from God, that is, Repentance, but something by it, that may testifie it to man, that is, amendment of life.

*Manumissio.* There is a *Manumission* also, an emancipation, an enfranchisement from the tyranny, from the thraldome of sin. That which some Saints of God, particularly S. *Paul*, have importuned at Gods hand, so vehemently, so impatiently, as he did, to be delivered from the messenger of Satan, and from the provocations of the flesh, expresst with that passion,

Rom. 7. 22. *O wretched man that I am, who shall deliver me from the body of this death?* He comes immediately there to a thanksgiving, *I thanke God, through Iesus Christ our Lord*; But his D thanksgiving was not for a Manumission; hee had not received a deliverance from the power, and oppression of tentation; But he had here, as he had every where, an intimation from the Spirit of God, of that *Gratia mea sufficit*, That God would be as watchfull over him with his grace, as the Devill could be with his tentations. And if thou come to no farther *Manumission* then this, in this life, that is, to be delivered, though not from tentations by his power, yet in tentations, by his grace, or by his mercy, after tentations have prevailed upon thee, attend Gods leasure for thy farther *Manumission*, for the *holy Ghost* staid for his *Mission*.

*Dismissio.* There fals lastly into this harmonious consort, occasioned by this *Mission* of the Holy Ghost, a *Dismission*; A dismissing out of this world; Not onely in *Simeons Nunc dimittis*, To be content that we might, but in S. *Pauls Cupio dissolvi*, To have a desire that we might be dissolved, and be with Christ. But, whether the incumbrances of this E

Psal. 120. 5. World, extort from thee *Davids* groane, *Heu mihi!* Woe is me, that I sojourne so long here! Or a slipperinesse contracted by former habits of sin, make every thing a tentation to thee, so that thou canst not performe *Jobs* covenant with thine eyes, of not looking upon a maid, nor stop at Christs period, which is, Looke, but doe not lust, but that every thing is a tentation to thee, and to be out of this haile-shot, this battery of tentations, thou wouldst faine come to a dismission, to a dissolution, to a transmigration, Or whether a vehement desire of the fruition of the presence and face of God in Heaven, constitute this longing in thee, yet all these reasons arise in thy selfe, and determine in thy selfe, and are referred but to thine owne ease, and to thine owne happinesse, and not primarily,

A marily, to the glory of God, and therefore, since the *Holy Ghost* staid for his *Mission*, stay thou for thy *Dismission* too.

Gather up these scattered eares, and binde up this loose sheafe; Recollect these pieces of this branch. The Holy Ghost was sent by the Son, but the Son, in his exemplar humility, ascribes all to the Father. The Holy Ghost had absolute power to come at his pleasure, but he staid the order of the Decree, and Gods leasure for his *Mission*. Doe thou so too, for thy *Permission*, exercise not all thy liberty; And for thy *Commission*, execute not all thy authority; And for thy *Remission*, presume not upon thy pardon too soon; And for thy *Manumission*, hope not for an exemption from tentations, till death; And for thy *Dismission*, practice not, nay wish not thy death, only in respect of thine own ease, no, nor only in respect of thine own salvation. In this act of the *Holy Ghost*, That he staid his *Mission*, we have one instruction, that we relie not upon our selves, but
B accommodate our selves to the disposition of others; And then another in the next, That the Father should send him in the Sons name, *The Comforter, which is the Holy Ghost, whom the Father will send in my Name.*

The Holy Ghost comes not so in anothers name, as that he hath not a full interest, in all the names of Power, and of Wisdome, and of Essence it self, that are attributed to God. For (not to extend to the particular attributes) the Radicall name, the name of Essence, That name, The name, *Iehovah*, is given to the Holy Ghost. *Iehovah* sayes to *Esay, Go, and tell this people*, this and this. And then S. *Paul* making use of those words in the Acts, sayes, *Well said the Holy Ghost by the Prophet Esay*; So that *Esayes Iehovah*, is S. *Pauls Holy Ghost*. And yet, the Holy Ghost being in possession of the highest names, and of the highest power implyed in those names, comes in the name of another. How much more then may the powerfullest men upon earth, the greatest Magistrates, the greatest
C Monarchs, (who though they be by God himself called gods, are but representative gods, but metaphoricall gods, and God knows, sometimes but ungodly gods) confesse, that they are sent in anothers name, inanimated with anothers power, and least of all, their own, or made that that they are, for themselves? How much more are we, we considered in nature, and not in office, men and not Magistrates, Wormes and not men, Serpents and not Wormes, (For we are (as S. *Chrysostome* speaks) *Spontanei damones*, Serpents in our own bosomes, devils in our own loynes) bound to confesse, that all the faculties of our soul, are in us, *In nomine alieno*, In the name of another?

That will, which we call Freewill, is so far from being ours, as that not only that Freedome, but that Will it self is from another, from God. Not only the rectitude of the faculty, but the faculty it self is his. Nay, though God have no part in the perversnesse and the obliquity of my will, but that that perversnesse, and that obliquity are intirely
D mine own, yet I could not have that perversnesse, and that obliquity, but from him, so far, as that that faculty, in which my perversnesse works, is his, and I could not have that perverse will from my self, if I had not that will it self from God first. And that very perversnesse, and obliquity of the will, is so much his, as that, though it were not his, but mine, in the making, yet when it is made by me, he makes it his; that is, he makes it his instrument, and makes his use of it, so far, as to suffer it to flow out into a greater sin, or to determine in a lesser sin, then at first I, in my perversnesse, intended. When I intended but an approach to a sin, and meant to stop there, to punish that exposing of my self to tentation, God suffers me to proceed to the act of that sin; And when I intend the act it self, God interrupts me, and cuts me off, by some intervening occasion, and determines me upon some approach to that sin, that by going so far in the way of that sin, I might see mine own infirmity, and see the power of his mercy, that I went
E no farther. The faculties of my soule are his, and the substance of my soul is his too; And yet, as I pervert the faculties, I subvert the substance; I damnifie the faculties, but I damne the substance it self.

It would taste of uncharitablenesse, to cast more coales of fire upon the devill himself, then are upon him in hell now; Or not to assist him with our prayers, if it were not declared to us, that he is incapable of mercy. If the devill were now but under the guiltinesse of that sin which he committed at first, and not under such an execution of judgement for that sin, as induced, or at least declared an obstination, an obduration, a desperation, and impenitiblenesse, if the devill were but as the worst sinner in this world can be, but *In via*, and not *In exilio*, In the way to destruction, and not under destruction it self,

*In nomine meo.*

Esay 6. 9. Acts 28. 5.

ſelf, we might pray for the devill himſelf. And theſe poore ſouls of ours, theſe glorious ſouls of ours, none of ours, but Gods own ſouls, which now at worſt, God loves better then ever he did the devill when he was at beſt, when he was an Angell uncorrupted, and better then he doth thoſe Angels which ſtand uncorrupted ſtil, (for he hath not taken the nature of Angels, but our nature upon him) we think thoſe ſouls our own, to do what we liſt with, and when we have uſurpt them, we damne them. As Pirates take other mens ſubjects, and then make them ſlaves, we uſurp the faculties of the ſoul, and call the will ours, we uſurp the ſoul it ſelf, and call it ours, and then deliver all to everlaſting bondage. Would the King ſuffer his picture to be uſed, as we uſe the Image of God in our ſoules? or his Hall to be uſed, as we uſe the Temple of the Holy Ghoſt, our Bodies? We have nothing but that which we have received; and when we come to think that our own, we have not that; For God will take all from that man, that ſacrifices to his own nets. When thou commeſt to Church, come in anothers name: When thou giveſt an Almes, give it in anothers name; that is, feele all thy devotion, and all thy charity to come from God; For, if it be not in his name, it will be in a worſe; Thy devotion will contract the name of hypocriſie, and thine Almes the name of Vain-glory.

The Holy Ghoſt came in anothers name, in Chriſts name; but not ſo, as *Montanus*, the Father of the Montaniſts, came in the Holy Ghoſts name. *Montanus* ſaid he was the Holy Ghoſt; The Holy Ghoſt did not pretend to be Chriſt. There is a man, the man of ſin, at Rome, that pretends to be Chriſt, to all uſes. And I would he would be content with that, and ſtop there, and not be a *Hyper-Chriſtus*, Above Chriſt, more then Chriſt. I would he would no more trouble the peace of Chriſtendome, no more occaſion the aſſaſſinating of Chriſtian Princes, no more binde the Chriſtian liberty, in forbidding Meats, and Marriage, no more ſlacken and diſſolve Chriſtian bands, by Diſpenſations, and Indulgences, then Chriſt did. But if he will needs be more, if he will needs have an addition to the name of Chriſt, let him take heed of that addition, which ſome are apt enough to give him, however he deſerve it, that he is *Antichriſt*.

Now in what ſenſe the Holy Ghoſt is ſaid to have come in the name of Chriſt, S. *Baſil* gives us one interpretation; that is, that one principall name of Chriſt belongs to the Holy Ghoſt. For Chriſt is *Verbum*, The Word, and ſo is the Holy Ghoſt, ſayes that Father, *Quia interpres filii, ſicut filius patris*, Becauſe as the Son manifeſted the Father, ſo the Holy Ghoſt manifeſts the Son; S. *Auguſtine* gives another ſenſe; *Societas Patris & Filii, eſt Spiritus Sanctus*, The Holy Ghoſt is the union of the Father and the Son. As the body is not the man, nor the ſoul is not the man, but the union of the ſoul and body, by thoſe ſpirits, through which, the ſoul exerciſes her faculties in the Organs of the body, makes up the man; ſo the union of the Father and Son to one another, and of both to us, by the Holy Ghoſt, makes up the body of the Chriſtian Religion. And ſo, this interpretation of S. *Auguſtine*, comes neare to the fulneſſe, in what ſenſe the Holy Ghoſt came in Chriſts name. For when Chriſt ſayes, I am come in my Fathers name, that was, to execute his Decree, to fulfill his Will, for the ſalvation of man, by dying; ſo when Chriſt ſayes here, the Holy Ghoſt ſhall come in my name, that is, to perfect my work, to collect and to govern that Church, in which my ſalvation, by way of ſatisfaction, may be appropriated to particular ſoules by way of application. And for this purpoſe, to do this in Chriſts name, his own name is *Paracletus*, *The Comforter*, which is our laſt circumſtance, *The Comforter, which is the Holy Ghoſt*.

John 17. 12.

The Comforter.

*The Comforter* is an Euangelicall name. *Athanaſius* notes, that the *Holy Ghoſt* is never called *Paracletus*, *The Comforter*, in the old Teſtament. He is called *Spiritus Dei*, *The Spirit of God*, in the beginning of *Geneſis*; And he is called *Spiritus ſanctus*, *The holy Spirit*, and *Spiritus principalis*, *The principall Spirit*, in divers places of the Pſalmes, but never *Paracletus*, never the *Comforter*. A reaſon of that may well be, firſt, that the ſtate of the Law needed not comfort; and then alſo, that the Law it ſelf afforded not comfort, ſo there was no Comforter. Their Law was not oppoſed by any enemies, as enemies to their Law. If they had not (by that warrant which they had from God) invaded the poſſeſſion of their neighbours, or grown too great to continue good neighbours, their neighbours had not envyed them that Law. So that in the ſtate of the Law, in that reſpect, they were well enough, and needed no Comforter. Whereas the Goſpell, as it was ſowed in our Saviours blood, ſo it grew up in blood, for divers hundreds of yeares; and therefore needed the ſuſtentation, and the aſſurance of a Comforter. And then, for the

A the ſubſtance of the Law, it was *Lex interficiens, non perficiens*, ſayes S. *Auguſtine*, A Law that told them what was ſin, and puniſht them if they did ſin, but could not conferre Remiſſion for ſin; which was a diſcomfortable caſe. Whereas the Goſpel, and the Diſpenſation of the Goſpel in the Church, by the Holy Ghoſt, is Grace, Mercy, Comfort, all the way, and in the end. Therefore Chriſt, v. 17. cals the Holy Ghoſt, *Spiritum veritatis, The Spirit of truth*; In which he oppoſes him, and preferres him, above all the remedies, and all the comforts of the Law. Not that the Holy Ghoſt in the Law, did not ſpeak truth, but that he did not ſpeak all the truth, in the Law. *Origen* expreſſes it well, The Types and Figures of the Law, were true Figures, and true Types of Chriſt, in the Goſpel; but Chriſt, and his Goſpel is the truth it ſelf, prefigured in thoſe Types. Therefore the *Holy Ghoſt*, is *Paracletus, The Comforter*, in the Goſpel, which he was not in the Law.

In the Records, and Stories, and ſo in the Coynes, and Medals of the Romane Empe-
B rours, we ſee, that even then, when they had gotten the poſſeſſion of the name of Emperours, yet they forbore not to adde to their ſtyle, the name of *Conſul*, and the name of *Pontifex maximus*; ſtill they would be called Conſuls, which was an acceptable name to the people, and High-Prieſts, which carried a reverence towards all the world. Where Chriſt himſelfe is called by a name appliable to none but Chriſt, by a name implying the whole nature, and merit of Chriſt, that is, *The Propitiation of the ſins of the whole world*, 1 John 2. 2. yet there, in that place, he is called by the name of this Text too, *Paracletus, the Comforter*. He would not forbeare that ſweet, that acceptable, that appliable name, that name that concernes us moſt, and eſtabliſhes us beſt, *Paracletus, the Comforter*. And yet, he does not take that name, in that full, and whole ſenſe, in which himſelfe gives it to the *Holy Ghoſt* here. For there it is ſaid of Chriſt, *If any man ſin, we have an Advocate with the Father*; There, *Paracletus*, though placed upon Chriſt, is but an *Advocate*; But here,
C Chriſt ſends *Paracletum*, in a more intire, and a more internall, and more viſcerall ſenſe, *A Comforter*. Upon which *Comforter*, Chriſt imprints theſe two marks of dignity, Firſt, *The Father ſhall ſend you another Comforter*; Another, then my ſelfe. For, howſoever Ver. 16. Chriſt were the Fountain of comfort, yet there were many drammes, many ounces, many talents of diſcomfort mingled, in that their Comforter was firſt to depart from them by death, and being reſtored to them again by a Reſurrection, was to depart againe, by another Tranſmigration, by an Aſcenſion. And therefore the ſecond mark by which Chriſt dignifies this Comforter, is, *That he ſhall abide with us for ever*. And in the performance of that promiſe, he is here with you now.

And therefore, as we begun with thoſe words of *Eſay*, which our Saviour applyed to himſelfe, *The Spirit of the Lord is upon me, becauſe he hath anointed me, to binde up the broken hearted, and to comfort all them that mourne*; So the Spirit of the Lord is upon Eſay 61. 1.
D us of his Miniſtery, in that Commandement of his, in the ſame Prophet, *Conſolamini, conſolamini, Comfort ye, comfort yee my people, and ſpeak comfortably unto Ieruſalem*. Receive Eſay 40. 1. the Holy Ghoſt, all ye that are the Iſrael of the Lord, in that Doctrine of comfort, that God is ſo farre from having hated any of you, before he made you, as that he hates none of you now; not for the ſins of your Parents; not for the ſins of your perſons; not for the ſins of your youth; not for your yeſter-dayes, not for your yeſter-nights ſins; not for that higheſt provocation of all, your unworthy receiving his Son this day. Onely conſider, that Comfort preſumes Sadneſſe. Sin does not make you incapable of comfort; but inſenſibleneſſe of ſin does. In great buildings, the Turrets are high in the Aire; but the Foundations are deep in the Earth. The Comforts of the Holy Ghoſt work ſo, as that only that ſoule is exalted, which was dejected. As in this place, where you ſtand, there bodies lie in the earth, whoſe ſoules are in heaven; ſo from this place, you
E carry away ſo much of the true comfort of the Holy Ghoſt, as you have true ſorrow, and ſadneſſe for your ſins here. Almighty God erect this building upon this Foundation; Such a Comfort, as may not be Preſumption, upon ſuch a Sorrow, as may not be Diffidence in him. And to him alone, but in three Perſons, Father, Son, and Holy Ghoſt, be aſcribed all Honour, &c.

SERM.

# SERMON XXIX.

## *Preached at S.* Pauls *upon Whitſunday.* 1628.

JOHN 14. 26.

***But the Comforter, which is the Holy Ghoſt, whom the Father will ſend in my Name, Hee ſhall teach you all things, and bring all things to your remembrance, whatſoever I have ſaid unto you.***

WEE paſſe from the Perſon to his working; we come from his comming, to his operation, from his Miſſion, and Commiſſion, to his Executing thereof, from the Conſideration, who he is, to what he does. His Specification, his Character, his Title, *Paracletus, The Comforter*, paſſes through all. Therefore our firſt comfort is, *Docebimur*, we ſhall be Taught, *He ſhall teach you*; As we conſider our ſelves, The Diſciples of the Holy Ghoſt, ſo it is a meere teaching, for, we, in our ſelves are meerly ignorant; But wen we conſider the things we are to bee taught, ſo it is but a remembring, a refreſhing of thoſe things, which Chriſt in the time of his converſation in this world, had taught before; *He ſhall bring all things to your remembrance, whatſoever I have ſaid unto you.* Theſe two then, The comfort in the Action, (we ſhall be Taught) and the comfort in the Way and Manner, (we ſhall not be ſubject to new Doctrines, but taught by remembring, by eſtabliſhing us in things formerly Fundamentally laid) will be our two parts at this time. And in each of theſe, theſe our ſteps; Firſt, in the firſt we ſhall conſider the perſons, that is, the Diſciples, who were to learne; not onely they who were ſo, when Chriſt ſpoke the words, but we, All, who to the end of the world, ſhall ſeek and receive knowledge from him; *Vos, ye*; firſt *Vos ignorantes*, you who are naturally ignorant, and know nothing, ſo as you ſhould know it of your ſelves, (which is one Diſcomfort) And yet, *Vos, ye, Vos appetentes*, you that by nature have a deſire to know, (which is another Diſcomfort, To have a deſire, and no meanes to performe it) *Vos docebimini*, ye, yethat are ignorant, and know nothing; ye, ye that are hungry of knowledge, and have nothing to ſatisfie that hunger, ye ſhall be fed, ye ſhall be taught, (which is one comfort) And then *Ille docebit, He ſhall teach you*, He, who cannot onely infuſe true, and full knowledge in every capacity that he findes, but dilate that capacity where he findes it, yea create it, where he findes none, *The Holy Ghoſt*, who is not onely A Comforter, but The Comforter, and not onely ſo, but Comfort it ſelfe, *He ſhall teach you*; And in theſe we ſhall determine our firſt Part.

In our ſecond Part, The Way and Manner of this Teaching, (By bringing to our remembrance all things whatſoever Chriſt had ſaid unto us) there is a great largeneſſe, but yet there is a limitation of thoſe things which we are to learne of the Holy Ghoſt; for they are *Omnia*, All things whatſoever Chriſt hath taught before; But then, *Sola ea*, Only thoſe things which Chriſt had taught before, and not new Additaments in the name of the Holy Ghoſt. Now this largeneſſe extending it ſelf to the whole body of the Chriſtian Religion, (for Chriſt taught all that) all that being not reducible to that part of an houre, which will be left for this exerciſe, as fitteſt for the celebration of the day in which we arenow, we ſhall binde our ſelves to that particular conſideration, what the Holy Ghoſt, being come from the Father, in Chriſts Name, that is, Purſuing Chriſts Doctrine, hath taught us of Himſelfe, concerning Himſelfe; That ſo ye may firſt ſee ſome inſolencies and injuries offered to the Holy Ghoſt by ſome ancient Heretiques, and ſome of later times, by the Church of Rome; For, truly, it is hard to name, or to imagine any one ſin, nearer to that emphaticall ſin, that ſuperlative ſin, The ſin againſt the Holy Ghoſt, then ſome offers of Doctrines, concerning the Holy Ghoſt, that have been obtruded, though not eſtabliſhed, and ſome that have beene abſolutely eſtabliſhed in that Church.

And

A And when we ſhall have delivered the Holy Ghoſt out of their hands, we ſhall alſo deliver him into yours, ſo as that you may feele him to ſhed himſelfe upon you all here, and to accompany you all home, with a holy peace, and in a bleſſed calme, in teſtifying to your ſoules, that He, that Comforter, who is the holy Ghoſt, whom the Father hath ſent in his Sons name, hath taught you all things, that is, awakened your memories, to the conſideration of all that is neceſſary to your preſent eſtabliſhment. And to theſe divers particulars, which thus conſtitute our two generall parts, in their order thus propoſed, we ſhall now proceed.

1 Part.

As when our Saviour Chriſt received that confeſſion of all the Diſciples, in the mouth of S. *Peter*, *Thou art Chriſt, the Son of the living God*, Chriſt replied thereunto ſome things, which had a more ſpeciall, and a more perſonall reſpect to *Peter*, then to the reſt, yet were intended of the reſt too; ſo when Chriſt in this text, promiſes the Comforter, he does B that moſt immediately, and moſt perſonally to them, to whom he then ſpoke, but he intends it to us alſo, and the holy Ghoſt ſhall teach us: us, that are in our ſelves Ignorant, which is our firſt Diſcomfort. The Schooles have made ſo many Diviſions, and ſub-diviſions, and re-deviſions, and poſt-diviſions of Ignorance, that there goes as much learning to underſtand ignorance, as knowledg. One, much elder then al they, & elder (as ſome will have it) then any but ſome of the firſt Secretaries of the Holy Ghoſt in the Bible, that is *Triſmegiſtus*, hath ſaid as much as all, *Nequitia anima Ignorantia*, Ignorance is not onely the drouſineſſe, the ſillineſſe, but the wickedneſſe of the ſoule: Not onely diſ-eſtimation in this world, and damnification here, but damnation in the next world, proceeds from ignorance. And yet, here in this world, knowledge is but as the earth, and ignorance as the Sea; there is more ſea then earth, more ignorance then knowledge; and as if the ſea do gaine in one place, it loſes in another, ſo is it with knowledge too; if new things be found out, as many, and as good, that were knowne before, are forgotten and loſt. C What Anatomiſt knowes the body of man thorowly, or what Caſuiſt the ſoule? What Politician knowes the diſtemper of the State thorowly; or what Maſter, the diſorders of his owne family? Princes glory *in Arcanis*, that they have ſecrets which no man ſhall know, and, God knowes, they have hearts which they know not themſelves; Thoughts and purpoſes indigeſted fall upon them and ſurpriſe them. It is ſo in naturall, in morall, in civill things; we are ignorant of more things then we know; And it is ſo in divine and ſupernaturall things too; for, for them, the Scripture is our onely light, and of the Scripture, S. *Auguſtine* profeſſes, *Plura ſe neſcire quam ſcire*, That there are more places of Scripture, that he does not, then that he does underſtand.

*Ignorantes.*

Hell is darkneſſe; & the way to it, is the cloud of Ignorance; hell it ſelf is but condenſed Ignorance, multiplied Ignorance. To that, *David* aſcribes all the diſtempers of the world, D *They doe not know, neither will they underſtand, they walke on in darkneſſe*; and therefore, (as he adds there) *All the foundations of all the earth are out of courſe*. He that had made the moſt abſolute conqueſt of Ignorance in this world, *Solomon*, is the beſt Judge of it, the beſt Counſellor againſt it, and he ſaies, *As thou knoweſt not how thy bones grew in thy Mother, even ſo thou knoweſt not the works of God, who worketh all*. We are all equally Ignorant of all, of naturall, of ſpirituall things. What though? This; *That man knoweth not his time, but is ſnared in an evill time*; If he knew his time, no time would be evill unto him. Yet though he know not the preſent time, but let that paſſe inconſiderately, yet if he conſider the future, he may recover. But he does not that, he cannot doe that; *Man cannot tell what ſhall be*, ſaies *Solomon*; But may he not learne? No. *For, who can tell him?* ſaies he there. *For, he knowes not how to goe to the City*; In vulgar, in triviall things, he is ignorant of his end, and ignorant of his way. *Bene facere neſciverunt*, ſaies the Prophet, *They have no* E *knowledge to doe good*; and what followes? *Erubeſcere neſcierunt, They are not aſhamed when they have done evill. Neſciunt cujus ſpiritus ſunt*; It was Chriſts increpation upon his owne Diſciples, *They knew not of what ſpirit they were*, They diſcerned not betweene a zealous and a vindicative ſpirit. *Neſcitis quid petatis*, was Chriſts increpation upon his Diſciples too, *You know not what you aske*. And yet this *Nequitia anima*, this wickedneſſe of the ſoule, this peſtilence of the ſoule, Ignorance, have men ventured to call The mother of devotion. But miſerable Comforters are they, in reſpect of the Comforter, the Holy Ghoſt: for, as that *Cum perverſo perverteris*, is ſpoken of God, That God will learne of the froward, to be froward, ſo God will learne of the ignorant, to be ignorant; ignorant of us; and to thoſe that doe not ſtudy him here, he will ſay hereafter, *Neſcio vos*, *I know*

Eccleſ. 11. 5.

Eccleſ. 9. 12.

Eccleſ. 10. 14.

Ier. 4. 22.

Luke 9. 55.

Mat. 20. 22.

Pſal. 18. 27.

*not you.* This then is our first discomfort, of our selves we are ignorant; and yet there is a greater vexation then this, that naturally we have a desire of knowledge, and naturally no meanes to attaine to it. A

*Appetentes.* Ignorance may be said to worke, as an in-appetency in the stomach, and as an insipidnesse, a tastlesnesse in the palate; But the desire of knowledge, without meanes to attaine to it, is as a hunger in a dearth, or in a wildernesse. Ignorance is a kinde of slumbering, or stupidity, but this desire without meanes, is a continuall racking, a continuall pressing; a far greater vexation, and torment; ignorance may work as a Lethargy, but this desire as a phrensie. *This is the day of trouble*, (saies *Ezechias* in the bitternesse and passion of his soule) *and of rebuke, and of blasphemy, for the Children are come to the birth, and there is not strength to bring them forth.* To a barrennesse, that is, never to have conceived, there belonged, amongst that people, a kind of shame and contempt, (and that is our case in ignonorance, which is the barrennes of the soule) But to come to the throwes of Childbirth, and then not to have strength, or not to have helpe to be delivered, that is the dangerous, that is the deadly torment; and that represents our soule, in this desire of knowledge, without means to attain to it. And yet, this vexation no man can devest; It is an hereditary, a naturall impression in man; every man naturally, sayes the Philosopher, desires to know, to learne. And yet, nature that imprinted that desire in every man, hath not given every man, not any man, in nature, meanes to satisfie that desire; for, even by nature man hath a desire to know supernaturall things. *Solomon* was extended with this desire of knowledge, but he found no satisfaction, till upon petition, and contracting all his desires into that One, he obtained it of God. *Daniel* was *Vir desideriorum*, A man composed of desires, and of solicitude: He professes that he mourned three full weekes, He eate no pleasant bread, neither came flesh or wine into his mouth, nor oyle upon his body; His comlinesse was turned into corruption, and he retained no strength, till God by his Angel satisfied his desire of knowledge. Consider the anxiety and torture, under which that Eunuch was in the Chariot, till he was taught the meaning of the Prophet *Esay*. And consider the way that God tooke; God sent an Angel, and that Angel sent *Philip* to him. Instruction is from God, but yet by the Ministery of man, *Philip* askes him, *Doest thou understand?* He would have a confession of his impotency from himselfe. Alas, *How can I*, sayes he, *except some man should guide me?* And *Philip* guides him; and then how soone he comes to that holy cheerefulnesse, and dilatation of the soule, *I beleeve that Iesus is the Son of God*, and, *See, here is water, what doth hinder me, that I be baptized? Nec sanctior fum hoc Eunucho, nec studiosior*, saies S. *Hierom* of himselfe; I cannot have more desire to learne then he had; yet, in my self, I have no more meanes neither; and therefore must be under the same paine, till the same hand, the hand of God relieve me. The soule of man cannot bee considered under a thicker cloud, then Ignorance, nor under a heavier weight, then desire of knowledge. And therefore, for our deliverance in both, our Saviour Christ here comforts us with *The Comforter*; you, you that are in the darknesse of Ignorance, you, you that are under the oppression of a hunger of knowledge, you shall be satisfied, for, He that comes from my Father, in my name, *He shall teach you.*

1 King. 3. 11. Dan. 9. 23. 10. 2. Ver. 8. Acts 8. Ver. 36. Hieron. B C D

*Docebit.* That which the Vulgat reads, Eccles. 6. 9. *Desiderare quod nescias*, *To desire to know that which thou knowest not yet*, our Translation cals, *The wandring of the desire*, and in the Originall it is, *The walking, the pilgrimage of the Soule*; the restlesnesse, and irresolution of the Soule. And when man is taught that which he desired to know, then the Soule is brought home, and laid to rest. Desire is the travaile, knowledge is the Inne; desire is the wheele, knowledge is the bed of the Soule. Therefore we affect society and conversation to know present things; Therefore wee assist our selves with History, to know things past, and with Astrology, and sometimes with worse Arts, to know future things. The name of Master, of Teacher, that passes through the Scripture, is *Rabbi*, and *Rabbi* in the roote thereof signifies, *Magnum*, and *Multum*; It is a word that denotes Greatnesse; And truly no man should be greater in our eyes, nor be thought to have laid greater obligations upon us, then he that hath taught us. When Christ is promised thus, *The Lord shall send them a Saviour, and a Great one*, there is this word *Rabbi*: The Lord shall send them a Saviour, which shall be *Rabbi* a great Teacher; Christ was a Saviour, as he paid God a ransome for all; As he made man capable of this Salvation, he was this *Rabbi*, this Teacher; and in this capacity, did those two Disciples of *Iohn Baptist*, who first applied E

Esay 29. 20.

plyed themſelves to Chriſt, apply themſelves, *Magiſter ubi habitas ? Maſter, where dwelleſt thou ?* where may we come to School to thee ? where may we be taught by thee ? S. *Paul* hath ſhewed us the duty of all true diſciples, in the practiſe of the Galatians; *You received me as an Angel of God, even as Chriſt Ieſus, and I beare you record, that if it had been poſsible, you would have plucked out your own eyes, and have given them to me.* I thank him that brings me a candle, when it grows dark, and him that aſſiſts me with a ſpectacle, when my ſight grows old; But to him that hath given the eyes of my ſoul, light and ſpectacles, how much a greater debtor am I ? I will not diſpute againſt nature, nor naturall affections, nor diſpute againſt Allegeance, nor civill obligations, nor diſpute againſt gratitude, nor retribution of Benefits; But I willingly pronounce, that I cannot owe more to any Benefactor, to my Father, to my Prince, then I do to them that have taught me; nor can there be a deeper ingratitude, then to turn thy face from that man, or from his children, that hath taught thee. This Chriſt preſents for the firſt Comfort, *Docebimini*, You are ignorant, but that cloud ſhall be diſperſed, you would learne, but have no help, but that defect ſhall be ſupplyed, you ſhall be taught: And then, this comfort ſhall be exalted to you, in the perſon of the Teacher, *Ille docebit*, He whom the Father will ſend in my name, *He ſhall teach you.*

John 1.38.

Gal.4.14.

*Quintilian* requires no more of a School-maſter, but that either he be learned, or doe not think himſelf to be ſo, if he be not: Becauſe if he over-value himſelf, he will admit no Uſher, no aſſiſtant. Here we have a maſter that is both abſolute in himſelf, and yet undertaken for by others too; The Father ſends him, and in the Sons name, that is, to perfect the Sons work. *Tertullian* (a man of adventurous language) calls him *Tertium numen divinitatis, & tertium nomen majeſtatis*: The Holy Ghoſt hath but a third place, but the ſame God-head, but a third name, yet the ſame Majeſty, as the firſt, The Father, or the ſecond, The Son. *Porphyry* that denied the Trinity, is convinced by S. *Cyril*, to have eſtabliſhed a Trinity, becauſe he acknowledged firſt *Deum ſummum*, and then, *Conditorem omnium*, and after them, *Animam mundi*; One that is a ſupream God, One that was the Creator of all things, and One that quickens and inanimates all, and is the ſoul of the whole world: And this ſoul of the world is the Holy Ghoſt, who doth that office to the ſoule of every Chriſtian, which the ſoul it ſelf doth to every naturall man, informes him, directs him, inſtructs him, makes him be that he is, and do that he doth. And therefore as *Tertullian* cals Chriſt by the Holy Ghoſts name, (for he calls Chriſt *Spiritum Dei*, becauſe, as the office of our ſpirits is to unite the body and the ſoul, ſo Chriſt hath united God and man in one *Emanuel*) S. *Baſil* gives the Holy Ghoſt Chriſts name, for he calls the Holy Ghoſt *Verbum Dei*, The word of God, becauſe he undertakes the Pedagogy of the ſoul, to be the ſoules School-maſter, and to teach it as much of God as concernes it, that is, Chriſt crucified. Therefore when the Holy Ghoſt was firſt ſent, he was ſent but to teſtifie of Chriſt; At Chriſts Baptiſme (which was his firſt ſending) he was ſent but to eſtabliſh an aſſurance, and a beliefe, that that Chriſt was the Son of God, in whom he was well pleaſed; And this he did but as a witneſſe, not as a Teacher; for the voice that wrought this, and taught this, came not from the Dove, not from the Holy Ghoſt, but from above; The Holy Ghoſt ſaid nothing then. But when the Holy Ghoſt in performance of Chriſts promiſe in this Text, was ſent as a Teacher, then he came in the form of Tongues, and they that received him, were thereby preſently enabled to ſpeak to others.

*Ille.*

This therefore is the comming, and this is the teaching of the Holy Ghoſt, promiſed and intended in this Text, and performed upon this Day, that he by his power enables and authoriſes other men to teach thee; That he eſtabliſhes a Church, and Ordinances, and a Miniſtery, by which thou maiſt be taught how to apply Chriſts Merits to thy ſoul. He needed not to have inveſted, and taken the form of a Tongue, if he would have had thee think it enough to heare the Spirit at home, alone; but to let thee ſee, that his way of teaching ſhould be the miniſtery of men, he came in that organ of ſpeech, the Tongue. And therefore learn thou by hearing, what he ſayes: And that that he ſayes, he ſayes here; here in his Ordinance. And therefore heare what he hath declared, inquire not what he hath decreed; Heare what he hath ſaid, there, where he hath ſpoken, ask not what he meant in his unrevealed will, of things whereof he hath ſaid nothing; For they that do ſo, miſtake Gods minde often. God proteſts, *It never came into my minde, that they ſhould ſin thus*; God never did it, God never meant it, that any ſhould ſin neceſſarily, without

Acts 2.3.

Ier.32.35.

without a willing concurrence in themſelves, or be damned neceſſarily, without relation to ſin willingly committed. Therefore is S. *Auguſtine* vehement in that expoſtulation, *Quis tam ſtultè curioſus eſt, qui filium ſuum mittat in ſcholam, ut quid magiſter cogitat, diſcat?* Doth any man put his ſon to ſchoole, to learn what his Maſter thinks? The Holy Ghoſt is ſent to Teach; he teaches by ſpeaking; he ſpeaks by his Ordinance, and Inſtitution in his Church. All knowledge, and all zeale, that is not kindled by him, by the Holy Ghoſt, and kindled here, at firſt is all ſmoke, and then all flame; Zeale without the Holy Ghoſt, is at firſt, cloudy ignorance, all ſmoke; and after, all crackling and clambering flame, Schiſmaticall rage, and diſtemper. Here we, we that are naturally ignorant, we, we that are naturally hungry of knowledge, are taught, a free Schoole is opened unto us, and taught by him, by the Holy Ghoſt ſpeaking in his Delegates, in his Miniſters; (which were the pieces that conſtituted our firſt part) And the ſecond, to which we are now come, is the manner of the Holy Ghoſts comming, and teaching in his Ordinance, that is, by remembring, *He ſhall bring to your remembrance, &c.*

2 Part. *Reminiſcentia.*

They had wont to call Pictures in the Church, the lay-mans book, becauſe in them, he that could not reade at all, might reade much. The ignoranteſt man that is, even he that cannot reade a Picture, even a blinde man, hath a better book in himſelf; In his own memory he may reade many a hiſtory of Gods goodneſſe to him. *Quid ab initio*, How it was in the beginning, is Chriſts Method; To determine things according to former precedents; And truly the Memory is oftner the Holy Ghoſts Pulpit that he preaches in, then the Underſtanding. How many here would not underſtand me, or not reſt in that which they heard, if I ſhould ſpend the reſt of this houre in repeating, and reconciling that which divers authors have ſpoken diverſly of the manner of Chriſts preſence in the Sacrament, or the manner of Chriſts deſcent into Hell, or the manner of the concurrence, and joynt-working of the grace of God, and the free-will of man, in mens actions? But is there any man amongſt us that is not capable of this Catechiſme, Remember to morrow but thoſe good thoughts which you have had within this houre, ſince you came hither now: Remember at your laſt houre, to be but as good as you are this minute; I would ſcarce ask more in any mans behalf, then that he would alwayes be as good, as at ſome times he is; If he would never ſink below himſelf, I would leſſe care, though he did not exceed himſelf: If he would remember his own holy purpoſes at beſt, he would never forget God; If he would remember the comfort he had in having overcome ſuch a tentation yeſterday, he would not be overcome by that tentation to day. The Memory is as the concluſion of a Syllogiſme, which being inferred upon true propoſitions, cannot be denied: He that remembers Gods former bleſſings, concludes infallibly upon his future. Therefore Chriſt places the comfort of this Comforter, the Holy Ghoſt, in this, that he ſhall work upon that pregnant faculty, the Memory; *He ſhall bring* things *to your remembrance*; And then, *Omnia, All thoſe things which I have ſaid unto you.*

*Omnia.*
Mat. 18. 18.
John 20. 22.
John 15. 15.

Chriſt gave the Holy Ghoſt to the Apoſtles, when he gave them the power of abſolution in his life time. He gave them the Holy Ghoſt more powerfully, when after his Reſurrection, *He breathed on them, and ſaid, Receive ye the Holy Ghoſt.* He opened himſelf to them, in a large fulneſſe, when he ſaid, *All things that I have heard of my Father, I have made knowen unto you*; But in a greater largeneſſe then that, when upon this day, according to the promiſe of this Text, the holy Ghoſt was ſent unto them; for this was in the behalf of others. And upon this fulneſſe, out of *Tertullian* it is argued, *Nihil ignorarunt, ergo nihil non docuerunt*, As the Apoſtles were taught all things by Chriſt, ſo they taught the Church all things. There is then the ſpheare, and the compaſſe, and the date of our knowledge; not what was thought or taught in the tenth, or fourteenth Century: but what was taught in Chriſt, and in the Apoſtles time. Chriſt taught all things to his Apoſtles, and the Holy Ghoſt brought all things to their remembrance that he had taught them, that they might teach them to others, and ſo it is derived to us.

*Sola.*
John 15. 26.

But it is *Omnia & Sola*; It is All, but it is Only thoſe things. *He ſhall teſtifie of me*, ſaith Chriſt concerning the Holy Ghoſt; Now the office of him that teſtifies, of a witneſſe, is to ſay all the truth, but nothing but the truth. When the Romane Church charges us, not that all is not truth, which we teach, but that we do not teach all the truth, And we charge them, not that they do not teach all the truth, but that all is not truth that they teach, ſo that they charge us with a defective, we them with a ſuperfluous religion,

religion, our caſe is the ſafer, becauſe all that we affirm, is by confeſſion of all parts true, but that which they have added, requires proofe, and the proofe lies on their ſide; and it reſts yet unproved. And certainly many an Indian, who is begun to be catechized, and dies, is ſaved, before he come to beleeve all that we beleeve; But whether any be ſaved that beleeve more then we beleeve, and beleeve it as equally fundamentall, and equally neceſſary to ſalvation, with that which we from the expreſſe word of God do beleeve, is a Probleme, not eaſily anſwered, not ſafely affirmed. Truly I had rather put my ſalvation upon ſome of thoſe ancient Creeds, which want ſome of the Articles of our Creed, (as the *Nicene* Creed doth, and ſo doth *Athanaſius*) then upon the *Trent* Creed, that hath as many more Articles as ours hath. The office of the Holy Ghoſt himſelf, the Spirit of all comfort, is but to bring thoſe things to remembrance, which Chriſt taught, and no more.

*Spiritus Sanctus.*

They are many; too many, for many revolutions of an houre-glaſſe. Therefore wee propoſed at firſt, That when we ſhould come to this Branch, for the proper celebration of the day, we would only touch ſome things, which the Holy Ghoſt had taught of himſelf, that ſo we might detect, and deteſt ſuch things, as ſome ancient, and ſome later Heretiques had ſaid of the Holy Ghoſt. Now thoſe things which the ancient Heretiques have ſaid, are ſufficiently gain-ſaid by the ancient Fathers. The Montaniſts ſaid the Holy Ghoſt was in Chriſt, and in the Apoſtles, but in a farre higher exaltation in *Montanus*, then in either; but *Tertullian* oppoſed that. *Manes* was more inſolent then the *Montaniſt*, for he avowed himſelfe to be the Holy Ghoſt, and S. *Auguſtine* overthrew that. *Hierarchas* was more modeſt then ſo, and did but ſay, That *Melchiſedech* was the Holy Ghoſt, and S. *Cyprian* would not indure that. The *Arrians* ſaid the Holy Ghoſt was but *Creatura Creaturæ*, made by the Son, which Son himſelfe was but made in time, and not eternally begotten by the Father; but *Liberius*, and many of the Fathers oppoſed that; as a whole generall Councell did *Macedonius*, when he refreſhed many Errours formerly condemned, concerning the Holy Ghoſt; and few of theſe have had any Reſurrection, any repululation, or appeared again in theſe later daies. But in theſe later times, two new Hereſies have ariſen concerning the Holy Ghoſt.

*Euangelium Spiritus Sancti.*

About foure hundred yeares ſince, came out that famous infamous Booke in the Roman Church, which they called *Euangelium Spiritus Sancti, The Goſpel of the Holy Ghoſt*; in which, was pretended, That as God the Father had had his time in the government of the Church, in the Law, And God the Son his time, in the Goſpel, ſo the Holy Ghoſt was to have his time; and his time was to begin within fifty yeares after the publiſhing of that Goſpel, and to laſt to the end of the world; and therefore it was called *Euangelium æternum*, The everlaſting Goſpel. By this Goſpel, the Goſpel of Chriſt was abſolutely abrogated, and the power of governing the Church, according to the Goſpel of Chriſt, utterly evacuated; for, it was therein taught, that onely the literall ſenſe of the Goſpel had been committed to them, who had thus long governed in the name of the Church, but the ſpirituall and myſticall ſenſe was reſerved to the Holy Ghoſt, and that now the Holy Ghoſt would ſet that on foot: And ſo, (which was the principall intention in that plot) they would have brought all Doctrine, and all Diſcipline, all Government into the Cloyſter, into their religious Orders, and overthrown the Hierarchy of the Church, of Biſhops, and Prieſts, and Deacons, and Cathedrall and Collegiate Churches, and brought all into Monaſteries. He that firſt oppoſed this Book was *Waldo*, hee that gave the name to that great Body, that great power of Men, who attempted the Reformation of the Church, and were called the *Waldenſes*, who were eſpecially defamed, and eſpecially perſecuted for this, that they put themſelves in the gap, and made themſelves a Bank, againſt this torrent, this inundation, this impetuouſneſſe, this multiplicy of Fryars, and Monks, that ſurrounded the world in thoſe times. And when this Book could not be diſſembled, and being full of blaſphemy againſt Chriſt, was neceſſarily brought into agitation, yet all that was done by them, who had the government of the Church in their hands then, was but this, That this Book, this Goſpel of the Holy Ghoſt ſhould be ſuppreſſed and ſmothered, but without any noyſe, or diſcredit; and the Booke which was writ againſt it, ſhould be ſolemnly, publiquely, infamouſly burnt. And ſo they kindled a Warre in Heaven, greater then that in the *Revelation*, where *Michael* and his Angels fought againſt the Dragon, and his Angels; For, here they brought God the Son into the field, againſt God the Holy Ghoſt, and made the Holy Ghoſt deveſt, de-

*Rev. 12. 7.*

throne, diſſeiſe, and diſpoſſeſſe the Sonne of his Government.

*Scrinium pectoris.*

Now when they could not advance that Hereſie, when they could not bring the Holy Ghoſt to that greatneſſe, when they could not make him King to their purpoſes, that is, King over Chriſt, They are come to an Hereſie cleane contrary to that Hereſie, that is, to impriſon the Holy Ghoſt, And ſince they could not make him King over Chriſt himſelfe, they have made him a Priſoner, and a ſlave to Chriſts Vicar, and ſhut him up there, *In ſcrinio pectoris*, (as they call it) in that cloſe impriſonment, in the breaſt and boſome of one man, that Biſhop: And ſo, the Holy Ghoſt is no longer a Dove, a Dove in the Ark, a Dove with an Olive-Branch, a Meſſenger of peace, but now the Holy Ghoſt is in a Bull, in Buls worſe then *Phalaris* his Bull, Buls of Excommunication, Buls of Rebellion, and Depoſition, and Aſſaſſinates of Chriſtian Princes. The Holy Ghoſt is no longer Omni-preſent, as in *Davids* time, (*Whither ſhall I goe from thy Spirit?*) but he is onely there, whither he ſhall be ſent from Rome in a Cloak-bagge, and upon a Poſt-horſe, as it was often complained in the Councell of Trent. The Holy Ghoſt is no longer Omniſcient, to know all at once, as in S. *Pauls* time, when *the Spirit of God ſearched all things, yea the deep things of God*, but as a Sea-Captaine receives a Ticket, to be opened when he comes to ſuch a height, and thereby to direct his future courſe, ſo the Holy Ghoſt is appointed to aske the Popes *Nuntio*, his Legate, what he ſhall declare to be truth. So the Holy Ghoſt was ſent into this Kingdome, by *Leo* the tenth, with his Legate, that brought the Bull of Declaration for *Henry* the eights Divorce; but the Holy Ghoſt might not know of it, that is, not take knowledge of it, not declare it to be a Divorce, till ſome other conditions were performed by the King, which being never performed, the Holy Ghoſt remained in the caſe of a new created Cardinall, *Ore clauſo*, he had no voyce; and ſo the Divorce, though paſt all debatements, and all conſents, and all determinations at *Rome*, was no Divorce, becauſe he that ſent the Holy Ghoſt from *Rome*, forbad him to publiſh and declare it. So that the ſtyle of the Court is altered from the Apoſtles time; Then it was, *Viſum eſt Spiritui Sancto, & nobis*, *It ſeemed good to the Holy Ghoſt, and to us*; Firſt to the Holy Ghoſt, before others; and when it is brought to others, it is to us, to others in the plurall, to many others. But now it is *Viſum eſt mihi, & Spiritui Sancto*, It ſeemes good unto me, to one man alone; and when it does ſo, it ſhall ſeeme good to the Holy Ghoſt too. And of theſe two Hereticall violences to the Holy Ghoſt, we complaine againſt that Church, firſt, that they put the Holy Ghoſt in a Rebellion againſt the Son of God, from whom he proceeds; And then, (as for the moſt part, the end of them, who pretend right to a Kingdome, and cannot prove it, is to lie in Priſon) That they have impriſoned the Holy Ghoſt in one mans breaſt, and not ſuffered that winde to breathe where it will, as Chriſt promiſed the Holy Ghoſt ſhould doe: For neither did the Holy Ghoſt bring any ſuch thing to their remembrance, as though Chriſt had taught any ſuch Doctrine, neither can they that teach it, come nearer the ſin, The unpardonable ſin againſt the Holy Ghoſt, then thus to make him a ſupplanter of Chriſt, or ſupplanted by Antichriſt.

*Chariſmata Spiritus.*

But we hold you no longer in this ill Aire, blaſphemous and irkſome contumelies againſt the Holy Ghoſt: we promiſed at firſt, to diſmiſſe you at laſt, in a perfume, with the breath of the Holy Ghoſt upon you; and that is, to excite you to a rectified ſenſe, and knowledge, that he offers himſelfe unto you, and is received by you. *Facies Dei eſt, qua nobis innoteſcit*; That is alwaies the face of God to us, by which God vouchſafes to manifeſt himſelfe to us: So, his Ordinance in the Church, is his face. And *Lux Dei, qua nobis illuceſcit*, The light of God to us, is that light by which he ſhines upon us; *Lex Dei, Lux Dei*, his word, in his Church. And then, the Evidence, the Seale, the Witneſſe of all, that this face which I ſee by this light, is directed upon me for my comfort, is, The Teſtimony of the Holy Ghoſt, when that Spirit beares witneſſe with our ſpirit, that he is in us. And therefore in his bleſſed Name, and in the participation of his power, I ſay to you all, *Accipite Spiritum ſanctum*, Receive ye the holy Ghoſt. Not that I can give it you, but I can tell you, that he offers to give himſelfe to you all. *Our ſufficiency is of God*, ſayes the Apoſtle; Acknowledge you a ſufficiency in us, a ſufficient power to be in the Miniſtery; for, (as the Apoſtle addes) *He hath made us able Miniſters of the New Teſtament*: Not able onely in faculties and gifts requiſite for that function, (thoſe faculties and gifts, whether of nature, or of acquiſition, be, in as great meaſure, in ſome that have not that function) but able, by his powerfull Ordinance, (as it is alſo added there) to miniſter, not

Auguſt.

Pſal. 139. 7.

1 Cor. 2. 10.

Acts 15. 28.

2 Cor. 3. 5.

A not *the letter*, (not the letter onely) but *The Spirit*, the Spirit of the New Teſtament, that is, the holy Ghoſt to you. Therefore as God ſaid to *Moſes*, *I will come downe, and talk with thee, and I will take of the Spirit which is upon thee, and put it upon them*, God, in his Spirit does come downe to us in his Miniſtery, and talke with us, his Miniſters at home, that is, aſſiſt us in our Meditations, and lucubrations, and preparations, for this ſervice here, and then, here, in this place, he takes of that Spirit from us, and ſheds upon you, imparts the gifts of the holy Ghoſt to you alſo, and makes the holy Ghoſt as much yours, by your hearing, as he made him ours, by our ſtudy: Be not deceived by the letter, by the phraſe of that place; God does not ſay there, that he will take of the Spirit from us, and give it you, that is, fill you with it, and leave us without it; but he will take of that Spirit, that is, impart that Spirit ſo to you, as that by us, and our preſent Miniſtery, he will give you that that ſhall be ſufficient for you, to day, and yet call you to us againe in
B his Ordinance, another day. Learne as much as you can every day, and never thinke that you have learnt ſo much, as that you have no more need of a Teacher; for though you need no more of that man, (you may be perchance as learned as he) yet you need more of that Ordinance: We give you the holy Ghoſt then, when we open your eyes to ſee his offers. Numb. 11.17.

Thoſe words of the Apoſtle, *Our ſelves have the firſt fruits of the Spirit*, S. *Ambroſe* interprets ſo, *Our ſelves*, we the Miniſters of God, *have the firſt fruits of the Spirit*, the pre-poſſeſſion, the pre-inhabitation, but not the ſole poſſeſſion, nor ſole inhabitation of the Holy Ghoſt; but we have grace for grace, the Spirit therefore, to ſhed the Spirit upon you; that *that precious Oyntment*, (the Holy Ghoſt is this Unction) which was poured upon the *Head*, upon Chriſt, may run downe, upon *Aarons beard*, and from thoſe gray, and grave, and reverend haires of his Miniſters, may alſo go downe to the *skirts of*
C *his garments*, to every one of you, who doe not onely make up the garment, that is, the viſible, but the myſticall body it ſelfe of Chriſt Jeſus. The dew of Hermon deſcends upon the mountaines of Sion; But the waters that fall upon the mountaines, fall into the valleyes too from thence; The Holy Ghoſt fals, through us, upon you alſo, ſo, as that you may, ſo, as that you muſt finde it in your ſelves. The Holy Ghoſt was the firſt Perſon, that was declared in the Creation, *The Spirit of God moved upon the face of the waters*; that was the firſt motion. *This is eternall life, to know God, and him whom he ſent, Chriſt Ieſus.* But this you cannot doe, but by him whom they both ſent, the Holy Ghoſt; *No man can ſay, that Ieſus is the Lord, but by the Holy Ghoſt.* *Iohn Baptiſt* who was to baptize Chriſt, was filled with the holy Ghoſt from the wombe. You, who were baptized in Chriſt, were filled, (in your meaſure) with the holy Ghoſt, from that wombe, from the time that the Church conceived you in Baptiſme. Rom. 8. 23. Pſal. 133. 2. Ver. 3. Gen. 1. 2. 1 Cor. 12. 3.

D And therefore, as the Twelve ſaid to the multitude, *Looke yee among ye ſeven men full of the holy Ghoſt*, So we ſay to the whole Congregation, Looke every man to himſelfe, that he be one of the ſeven, one of that infinite number, which the holy Ghoſt offers to fall upon; That as ye were baptized in the holy Ghoſt, and as your bodies are Temples of the holy Ghoſt, ſo your ſoules may be Prieſts of the holy Ghoſt, and you, altogether a lively and reaſonable ſacrifice to God, in the holy Ghoſt. That as you have beene *ſealed with the holy Spirit of promiſe*, you may finde in your ſelves the performance of that promiſe, finde the ſeale of that promiſe, in your love to the Scriptures; for, (as S. *Chryſoſtome* argues uſefully) Chriſt gave the Apoſtles no Scriptures, but he gave them the holy Ghoſt in ſtead of Scriptures; But to us, who are weaker, hee hath given both, The holy Ghoſt in the Scriptures; and, if we neglect either, we have neither; If we truſt to a pri-
E vate ſpirit, and call that the holy Ghoſt, without Scripture, or to the Scriptures without the holy Ghoſt, that is, without him, there, where he hath promiſed to be, in his Ordinance, in his Church, we have not the ſeale of that Promiſe, the holy Ghoſt. Finde then that promiſe in your holy love, and ſober ſtudie of the Scriptures, and finde the performance, the fruits thereof in your converſation, and then you have an Autumne better then any worldly Spring, A vintage, a gathering of thoſe bleſſed fruits, *The fruit of the Spirit is love, joy, peace, long-ſuffering, gentleneſſe, goodneſſe, faith, meekeneſſe, temperance*; where (by the way) theſe are not called ſeverally *the fruits of the Spirit*, as though they were ſo many ſeverall fruits, which might be had one without another, but collectively, all together, they are called *the fruit*; It is not Love alone, nor Joy alone, no nor Faith alone, that is the fruit of the holy Ghoſt; Love, but not love alone, but that love, when Acts 6. 3. Eph. 1. 13. Gal. 5. 22.

betweene

betweene the holy Ghoſt and you, you can joy in that love, and not repent it; Joy, but not joy alone, but that joy, when betweene the holy Ghoſt and you, you can finde peace in that joy, that you be not the ſadder after, for having beene ſo merry before, this, theſe, theſe and all the reſt together are the fruit of the holy Ghoſt; and therefore labour to have them all, or you lacke all.

And then laſtly, as we purſuing Gods Ordinance, have beene able to ſay to you *Accipite Spiritum ſanctum*, Behold the holy Ghoſt in your ſelves, behold he appeared to you, when he moved you to come hither, behold he appeared to you, as often as he hath opened the window of the Arke, your hearts, to take in this Dove, this houre, ſo we may ſay unto you, as we ſay in the Schoole, There is an infuſion of the holy Ghoſt; liquor is infuſed into a veſſell, if that veſſell hold it, though it doe but cover the bottome and no more: The holy Ghoſt is infuſed into you, if he have made any entry, if he cover any part, if he have taken hold of any corrupt affection. There is alſo a diffuſion of the holy Ghoſt; Liquor is diffuſed into a veſſell, when it fils all the parts of the veſſell, and leaves no emptineſſe, no drineſs: The holy Ghoſt is diffuſed into you, if he overſpread you, and poſſeſſe you all, and rectifie all your perverſneſſes. But then, in the Schoole, we have alſo an effuſion of the holy Ghoſt; And liquor is effuſed then, when it ſo fils the veſſell, as that that overflowes, to the benefit of them, who will participate thereof. Receive therefore the holy Ghoſt, ſo, as that the holy Ghoſt may overflow, flow from your example, to the edification of others; That you may go home, and ſay to your children, receive ye the holy Ghoſt, in the Spirit of contentment, and acquieſcence, and thankfulneſſe to God, and me, in that portion that I can leave you, And ſay to your ſervants, receive ye the holy Ghoſt, in the ſpirit of obedience, and fidelity, And ſay to your neighbours, receive ye the holy Ghoſt, in the ſpirit of peace and quietneſſe, And ſay to your Creditors, receive ye the holy Ghoſt in the ſpirit of patience, and tenderneſſe, and compaſſion, and forbearing, And to your debtors, receive ye the holy Ghoſt in the ſpirit of induſtry, and labour in your calling. You ſee, Preaching it ſelfe, even the Preaching of Chriſt himſelfe, had beene loſt, if the holy Ghoſt had not brought all thoſe things to their remembrance. And if the holy Ghoſt do bring theſe things, which we preach to your remembrance, you are alſo made fiſhers of men, and Apoſtles, and (as the Prophet ſpeaks) *Salvatores mundi*, men that aſſiſt the ſalvation of the world, by the beſt way of preaching, an exemplar life, and holy converſation. *Amen.*

Obad. 1. 21.

# SERMON XXX.

## *Preached upon Whitſunday.*

Part of the Goſpell of the Day.

JOHN 14. 20.

*At that day ſhall ye know, That I am in my Father, and you in me, and I in you.*

THe two Volumes of the Scriptures are juſtly, and properly called two Teſtaments, for they are *Teſtatio Mentis*, The atteſtation, the declaration of the will and pleaſure of God, how it pleaſed him to be ſerved under the Law, and how in the ſtate of the Goſpell. But to ſpeake according to the ordinary acceptation of the word, the Teſtament, that is, The laſt Will of Chriſt Jeſus, is this ſpeech, this declaration of his, to his Apoſtles, of which this text is a part. For, it was ſpoken, as at his Death-bed, his laſt Supper: And it was before his Agony in the garden, ſo that (if we ſhould conſider him as a meere man) there was no inordinateneſſe, no irregularity in his affections; It was teſtified with ſufficient witneſſes, and it was ſealed in blood, in the Inſtitution of the Sacrament. By this Wil then, as a rich, and abundant, and liberall Teſtator, having given them ſo great a Legacy, as *a place in the*

Ver. 3.

A *the kingdome of heaven*, yet he adds a codicill, he gives more, he gives them the evidence by which they ſhould maintain their right to that kingdome, that is, the teſtimony of the Spirit, *The Comforter, the Holy Ghoſt*, whom he promiſes to ſend to them; And ſtill more and more abundant, he promiſes them, that that aſſurance of their right ſhall not be taken from them, till he himſelf return again to give them an everlaſting poſſeſſion, *That he may receive us unto himſelf, and that where he is, we may alſo be.* The main Legacy, the body of the gift is before: That which is given in this Text, is part of that evidence by which it appeares to us that we have right, and by which that right is maintained, and that is knowledge, that knowledge which we have of our intereſt in God, and his kingdome here; *At that day ye ſhall know, &c.* Ver. 16. Ver. 3.

And in the giving of this, we ſhall conſider, firſt, the Legacy it ſelf, this knowledge, *Cognoſcetis, Ye ſhall know*; And ſecondly, the time when this Legacy grows due to us, B *In illo die, At that day ye ſhall know*; And thirdly, how much of this treaſure is deviſed to us, what portion of this heavenly knowledge is bequeathed to us, and that is in three great ſummes, in three great myſteries; Firſt, ye ſhall know the myſtery of the Trinity, of diſtinct perſons in the Godhead; *Ego in patre, That I am in my Father*; And then the myſtery of the Incarnation of God, who took our fleſh, *Vos in me, That you are in me*; And laſtly, the myſtery and working of our Redemption, in our Sanctification, *Ego in vobis, That Chriſt* (by his Spirit, the Holy Ghoſt) *is in us.*

*Nequitia animæ ignoratio*, ſayes *Triſmegiſtus*; He doth not ſay it is the infirmity of the ſoule, or the impotency of the ſoule, but the iniquity, the wickedneſſe of the ſoule conſiſts in this, that we are ignorant of thoſe wayes, and thoſe ends, upon which we ſhould direct, and by which we ſhould govern our purpoſes: And if ignorance be the corruption, and diſſolution, certainly knowledge is the redintegration, and conſolidation of the C ſoule. From this corruption, from this ignorance God delivered his people at firſt, in ſome meaſure, by the Law; that is, he gave them thereby a way to get out of this ignorance; he put them to Schoole; *Lex Pedagogus*, ſayes the Apoſtle, *The Law was their School-maſter.* But in the ſtate of the Goſpell, in the ſhedding of the beames, of the ſtreames of his grace in the blood of Chriſt Jeſus we are graduats, and have proceeded ſo far, as to a manifeſtation of things already done, and ſo our faith is brought in a great part, to conſiſt in matter of fact, and that which was but matter of prophecy to them (in the old Teſtament, they knew not when it ſhould be done) to us in the New, is matter of Hiſtory, and we know when it was done: In the old times God led his people, ſometimes with clouds, ſometimes with fire, ſome lights they had, but ſome hidings, ſome withdrawings of thoſe lights too, the myſteries of their ſalvation were not fully revealed unto them: To us, all is holy fire, all is evident light, all is in the Epiphany, in the ma- D nifeſtation of Chriſt, and in the preſence of the Holy Ghoſt, who is delivered over to us, to remain with us, *Vſq; ad conſummationem*, Till the end of the world. God hath buried & hidden from us the body of *Moſes*; he hath removed that cloud, that vaile, the ceremony, the letter of the Law. Yea he hath hidden that which benighted us more, and kept us in more ignorance of him, our infinite ſins, which are clouds of witneſſes to our Conſciences, he hath hidden them in the wounds of his Son our Saviour, ſo that there remaines nothing but clearneſſe, evident clearneſſe; The Goſpell being brought to us all, in that Chriſt is actually and really come, and Chriſt being brought to me, in that he is appliable in the Church to every particular ſoule; ſo that this Legacy that is given in this text, is not only in a poſſibility, and in a probability, and in a veriſimilitude, but in an aſſurance, and in an infallibility, in a knowledge, we know it is thus, and thus. 1. Part. *Cognoſcetis.*

We ſhall therefore conſider this knowledge, firſt, as it is oppoſed to ignorance, ſecond- E ly, as it is oppoſed to inconſideration, and thirdly, as it is oppoſed to concealing, to ſmothering: Firſt, we muſt have it, and then we muſt know that we have it, and after that we muſt publiſh it, and declare it, ſo that others may know that we know it. Now, as there is a profitable, a wholeſome, a learned ignorance, which is a modeſt, and a reverent abſtinence from ſearching into thoſe ſecrets which God hath not revealed in his word, (whereupon S. *Auguſtine* ſayes uſefully, *Libenter ignoremus, quæ ignorare nos vult Deus*, Let not us deſire to know that which God hath no will to reveale) So alſo there is an unprofitable, an infectious, indeed an ignorant knowledge, which puffes, and ſwels us up: that, of which the Prophet ſayes, *Stultus factus eſt omnis homo, à ſcientia*; Every mans knowledge makes him a foole, when it makes him undervalue, and deſpiſe another. *Ignorantia.* Jer. 10.

another. And this is one ſtrange and incurable effect of this opinion of wit and knowledge, that whereas every man murmurs, and ſayes to himſelf, ſuch a man hath more land then I, more money then I, more cuſtome, more practiſe then I, (when perchance, in truth it is not ſo) yet every man thinks, that he hath more wit, more knowledge then all the world beſide, when, God knows, it is very far from being ſo. When the Prophet in that place, cals this confident beleever in his own wiſdome, *Foole*, he hath therein faſtned upon him a name of the greateſt reproach to man, which the Holy Ghoſt, in the mouth of a Prophet, could chooſe; As it appeares beſt in thoſe gradations which Chriſt makes, where, *Whoſoever is angry, is made culpable of judgement, whoſoever ſayes Racha,* (that is, expreſſes his anger in any contumelious ſpeech) *is ſubject to a Councell, but whoſoever ſhall ſay, Foole, ſhall be worthy to be puniſhed in hell fire.* For, by calling him *Foole*, ſayes S. *Chryſoſtome* there, he takes from him that underſtanding, by which he is a man, and ſo, ſayes he, deſpoiles him of all intereſt in the creature, in this life, and all intereſt in God, in the life to come. It is the deepeſt indignation, the higheſt abomination that *Iob* in his anguiſh conceived, *Stulti deſpiciebant me*, They that are but *fooles* themſelves, *deſpiſed me*; And after that again, *They are the children of fooles, and yet I am their ſong, and their talk:* And in that compariſon which God himſelf inſtituted, and propoſed in *Deuteronomie*, *They have moved me to jealouſie, with that which is not God, and I will move them to jealouſie, with thoſe who are no people, I will provoke them to anger with a fooliſh Nation*, God intimates ſo much, That a Foole is no more a man, then an Idoll is a God.

Mat. 5. 22.

Iob 19.

Deut. 30.

Now this fooliſhneſſe which we ſpeak of, againſt which God gives us this Legacy of knowledge, is not that bluntneſſe, that dulneſſe, that narrowneſſe of underſtanding, which is oppoſed to ſharpneſſe of wit, or readineſſe of expreſſing, and delivering any matter, for very many very devout and godly men, lack that ſharpneſſe, and that readineſſe, and yet have a good portion of ſpirituall wiſdome, and knowledge. Neither is this fooliſhneſſe, that weakneſſe, or inability, to amaſſe and gather together particulars, as they have fallen out in former times, and in our times, and thereby to judge of future occurrences by former precedents, (which is the wiſdome of States-men, and of civill contemplation, to build up a body of knowledge, from reading ſtories, or obſerving actions) for this wiſdome *Solomon* cals vanity, and vexation; Nor is this fooliſhneſſe, that precipitation, that over-earneſtneſſe, that animoſity, that heat which ſome men have, and which is oppoſed to diſcretion; for ſometimes zeale it ſelf hath ſuch a heat, and ſuch a precipitation in it, and yet that zeale may not be abſolutely condemned, but may be ſometimes of ſome uſe; The dull man, the weak man, the haſty man is not this foole, but (as the *Wiſeman*, who knew beſt, hath told us,) *The foole is he that truſteth in his own heart.* And therefore, againſt this fooliſhneſſe of truſting in our own hearts, of confiding, and relying upon our own plots and devices, and from ſacrificing to our own nets, (as the Prophet *Habakkuk* ſpeaks) from this attributing of all to our own induſtry, from this ignorance, that all bleſſings, ſpirituall and temporall too, proceed from God, and from God only, and from God manifeſted in Chriſt, and from Chriſt explicated in the Scriptures, and from the Scriptures applyed in the Church, (which is the ſumme of all religion) God hath given us this Legacy of knowledge, *Cognoſcetis*, *At that day you ſhall know*, as knowledge is oppoſed to ignorance.

Prov. 28.

*Inconſideratio.*

As it is oppoſed to inconſideration, it is a great work that it doth too: for, as God hath made himſelf like man in many things, in taking upon him, in Scriptures, our lineaments and proportion, our affections and paſſions, our apparell and garments, ſo hath God made himſelf like man, in this alſo, that as man doth, ſo he alſo takes it worſe to be neglected, then to be really injured; Some of our ſins do not offend God ſo much, as our inconſideration, a ſtupid paſſing him over, as though that we did, that which we had, that which we were, appertained not to him, had no emanation from him, no dependance upon him. As God ſayes in the Prophet, of lame, and blemiſhed, and unperfect Sacrifices, *Offer it unto any of your Princes, and ſee if they will accept it at your hands*; So I ſay to them that paſſe their lives thus inconſiderately, Offer that to any of your Princes, any of your Superiours; Dares an officer that receives inſtructions from his Prince, when he leaves his commandements unperformed, ſay, I never thought of it? Dares a Subject, a Servant, a Son ſay ſo?

Now beloved, this knowledge, as it is oppoſed to inconſideration, is in this, that God by breeding us in the viſible Church, multiplies unto us ſo many helps and aſſiſtances in the

A the word preached, in the Sacraments, in other Sacramentall, and Rituall, and Ceremoniall things, which are auxiliary, ſubſidiary reliefes, and refreſhings to our conſideration, as that it is almoſt impoſſible to fall into this inconſideration. Here God ſhewes this inconſiderate man, his book of creatures, which he may run and reade; that is, he may go forward in his vocation, and yet ſee that every creature calls him to a conſideration of God. Every Ant that he ſees, askes him, Where had I this providence, and induſtry? Every flowre that he ſees, asks him, Where had I this beauty, this fragrancy, this medicinall vertue in me? Every creature calls him to conſider, what great things God hath done in little ſubjects. But God opens to him alſo, here in his Church, his Booke of Scriptures, and in that Book, every word cries out to him; every mercifull promiſe cries to him, Why am I here, to meet thee, to wait upon thee, to performe Gods purpoſe towards thee, if thou never conſider me, never apply me to thy ſelfe? Every judgement
B of his anger cryes out, Why am I here, if thou reſpect me not. if thou make not thy profit, of performing thoſe conditions, which are annexed to thoſe judgements, and which thou mighteſt performe, if thou wouldeſt conſider it? Yea, here God opens another book to him, his manuall, his boſome, his pocket book, his *Vade Mecum*, the Abridgement of all Nature, and all Law, his owne heart, and conſcience: And this booke, though he ſhut it up, and claſp it never ſo hard, yet it will ſometimes burſt open of it ſelfe; though he interline it with other ſtudies, and knowledges, yet the Text it ſelfe, in the book it ſelfe, the teſtimonies of the conſcience, will ſhine through and appeare: Though he load it, and choak it with Commentaries and queſtions, that is, perplexe it with Circumſtances, and Diſputations, yet the matter it ſelfe, which is imprinted there, will preſent it ſelfe: yea, though he teare ſome leaves out of the Book, that is, wilfully, yea ſtudiouſly forget ſome ſins that he hath done, and diſcontinue the reading of this
C book, the ſurvay and conſideration of his conſcience, for ſome time, yet he cannot loſe, he cannot caſt away this book, that is ſo in him, as that it is himſelfe, and evermore calls upon him, to deliver him from this inconſideration, by this open and plentifull Library, which he carries about him. Conſider, beloved, the great danger of this inconſideration, by remembring, That even that onely perfect man, Chriſt Jeſus, who had that great way of making him a perfect man, as that he was perfect God too, even in that act of deepeſt devotion, in his prayer in the garden, by permitting himſelfe, out of that humane infirmity, which he was pleaſed to admit in himſelfe, (though farre from ſin) to paſſe one petition in that prayer, without a debated and conſidered will, in his *Tranſeat Calix*, *If it be poſsible, let this Cup paſſe*, hee was put to a re-conſideration, and to correct his Prayer, *Verumtamen*, *Yet not my will, but thine bee done.* And if then our beſt acts
D of praying, and hearing, need ſuch an exact conſideration, conſider the richneſſe, and benefit of this Legacy, knowledge, as this knowledge is oppoſed to inconſideration.

It is alſo oppoſed to concealing and ſmothering; It muſt be publiſhed to the benefit of others. *Paulùm ſepultæ diſtat inertiæ celata virtus*, ſayes the Poet; Vertue that is never produced into action, is ſcarce worthy of that name. For that is it, which the Apoſtle, in his Epiſtle to that Church, which was in *Philemons* houſe, doth ſo much praiſe God for, *That the fellowſhip of thy faith may be made fruitfull, and that whatſoever good thing is in you through Ieſus Chriſt, may be knowne*: That according to the nature of goodneſſe, and to the roote of goodneſſe, God himſelfe, this knowledge of God may be communicated, and tranſfuſed, and ſhed, and ſpred, and derived, and digeſted upon others. And therefore certainly, as the Philoſopher ſaid of civill actions, *Etiam ſimulare Philoſophiam, Philoſophia eſt*, That it was ſome degree of wiſedome, to be able to ſeeme wiſe; ſo, though it be no degree of religion, to ſeeme religious, yet even that may be a way of re-
E ducing others, and perchance themſelves: when a man makes a publique, an outward ſhew of being religious, by comming ordinarily to Church, and doing thoſe outward duties, though this be hypocriſie in him, yet ſometimes other men receive profit by his example, and are religious in earneſt, and, ſometimes, *Appropinquat & neſcit*, (as S. *Auguſtine* confeſſes that it was his caſe, when he came out of curioſity, and not out of devotion, to heare S. *Ambroſe* preach) what reſpect ſoever brought that man hither, yet when God findes him here, in his houſe, he takes hold of his conſcience, and ſhewes himſelfe to him, though he came not to ſee him. And if God doe thus produce good out of the hypocrite, and work good in him, much more will he provide a plentifull harveſt, by their labours, who having received this knowledge from God, aſſiſt their weaker bre-

*Occultatio.*

Philem. 6.

thren,

thren, both by the Example of their lives, and the comfort of their Doctrine. A

2. Part. *In die.* This knowledge then, which to work the intended effect in us, is thus opposed to ignorance, and to inconsideration, and to concealing, (which were the pieces that constitute our first Part) in the second Part, which is the time when this Legacy accrues to us, is to be given us, *In die illo*, at that day, *At that day shall yee know, &c.* It is the illumination, the illustration of our hearts, and therefore well referred to the *Day*; The word it selfe affords cheerefulnesse. For when God inflicted that great plague, to kill all the first-borne in Ægypt, that was done at *Midnight:* And when God would intimate both deaths at once, spirituall, and temporall, he sayes, *O foole, this night they will fetch away thy soule.* Against all supply of knowledge, he cals him *foole*; and against all sense of comfort in the day, he threatens *night*.

Exod. 12. Luke 12.

*Illo.* It was *In die*, and *In die illo*, in the day, and at a certaine day, and at a short day. For, after Christ had made his Will at this supper, & given strength to his Will, by his death, B and proved his Will by his Resurrection, and left the Church possest of his estate, by his Ascension, within ten dayes after that, he poured out this Legacy of knowledge. For, though some take *this day* mentioned in the Text, to be *Tanquam unius diei tenor, à dato Spiritu, ad Resurrectionem*; from the first giving of the Holy Ghost, to the Resurrection; And others take *this day*, to bee from his Resurrection, to the end of his second Conversation upon earth, till his Ascension; and S. *Augustine* referre it, *Ad perfectam visionem in Cœlis*, to the perfect fruition of the sight of God in Heaven, yet the most usefull, and best followed acceptation is, This Day of the comming of the Holy Ghost.

Calvin. Osiand.

*That day* we celebrate this day; and we can never finde the Christian Church (so farre as we can judge by the evidence of Story) to have been without this festivall day. The reason of all Festivals in the Church, was, and is, *Ne volumine temporum, ingrata subrepat oblivio*, Lest after many ages involved, and wrapped up in one another, Gods particular benefits should bee involved, and wrapped up in unthankfulnesse. And the benefits received this day, were such, as should never be forgotten: for, without this day, all the rest had been evacuated, and uneffectuall: If the Apostles by the comming of the Holy Ghost had not been established in an infallibility in themselves, and in an ability, to deale with all Nations, by the benefit of tongues, the benefit of Christs passion had not been derived upon all Nations. And therefore, to This day, and to *Easter-day*, all publike Baptismes, in the Primitive Church, were reserved; None were baptized (except in cases of necessity) but upon one of these two dayes: for, as there is an Exaltation, a Resurrection given us in Baptisme, represented by *Easter*; so there belongs to us a confirmation, an establishing of grace, and the increase thereof, represented in *Pentecost*, in the comming of the Holy Ghost. As the Jews had an *Easter* in the memory of their deliverance from Ægypt, and a *Pentecost* in the memory of the Law given at D Mount Sinai; So at *Easter* we celebrate the memory of that glorious Passeover, when Christ passed from the grave, and hell, in his Resurrection, and at this Feast of *Pentecost* we celebrate his giving of the Law to all Nations, and his investing and possessing himselfe of his Kingdome, the Church: for this is *Festum Adoptionis*, as S. *Chrysostome* cals it; The cheerefull feast of our Adoption, in which, the Holy Ghost convaying the Son of God to us, enables us to be the Sons of God, and to cry Abba, Father.

Augustt. C

Acts 2. This then is that day, when the Apostles being *with one accord, and in one place*, (that is, in one faith, and in one profession of that faith, not onely without Heresie, but without Schisme too) *the Holy Ghost as a mighty winde, filled them all, and gave them utterance*; As a *winde*, to note a powerfull working; And he *filled* them, to note the abundance; And he *gave them utterance*, to inferre that which we spoke of before, The Communication of that knowledge, which they had received, to others. This was that Spirit, whom E it concerned the Apostles so much to have, as that Christ himselfe must goe from them, to send him to them; *If I goe not away*, sayes Christ, *the Comforter will not come to you.* How great a comfort must this necessarily be, which must so abundantly recompence the losse of such a comfort, as the presence of Christ was? This is that Spirit, who though hee were to be sent by the Father, and sent by the Son, yet he comes not as a Messenger from a Superiour, for hee was alwaies equall to Father and Son: But the Father sent him, and the Son sent him, as a tree sends forth blossomes, and as those blossomes send forth a sweet smell, and as the Sun sends forth beames, by an emanation from it selfe; He is *Spiritus quem nemo interpretari potest*, sayes S. *Chrysostome*; hee hath him not, that doth

doth not see he hath him, nor is any man without him, who, in a rectified conscience, thinks he hath him: *Illo Prophetæ illustrantur, Illo idiotæ condiuntur*, sayes the same Father, The Prophets, as high as their calling was, saw nothing without this Spirit, and with this Spirit, a simple man understands the Prophets. And therefore doth S. *Basil* attribute that to the Holy Ghost, which seemes to be peculiar to the Son; he cals him *Verbum Dei*, because sayes he, *Spiritus interpres Filii, sicut Filius Patris*, As the Son hath revealed to us the will of the Father, and so is the Word of God to us, so the Holy Ghost applies the promises, and the merits of the Son to us, and so is the Word of God to us too, and enables us to come to God, in that voyce of his blessed Servant, S. *Augustine*, *O Deus, secretissime, & patentissime*, Though nothing be more mysterious then the knowledge of God in the Trinity, yet nothing is more manifest unto us, then, by the light of this person, the Holy Ghost, so much of both the other Persons, as is necessary for our Salvation, is.

Now, it is not onely to the Apostles, that the Holy Ghost is descended this day, but, as S. *Chrysostom* saies of the Annunciation, *Non ad unam tantùm animam*, It is not onely to one Person, that the Angel said then, *The Holy Ghost shall come upon thee, and overshadow thee*, but, sayes he, that Holy Ghost hath said, *Super omnem, I will poure out my selfe upon all men*, so I say of this day, This day, if you be all in this place, (concentred, united here in one Faith, and one Religion) If you be of one accord, (that is, in perfect charity) The Holy Ghost shall fill you all (according to your measure, and his purpose) and give you utterance, in your lives and conversations. *Qui ita vacat orationibus, ut dignus fiat illo vehementi Spiritu, semper habet diem Pentecostes:* He that loves the exercise of prayer so earnestly, as that in prayer he feeles this vehemence of the Holy Ghost, that man dwels in an everlasting Whitsunday: for so he does, he hath it alwayes, that ever had it aright: *Oditeos Deus, qui unam putant diem, festum Domini*; God hates that man, saies *Origen* also, that celebrates any Holy-day of his, but one day: that never thinks of the Incarnation of Christ, but upon Christmas-day, nor upon his Passion, and Resurrection, but upon Easter, and Good-friday. If you deale so with your soules, as with your bodies, and as you cloath your selves with your best habits to day, but returne againe to your ordinary apparell to morrow: so for this day, or this houre, you devest the thought of your sins, but returne after to your vomit, you have not celebrated this day of Pentecost; you have not beene truly in this place, for your hearts have beene visiting your profits, or pleasures; you have not beene here with one accord, you have not truly and sincerely joyned with the Communion of Saints; Christ hath sent no Comforter to you this day, neither will he send any, till you be better prepared for him. But if you have brought your sins hither in your memory, and leave them here in the blood of your Saviour, alwaies flowing in his Church, and ready to receive them, if you be come to that heavenly knowledge, that there is no comfort but in him, and in him abundant consolation, then you are this day capable of this great Legacy, this knowledge, which is all the Christian Religion, *That Christ is in the Father, and you in him, and he in you.*

Ioel 2.

Origen.

3 Part.

We are now come to our third part, Our portion in this Legacy, the measure of the knowledge of these mysteries, which we are to receive: of which, S. *Chrysostome* sayes well, *Scientiæ magnum argumentum est, nolle omnia scire*, It is a good argument, that that man knowes much, who desires not to know all; In pursuing true knowledge, he is gone a good way, that knowes where to give over. When that great Manichean *Felix* would needs prove to S. *Augustine*, that *Manes* was the holy Ghost, because it was said that the holy Ghost should teach all truths, and that *Manes* did so, because he taught many things that they were ignorant of before, concerning the frame, and motion, and nature of the heavens and their stars, S. *Augustine* answered, *Spiritus sanctus facit Christianos, non Mathematicos*, The Holy Ghost makes us Christians, not Mathematicians. If any man thinke, by having his station at Court, that it is enough for him to have studied that one booke, and that if in that booke, The knowledge of the Court, he be come to an apprehension, by what meanes and persons businesses are likeliest to be carried, If he by his foresight have provided perspective glasses, to see objects a far off, and can make Almanacks for next yeare, and tell how matters will fall out then, and thinke that so he hath received his portion, as much knowledge as he needs, *Spiritus sanctus facit Christianos, non Politicos*, He must remember that the Holy Ghost makes Christians, and not Polititians. So if a man have a good foundation of a fortune from his Parents, and

thinke that all his ſtudy muſt be, to proceed in that, and ſtill to adde a Cyphar more to his accounts, to make tens, hundreds, and hundreds, thouſands, *Spiritus ſanctus facit Chriſtianos, non Arithmeticos*, The Holy Ghoſt makes Chriſtians, and not ſuch Arithmeticians. If men who deſire a change in Religion, and yet thinke it a great wiſdome, to diſguiſe that deſire, and to temporiſe, leſt they ſhould be made leſſe able to effect their purpoſes, if they ſhould manifeſt themſelves; but yet hope to ſee that tranſmutation of Religion, from that copper, which they eſteeme ours to be, to that gold, which, (perchance for the venality thereof) they eſteeme theirs: If others, who are alſo working in the fire, (though not in the fire of envy and of powder, yet in the fire of an indiſcreet zeale, and though they pretend not to change the ſubſtance of the metall, the body of our Religion, yet they labour to blow away much of the ceremony, and circumſtances, which are *Vehicula*, and *Adminicula*, if not *Habitacula Religionis*, They are, though not the very fuell, yet the bellowes of Religion) If theſe men, I ſay, of either kinde, They who call all differing from themſelves, Error, and all error damnable; or they, who, as *Tertullian* expreſſes their humour, and indiſpoſition prophetically, *Qui vocant proſtrationem Diſciplinæ, ſimplicitatem*, which call the aboliſhing and extermination of all Diſcipline and Ceremony, pureneſſe and holineſſe; If they thinke they have received their portion of this legacie, their meaſure of true knowledge, in labouring onely to accuſe, and reforme, and refine others, *Spiritus ſanctus facit Chriſtianos, non Chymiſtas*, The holy Ghoſt makes men Chriſtians, and not Alchymiſts. To contract this, If a man know wayes enow to diſguiſe all his ſins, If no Exchequer take hold of his uſurious contracts, no High Commiſſion of his licentiouſneſſe, no Star-chamber of his miſdemeanors, If he will not to ſleepe, till he can hold up his eyes no longer, for feare his ſins ſhould meet him in his bed, and vexe his conſcience there, If he will not come to the Sacrament, but at that time of the yeare, when Laws compel him, or good company invite him, or other civill reſpects and reaſons provoke him, If he have avoydances, to hide his ſins from others, and from himſelf too, by ſuch diſguiſings, This is all but *Deceptio viſus*, a blinding of his owne internall eyes, and *Spiritus ſanctus facit Chriſtianos, non Circulatores*, The Holy Ghoſt makes men Chriſtians, and not Jugglers.

This knowledge then which we ſpeake of, is to know the end and the way, Heaven and Chriſt, The Kingdome to which he is gone, and the meanes which he hath taught us to follow. Now, in all our wayes, in all our journies, a moderate pace brings a man moſt ſurely to his journies end, and ſo doth a ſober knowledge in matters of Divinity, and in the myſteries of Religion. And therefore the Fathers ſay, that this comming of the Holy Ghoſt upon the Apoſtles, this day, though it were a vehement comming, did not give them all kinde of knowledge, a knowledge of particular Arts, and Sciences; But he gave them knowledge enough for their preſent worke, and withall a faithfull confidence, that if at any time, they ſhould have to doe, with learned Heathens, with Philoſophers, the Holy Ghoſt would either inſtantly furniſh them, with ſuch knowledge, as they had not before, (as wee ſee in many relations in the Eccleſiaſticall Story, That men ſpoke upon the ſudden, in divers caſes, otherwiſe, then in any reaſon their education could promiſe or afford) or elſe he would blunt the ſharpneſſe of the Adverſaries weapons, and caſt a damp upon their underſtandings, as wee ſee he did in the Councell of Nice, when after many diſputations, amongſt the great Men of great eſtimation, the weakeſt Man in the Councell roſe up, and he, of whom his owne party were afraid, leſt his diſcourſe ſhould diſadvantage the cauſe, overthrew, and converted, that great Advocate, and defender of *Arius*, whom all the reſt could never ſhake; for though this man ſaid no more then other men had ſaid, yet God at this time diſpoſed the underſtanding, and the abilities of the Adverſaries, otherwiſe then before; ſometimes God will have glory, in arming his friends, ſometimes in diſarming his enemies, ſometimes in exalting our abilities, and ſometimes in evacuating or enfeebling theirs.

And ſo, as the Apoſtles were, as many of us, as celebrate this day, as they did, are *filled with the Holy Ghoſt*, that is, with ſo much knowledge, as is neceſſary to Gods purpoſe in us. Enough for our ſelves, if we be private men, and enough for others, if wee have charge of others: private men ſhall have knowledge enough where to ſeeke for more, and the Prieſt ſhall have enough to communicate his knowledge to others. And though this knowledge were delivered to the Apoſtles, as from a print, from a ſtampe, all at once, and to us, but as by writing, letter after letter, ſyllable after ſyllable, by Catechiſmes,

A chiſmes, and Sermons, yet both are ſuch knowledges, as are ſufficient for each. As the glory of heaven ſhall fall upon us all, and though we be not all of equall meaſure, and capacity, yet we ſhall be equally full of that glory; ſo the way to that glory, this knowledge, ſhall be manifeſt to us all, and infallible to us all, though we do not all know alike; The ſimpleſt ſoul that heares me, ſhall know the way of his ſalvation, as well as the greateſt of thoſe Fathers, whom he heares me cite; And upon us all (ſo diſpoſed) the holy Ghoſt ſhall fall, as he did here, *In fire*, and *In tongues*; In fire, to inflame us in a religious zeal, and in Tongues, to utter that in confeſſion, and in profeſſion, that is, to glorifie God, both in our words, and in our actions. This then is our portion in this Legacy, A ſober ſeeking after thoſe points of knowledge which are neceſſary for our ſalvation, and theſe, in this text, Chriſt derived into theſe three, *That I am in my Father, That you are in me, That I am in you.*

B The firſt of theſe is the knowledge of diſtinction of perſons, and ſo of the Trinity. *Principale munus ſcientiæ eſt, cognoſcere Trinitatem*, ſaith *Origen:* The principall uſe and office of my knowledge, is to know the Trinity; for, to know an unity in the Godhead, that there is but one God, naturall reaſon ſerves our turn: & to know a creation of the world of nothing, reaſon ſerves us too; we know by reaſon, that either neither of them is infinite, if there be two Gods, (and then neither of them can be God) or if both be infinite, (which is an impoſſibility) one of them is ſuperfluous, becauſe whatſoever is infinite, can alone extend to all. So alſo we can collect infallibly, that if the world were not made of nothing, yet that of which the world ſhall be pretended to have been made of, muſt have been made of nothing, or elſe it muſt be ſomething eternall, and uncreated; & whatſoever is ſo, muſt neceſſarily be God it ſelf. To be ſure of thoſe two, an unity in the Godhead, and a creation of the world, I need no Scriptures; but to know this diſtinction of Perſons, That C the Son is in the Father, I need the Scriptures, and I need more then the Scriptures, I need this Pentecoſt, this comming, this illuſtration of the holy Ghoſt, to inſpire a right underſtanding of theſe Scriptures into me. For, if this knowledge might be had without Scriptures, why ſhould not the heathen beleeve the Trinity, as well as I, ſince they lack no naturall faculties which Chriſtians have? And if the Scriptures themſelves, without the operation of the holy Ghoſt, ſhould bring this clearneſſe, why ſhould not the Jews and the Arians conform themſelves to this doctrine of the Trinity, as well as I, ſince they accept thoſe Scriptures, out of which I prove the Trinity to mine own cõſcience? We muſt then attend his working in us; we muſt not admit ſuch a vexation of ſpirit, as either to vex our ſpirit, or the Spirit of God, by inquiring farther then he hath been pleaſed to reveale.

*Ego in Patre. Trinitas.*

If you conſider that Chriſt ſayes here, *You ſhall know That I am in the Father*, and doth not ſay, *You ſhall know How I am in the Father*, and this to his Apoſtles themſelves, and to D the Apoſtles after they were to be filled with the holy Ghoſt, which ſhould teach them all truth, it will cut off many perplexing queſtions, and impertinent anſwers which have been produced for the expreſſing of the manner of this generation, and of the diſtinction of the perſons in the Trinity; you ſhall know That it is, you ſhall not ask How it is. It is enough for a happy ſubject to enjoy the ſweetneſſe of a peaceable government, though he know not *Arcana Imperii*, The wayes by which the Prince governes; So is it for a Chriſtian to enjoy the working of Gods grace, in a faithfull beleeving the myſteries of Religion, though he inquire not into Gods bed-chamber, nor ſeek into his unrevealed Decrees. It is *Odioſa & exitialis vocula, Quomodo*, ſayes *Luther*, A hatefull, a damnable Monoſyllable, How, How God doth this or that: for, if a man come to the boldneſſe of propoſing ſuch a queſtion to himſelf, he will not give over till he finde ſome anſwer: and then, others will not be content with his anſwer, but every man will have a ſeverall E one. When the Church fell upon the *Quomodo* in the Sacrament, How, in what manner the body of Chriſt was there, we ſee what an inconvenient anſwer it fell upon, That it was done by Tranſubſtantiation; That ſatisfied not, (as there was no reaſon it ſhould) And then they fell upon others, *In*, *Sub*, and *Cum*, and none could, none can give ſatisfaction. And ſo alſo have our times, by asking *Quomodo*, How Chriſt deſcended into Hell, produced ſo many anſwers, as that ſome have thought it no Article at all, ſome have thought that it is all one thing to have deſcended into hell, and to have aſcended into heaven, and that it amounts to no more, then a departing into the ſtate of the dead. But *Servate depoſitum*, Make much of that knowledge which the holy Ghoſt hath truſted you withall, and beleeve the reſt. No man knows how his ſoul came into him; whe-

ther by infuſion from God, or by generation from Parents, no man knows ſo, but that ſtrong arguments will be produced on the other ſide; And yet no man doubts but he hath a ſoul. No man knows ſo, as that ſtrong arguments may not be brought on the other ſide, how he ſees, whether by reception of ſpecies from without, or by emiſſion of beames from within; And yet no man doubts whether he ſee or no. The holy Ghoſt ſhall tell you, when he tels you the moſt that ever he ſhall tell you, in that behalf, That the Son is in the Father, but he will not tell you how.

*Incarnatio.* Our ſecond portion in this Legacy of knowledge, is, *That we are in Chriſt*; And this is the myſtery of the Incarnation. For ſince the devill had ſo ſurprized us all, as to take mankinde all in one lump, in a corner, in *Adams* loynes, and poyſoned us all there in the fountain, in the roote, Chriſt, to deliver us as intirely, took all mankinde upon him, and ſo took every one of us, and the nature, and the infirmities, and the ſins, and the puniſhment of every ſingular man. So that the ſame pretence which the devill hath againſt every one of us, you are mine, for you ſinned in *Adam*, we have alſo for our diſcharge, we are delivered, for we paid our debt in Chriſt Jeſus. In all his tentations, ſend him to look upon the Records of that proceſſe, of Chriſts paſſion, and he ſhall finde there, the names of all the faithfull recorded: That ſuch a day, that day when Chriſt dyed, I, and you, and all that ſhall be ſaved, ſuffered, dyed, and were crucified, and in Chriſt Jeſus ſatisfied God the Father, for thoſe infinite ſins which we had committed: And now, Second death, which is damnation, hath no more title to any of the true members of his myſticall body, then corruption upon naturall, or violent death, could have upon the members of his naturall body.

*Redemptio.* The aſſurance of this grows from the third part of this knowledge, *That Chriſt is in us*; for that is ſuch a knowledge of Chriſts generall Redemption of mankinde, as that it is alſo an application of it to us in particular. For, for his Incarnation, by which we are in him, that may have given a dignity to our humane nature; But *Quæ beneficiorum magnitudo fuiſſet erga nos, ſi hominem ſolummodo, quem aſſumpſerat, ſalvaret?* What great benefit (how ever the dignity had been great to all mankinde) had mankinde had, if Chriſt had ſaved no more then that one perſon whom he aſſumed? The largeneſſe and bounty of Chriſt is, to give us of his beſt treaſure, knowledge, and to give us moſt at laſt, To know Chriſt in me. For, to know that he is in his Father, this may ſerve me to convince another, that denies the Trinity; To know that we are in Chriſt, ſo as that he took our nature, this may ſhew me an honour done to us, more then the Angels; But what gets a lame wretch at the poole, how ſoveraign ſoever the water be, if no body put him in? What gets a naked beggar by knowing that a dead man hath left much to pious uſes, if the Executors take no knowledge of him? What get I by my knowledge of Chriſt in the Father, and of us in Chriſt ſo, if I finde not Chriſt in me?

Cyril.

How then is Chriſt in us? Here the queſtion *De modo*, How it is, is lawfull: for, he hath revealed it to us. It is, by our obedience to his inſpiration, and by our reverent uſe of thoſe viſible meanes, which he hath ordained in his Church, his Word and Sacraments: As our fleſh is in him, by his participation thereof, ſo his fleſh is in us, by our communication thereof; And ſo is his divinity in us, by making us partakers of his divine nature, and by making us one ſpirit with himſelf, which he doth at this Pentecoſt, that is, whenſoever the holy Ghoſt viſits us with his effectuall grace: for this is an union, in which, Chriſt in his purpoſe hath married himſelf to our ſouls, inſeparably, and *Sine ſolutione vinculi*, Without any intention of divorce on his part: But if we will ſeparate him *à menſa & toro*, If either we take the bed of licentiouſneſſe, or the board of voluptuouſneſſe, or if when we eat or drink, or ſleep or wake, we do not all to the glory of God, if we ſeparate, he will divorce.

If then we be thus come to this knowledge, let us make *Ex ſcientia conſcientiam*, Enlarge ſcience into conſcience: for, *Conſcientia eſt Syllogiſmus practicus*, Conſcience is a Syllogiſme that comes to a concluſion; Then only hath a man true knowledge, when he can conclude in his own conſcience, that his practiſe, and converſation hath expreſſed it. Who will beleeve that we know there is a ditch, and know the danger of falling into it, and drowning in it, if he ſee us run headlong towards it, and fall into it, and continue in it? Who can beleeve, that he that ſeparates himſelf from Chriſt, by continuing in his ſin, hath any knowledge, or ſenſe, or evidence, or teſtimony of Chriſts being in him? As Chriſt proceeds by enlarging thy knowledge, and making thee wiſer and wiſer, ſo enlarge

A enlarge thy teſtimony of it, by growing better and better, and let him that is holy, bee more holy. If thou have paſſed over the firſt heats of the day, the wantonneſſes of youth, and the ſecond heat, the fire of ambition, if theſe be quenched in thee, by preventing grace, or by repenting grace, be more and more holy, for thine age will meet another ſin of covetouſneſſe, or of indevotion, that needs as much reſiſtance. God ſtaid not in any leſſe degree of knowledge towards thee, then in bringing himſelfe to thee; Doe not thou ſtay by the way neither; not in the conſideration of God alone, for that *Cœli enarrant*, all creatures declare it; ſtay not at the Trinity; Every comming to Church, nay thy firſt being brought to Church, at thy Baptiſme, is, and was a profeſſion of that; ſtay not at the Incarnation; That the Devill knowes, and teſtifies: But come to know that Chriſt is in thee, and expreſſe that knowledge in a ſanctified life: For though he be in us all, in the work of his Redemption, ſo as that he hath poured out
B balme enough in his blood, to ſpread over all mankinde, yet onely he can enjoy the chearfulneſſe of this unction, and the inſeparableneſſe of this union, who, (as S. *Auguſtine* purſues this contemplation) *Habet in memoria, & ſervat in vita*, who alwayes remembers that he ſtands in the preſence of Chriſt, and behaves himſelfe worthy of that glorious preſence; *Qui habet in Sermonibus, & ſervat in operibus*, That hath Chriſt alwaies at his tongues end, and alwaies at his fingers ends, that loves to diſcourſe of him, and to act his diſcourſes; *Qui habet audiendo, & ſervat faciendo*, That heares Gods will here in his houſe, and does his will at home in his owne houſe; *Qui habet faciendo, & ſervat perſeverando*, who having done well from the beginning, perſevers in well doing to the end, he, and he onely ſhall finde Chriſt in him.

C

# SERMON XXXI.

## *Preached at S.* Pauls, *upon Whitſunday.* 1629.

GEN. 1. 2.

*And the Spirit of God moved upon the face of the waters.*

D THE Church of God celebrates this day the third Perſon of the Holy, Bleſſed, and Glorious Trinity, The Holy Ghoſt. The Holy Ghoſt is the God, the Spirit of Comfort; A Comforter; not one amongſt others, but the Comforter; not the principall, but the intire, the onely Comforter; and more then all that, The Comfort it ſelfe. That is an attribute of the Holy Ghoſt, Comfort; And then the office of the Holy Ghoſt is to gather, to eſtabliſh, to illumine, to governe that Church which the Son of God, from whom together with the Father, the Holy Ghoſt proceeds, hath purchaſed with his blood. So that, as the Holy Ghoſt is the Comforter, ſo is this Comfort exhibited by him to us, and exerciſed by him upon us, in this eſpecially, that he hath gathered us, eſtabliſhed us, illumined us, and does governe us, as members of that body, of which Chriſt Jeſus is the Head; that he hath brought us, and bred us, and fed us with
E the meanes of ſalvation, in his application of the merits of Chriſt to our ſoules, in the Ordinances of the Church.

In this Text is the firſt mention of this Third Perſon of the Trinity; And it is the firſt mention of any diſtinct Perſon in the God-head; In the firſt verſe, there is an intimation of the Trinity, in that *Bara Elohim*, That *Gods*, Gods in the plurall are ſaid to have made heaven, and earth; And then, as the Church after having celebrated the memory of All Saints, together in that one day, which we call *All Saints day*, begins in the celebration of particular Saints, firſt with Saint *Andrew*, who firſt of any applied himſelf to Chriſt out of Saint *Iohn Baptiſts* Schoole after Chriſts Baptiſme; ſo *Moſes* having given us an intimation of God, and the three Perſons altogether in that *Bara Eloim*, before,

gives us first notice of this Person, the Holy Ghost, in particular, because he applies to us the Mercies of the Father, and the Merits of the Son, and *moves upon the face of the waters*, and actuates, and fecundates our soules, and generates that knowledge, and that comfort, which we have in the knowledge of God. Now *the moving of the Holy Ghost upon the face of the waters* in this Text, cannot be literally understood of his working upon man; for man was not yet made; but when man is made, that is, made the man of God in Christ; there, in that new Creation the Holy Ghost begins again, with a new moving upon the face of the waters in the Sacrament of Baptisme, which is the Conception of a Christian in the wombe of the Church. A

Therefore we shall consider these words, *And the Spirit of God moved upon the face of the waters*; first, literally in the first, and then spiritually in the second Creation; first how the Holy Ghost moved upon the face of the Waters in making this world for us, And then how he moves upon the face of the Waters againe, in making us for the other world. In which two severall parts we shall consider these three termes in our Text, both in the *Macrocosme*, and *Microcosme*, the Great and the Lesser world, man extended in the world, and the world contracted, and abridged into man; first, *Quid Spiritus Dei?* what this Power, or this Person, which is here called *the Spirit of God*, is, for whether it be a Power, or a Person, hath been diversly disputed; And secondly, *Quid ferebatur?* what this Action, which is here called a *Moving*, was; for whether a Motion, or a Rest, an Agitation, or an Incubation, of that Power, or that Person, hath been disputed too; And lastly, *Quid super faciem aquarum?* what the subject of this Action, *the face of the waters*, was; for, whether it were a stirring, and an awakening of a power that was naturally in those waters, to produce creatures, or whether it were an infusing a new power, which till then those waters had not, hath likewise beene disputed. And in these three, the Person, the Action, the Subject, considered twice over, in the Creation first, and in our regeneration in the Christian Church after, we shall determine all that is necessary for the literall, and for the spirituall sense of these words, *And the Spirit of God moved upon the face of the waters*. B C

1 Part. First then, undertaking the consideration of the literall sense, and after, of the spirituall, we joyne wih S. *Augustine*, *Sint casta delicia mea Scriptura tua*; Lord I love to be conversant in thy Scriptures, let my conversation with thy Scriptures be a chast conversation; that I discover no nakednesse therein; offer not to touch any thing in thy Scriptures, but that, that thou hast vouchsafed to unmask, and manifest unto me: *Nec fallar in eis, nec fallam ex eis*; Lord, let not me mistake the meaning of thy Scriptures, nor mis-lead others, by imputing a false sense to them. *Non frustra scribuntur*, sayes he; Lord, thou hast writ nothing to no purpose; thou wouldst be understood in all: But not in all, by all men, at all times; *Confiteor tibi quicquid invenero in libris tuis*; Lord, I acknowledge that I receive from thee, whatsoever I understand in thy word; for else I doe not understand it. This that blessed Father meditates upon the word of God; he speakes of this beginning of the Book of *Genesis*; and he speaks lamenting, *Scripsit Moses & abiit*, a little *Moses* hath said, and alas he is gone; *Si hic esset, tenerem eum, & per te rogarem*, If *Moses* were here, I would hold him here, and begge of him, for thy sake to tell me thy meaning in his words, of this Creation. But sayes he, since I cannot speake with *Moses*, *Te, quo plenus vera dixit, Veritas, rogo*, I begge of thee who art Truth it selfe, as thou enabledst him to utter it, enable me to understand what he hath said. So difficult a thing seemed it to that intelligent Father, to understand this history, this mystery of the Creation. But yet though he found, that divers senses offered themselves, he did not doubt of finding the Truth: For, *Deus meus lumen oculorum meorum in occulto*, sayes he, O my God, the light of mine eyes, in this dark inquisition, since divers senses, arise out of these words, and all true, *Quid mihi obest, si aliud ego sensero, quam sensit alius, eum sensisse, qui scripsit?* What hurt followes, though I follow another sense, then some other man takes to be *Moses* sense? for his may be a true sense, and so may mine, and neither be *Moses* his. Hee passes from prayer, and protestation, to counsell, and direction; *In diversitate sententiarum verarum, concordiam pariat ipsa veritas*, Where divers senses arise, and all true, (that is, that none of them oppose the truth) let truth agree them. But what is Truth? God; And what is God? Charity; Therefore let Charity reconcile such differences. *Legitimè legetur amur*, sayes he, let us use the Law lawfully; Let us use our liberty of reading Scriptures according to the Law of liberty; that is, charitably to leave others

Aug. Con. 11. 2

Ibid.

C. 3.

C. 18.

C. 30.

11. C. 30.

D E

A others to their liberty, if they but differ from us, and not differ from Fundamentall Truths.

*Si quis quærat ex me, quid horum Moses senserit*, If any man ask me, which of these, which may be all true, *Moses* meant, *Non sunt sermones isti confessionis*, Lord, sayes hee, This that I say is not said by way of Confession, as I intend it should, if I doe not freely confesse, that I cannot tell, which *Moses* meant; But yet I can tell, that this that I take to be his meaning is true; and that is enough. Let him that findes a true sense of any place, rejoyce in it, Let him that does not beg it of thee, *Vt quid mihi molestus es?* Why should any man presse me, to give him the true sense of *Moses* here, or of the holy Ghost, in any darke place of Scripture? *Ego illuminem illam hominem, venientem in mundum?* saies he; Is that said of me, that I am the light, that enlightned every man, any man, that comes into this world? So far I will goe, saies he, so far will we, in his modesty and

B humility accompany him, as still to propose, *Quod luce veritatis, quod fruge utilitatis excellit*, such a sense as agrees with other Truths, that are evident in other places of Scripture, and such a sense as may conduce most to edification. For to those two, does that heavenly Father reduce the foure Elements, that make up a right exposition of Scripture; which are, first, the glory of God, such a sense as may most advance it; secondly, the analogie of faith, such a sense as may violate no confessed Article of Religion; and thirdly, exaltation of devotion, such a sense, as may carry us most powerfully upon the apprehension of the next life; and lastly, extension of charity, such a sense, as may best hold us in peace, or reconcile us, if we differ from one another. And within these limits wee shall containe our selves, The glory of God, the analogie of faith, the exaltation of devotion, the extension of charity. In all the rest, that belongs to the explication or application, to the literall, or spirituall sense of these words, *And the Spirit of God moved upon*

C *the face of the waters*, to which, having stopped a little upon this generall consideration, the exposition of darke places, we passe now.

Within these rules we proceed to enquire, who this *Spirit of God* is, or what it is; whether a Power, or a Person. The Jews who are afraid of the Truth, lest they should meete evidences of the doctrine of the Trinity, and so of the Messias, the Son of God, if they should admit any spirituall sense, admit none, but cleave so close to the letter, as that to them the Scripture becomes *Litera occidens*, *A killing Letter, and the savour of death unto death*. They therefore, in this *Spirit of God*, are so far from admitting any Person, that is, God, as they admit no extraordinary operation, or vertue proceeding from God in this place; but they take the word here (as in many other places of Scripture it does) to signifie onely a *winde*, and then that that addition of the name of *God* (*The Spirit of God*) which is in their Language a denotation of a vehemency, of a high degree, of a superlative, (as

D when it is said of *Saul*, *Sopor Domini*, *A sleepe of God* was upon him, it is intended of a deepe, a dead sleepe) inforces, induces no more but that a very strong winde blew upon the face of the waters, and so in a great part dryed them up. And this opinion I should let flye away with the winde, if onely the Jews had said it. But *Theodoret* hath said it too, and therefore we afford it so much answer, That it is a strange anticipation, that Winde, which is a mixt Meteor, to the making whereof, divers occasions concurre with exhalations, should be thus imagined, before any of these causes of Winds were created, or produced, and that there should be an effect before a cause, is somewhat irregular. In Lapland, the Witches are said to sell winds to all passengers; but that is but to turne those windes that Nature does produce, which way they will; but in our case, the Jews, and they that follow them, dreame winds, before any winds, or cause of winds was created; *The Spirit of God* here cannot be the *Wind*.

E It cannot be that neither, which some great men in the Christian Church have imagined it to be; *Operatio Dei*, *The power of God working upon the waters*, (so some) or, *Efficientia Dei*, *A power by God infused into the waters*, so others. And to that S. *Augustine* comes so neare, as to say once in the negative, *Spiritus Dei hic, res dei est, sed non ipse Deus est*, The Spirit of God in this place is something proceeding from God, but it is not God himselfe; And once in the affirmative, *Posse esse vitalem creaturam, quâ universus mundus movetur*; That this Spirit of God may be that universall power, which sustaines, and inanimates the whole world, which the Platoniques have called *the Soule of the world*, and others intend by the name of *Nature*, and we doe well, if we call *The providence of God*.

But there is more of God, in this Action, then the Instrument of God, *Nature*, or the Vice-

Ibid.

1. 13. C. 10.

Iohn 1. 9.

*Spiritus.*

*Augustin.*

*Spiritus Sanctus.*

Vice-roy of God, *Providence*; for as the person of God, the Son, was in the Incarnation, so the person of God, the Holy Ghost was in this Action; though far from that manner of becomming one and the same thing with the waters, which was done in the Incarnation of Christ, who became therein perfect man. That this word *the Spirit of God*, is intended of *the Person of the Holy Ghost*, in other places of Scripture, is evident, undeniable, unquestionable, and that therefore it may be so taken here. Where it is said, Esay 11.2. *The Spirit of God shall rest upon him*, (upon the Messiah) where it is said by himselfe, *The Lord and his Spirit is upon me*, And, *the Lord and his Spirit hath anointed me*, there it is certainly, and therefore here it may be probably spoken of the *Holy Ghost* personally. It is no impossible sense, it implies no contradiction; It is no inconvenient sense, it offends no other article; it is no new sense; nor can we assigne any time, when it was a new Basil. sense: The eldest Fathers adhere to it, as the ancientest interpretation. Saint *Basil* saies not onely, *Constantissimè asseverandum est*, We must constantly maintaine that interpretation, (for all that might be his owne opinion) not onely therefore, *Quia verius est*, (for that might be, but because he found it to be the common opinion of those times) but *Quia à majoribus nostris approbatum*, because it is accepted for the true sense, by the Ancients; The Ancients, saies that ancient Father *Basil*; which reason prevailes upon Ambrose. S. *Ambrose* too, *Nos cum sanctorum, & fidelium sententia congruentes*, We beleeve, and beleeve it, because the Ancients beleeved it to be so, that this is spoken generally of the Hieron. Holy Ghost. S. *Basil*, and S. *Ambrose* assume it, as granted, S. *Hierom* disputes it, argues, concludes it, *Vivificator, ergo Conditor, ergo Deus*; This Spirit of God gave life, therefore this Spirit was a Creator; therefore God. S. *Augustine* prints his seale deepe; *Secundùm quod ego intelligere possum, ita est*, as far as my understanding can reach, it is so; and his understanding reached far. But he addes, *Nec ullo modo, &c.* Neither can it possibly be Tertul. otherwise. We cannot tell, whether that Poem which is called *Genesis*, be *Tertullians*, Cypr. or *Cyprians*; It hath beene thought an honour to the learnedest of the Fathers, to have beene the Author of a good Poem; In that Poem this text is paraphrased thus, *Immensusque Deus super æquora vastabat*; God, God personally moved upon the waters. Truly the later Schoole is (as they have used it) a more Poeticall part of divinity, then any of the Poems of the Fathers are, (take in *Lactantius* his Poem of the Phenix, and all the rest) and for the Schoole, there *Aquinas* saies, *Secundùm Sanctos, intelligimus Spiritum sanctum*, As the holy Fathers have done, we also understand this personally of the Holy Ghost.

To end this, these words doe not afford such an argument for the Trinity, or the third Person thereof, the Holy Ghost, as is strong enough to convert, or convince a Jew, because it may have another sense; but we, who by Gods abundant goodnesse have otherwise an assurance, and faith in this doctrine, acknowledge all those other places, *Thou* Psal. 104.30. *sendest forth thy Spirit, and they are created*, Iob 26.13. *By his Spirit he hath garnished the Heavens*, and the rest of that kinde, to be all but ecchoes from this voyce, returnes from *Iob*, and from *David*, and the rest, of this doctrine of all comfort, first, and betimes delivered from *Moses*, that there is a distinct person in the Godhead, whose attribute is goodnesse, whose office is application, whose way is comfort. And so we passe from our first, That it is not onely the Power of God, but the Person of God, To the second, in this branch, His Action, *Ferebatur*.

*Ferebatur.* The Action of the Spirit of God, the Holy Ghost, in this place, is expressed in a word, of a double, and very diverse signification; for it signifies *motion*, and it signifies *rest*. Psal. 139.2. And therefore, as S. *Augustine* argues upon those words of *David*, *Thou knowest my downe sitting, and my uprising*, That God knew all that he did, betweene his downe sitting and his uprising; So in this word which signifies the Holy Ghosts first motion, and his last rest, we comprehend all that was done in the production, and creation of the Creatures. This word, we translate, *As the Eagle fluttereth over her young ones*, so it is a word Deut. 32.11. of Motion; And S. *Hierom* upon our Text expresses it by *Incubabat, to sit upon her young* Hier. *ones, to hatch them, or to preserve them*, so it is a word of rest. And so, the Jews take this Cyprian. word to signifie, properly the birds hatching of eggs. S. *Cyprian* unites the two significations well, *Spiritus sanctus dabat aquis motum, & limitem*; The Holy Ghost enabled the waters to move, and appointed how, and how far they should move. The beginnings, and the waies, and the ends, must proceed from God, and from God the Holy Ghost: That is, by those meanes, and those declarations, by which God doth manifest himselfe

to

to us, for that is the office of the holy Ghoſt, to manifeſt and apply God to us. Now the word in our Text is not truly *Ferebatur*, The Spirit *moved*, which denotes a thing paſt; but the word is *Movens*, *Moving*, a Participle of the preſent; So that we aſcribe firſt Gods manifeſtation of himſelf in the creation, and then the continuall manifeſtation of himſelf in his providence, to the holy Ghoſt; for God had two purpoſes in the creation, *Vt ſint, ut maneant*, That the creature ſhould be, and be ſtill; That it ſhould exiſt at firſt, and ſubſiſt after; Be made, and made permanent. God did not mean that Paradiſe ſhould have been of ſo ſmall uſe when he made it; he made it for a perpetuall habitation for man. God did not mean that man ſhould be the ſubject of his wrath when he made him; he made him to take pleaſure in, and to ſhed glory upon him. The holy Ghoſt moves, he is the firſt author; the holy Ghoſt perpetuates, ſettles, eſtabliſhes, he is our reſt, and acquieſcence, and center; Beginning, Way, End, all is in this word, *Recaph*; *The Spirit of God moved, and reſted.* And upon what? *And the Spirit of God moved upon the face of the waters.*

Auguſt.

*Facies aquarum.*

S. *Auguſtine* obſerving aright, That at this time, of which this Text is ſpoken, The waters enwrapped all the whole ſubſtance, the whole matter, of which all things were to be created, all was ſurrounded with the waters, all was embowelled, and enwombed in the waters; And ſo the holy Ghoſt moving, and reſting upon the face of the waters, moved, and reſted, did his office upon the whole Maſſe of the world, and ſo produced all that was produced; and this admits no contradiction, no doubt, but that thus the thing was done, and that this, this word implies. But whether the holy Ghoſt wrought this production of the ſeverall creatures, by himſelf, or whether he infuſed, and imprinted a naturall power in the waters, and all the ſubſtance under the waters, to produce creatures naturally of themſelves, hath received ſome doubt. It need not: for the worke aſcribed to the holy Ghoſt here, is not the working by nature, but the creating of nature; Not what nature did after, but how nature her ſelf was created at firſt. In this action, this moving, and reſting upon the face of the waters, (that is, all involved in the waters) the Spirit of God, the holy Ghoſt, hatched, produced then all thoſe creatures; For no power infuſed into the waters, or earth then, could have enabled that earth, then to have produced Trees with ripe fruits, in an inſtant, nor the waters to have brought forth Whales, in their growth, in an inſtant. The Spirit of God produced them then, and eſtabliſhed and conſerves ever ſince, that ſeminall power which we call nature, to produce all creatures (then firſt made by himſelfe) in a perpetuall Succeſſion.

And ſo have you theſe words, *And the Spirit of God moved upon the face of the waters*, literally, hiſtorically: And now theſe three termes, *The Spirit of God*, *Moved*, *Vpon the face of the waters*, You are alſo to receive in a ſpirituall ſenſe, in the ſecond world, the Chriſtian Church: The Perſon, the Action, the Subject, the holy Ghoſt, and him moving, and moving upon the waters, in our regeneration.

2. Part. *Spiritus ſanctus.*

Here, as before, our firſt Terme, and Conſideration, is the name, *The Spirit of God*; And here God knows, we know too many, even amongſt the outward profeſſors of the Chriſtian religion, that in this name, *The Spirit of God*, take knowledge only of a power of God, and not of a perſon of God; They ſay it is the working of God, but not God working. *Mira profunditas eloquiorum tuorum*; The waters in the creation, were not ſo deep as the word of God, that delivers that creation. *Ecce, ante nos ſuperficies blandiens pueris*, ſayes that Father; We, we that are but babes in underſtanding, as long as we are but naturall men, ſee the ſuperficies, the top, the face, the outſide of theſe waters, *Sed mira profunditas, Deus meus, mira profunditas*, But it is an infinite depth, Lord my God, an infinite depth to come to the bottome. The bottome is, to profeſſe, and to feele the diſtinct working of the three diſtinct perſons of the Trinity, Father, Son, and holy Ghoſt. *Rara anima, quæ cum de illa loquitur, ſciat quid loquatur*, Not one man, not one Chriſtian amongſt a thouſand, who when he ſpeaks of the Trinity, knows what he himſelf meanes. Naturall men will write of lands of Pygmies, and of lands of Giants; and write of Phœnixes, and of Unicornes; But yet adviſedly they do not beleeve, (at leaſt confidently they do not know) that there are ſuch Giants, or ſuch Pygmies, ſuch Unicorns or Phœnixes in the world. Chriſtians ſpeak continually of the Trinity, and the holy Ghoſt, but alas, adviſedly, they know not what they mean in thoſe names. The moſt know nothing, for want of conſideration; They that have conſidered it enough, and ſpent thoughts enough upon the Trinity, to know as much as needs be knowen thereof,

Aug. Confeſſ. 12. c. 14.

C. 30.

*Contendunt*

C. 11. *Contendunt & dimicant, & nemo ſine pace vidit iſtam viſionem*, They diſpute, and they wrangle, and they ſcratch, and wound one anothers reputations, and they aſſiſt the common enemy of Chriſtianity by their uncharitable differences, *Et ſine pace*, And without peace, and mildneſſe, and love, and charity, no man comes to know the holy Ghoſt, who is the God of peace, and the God of love. Id. l. 11. 2. & 12. *Da quod amo; amo enim, nam & hoc tu dediſti*; I am loath to part from this father, and he is loath to be parted from, for he ſayes this in more then one place; Lord thou haſt enamoured mee, made me in love; let me enjoy that that I love; That is, the holy Ghoſt: That as I feele the power of God (which ſenſe, is a gift of the holy Ghoſt) I may without diſputing reſt in the beliefe of that perſon of the Trinity, that that Spirit of God, that moves upon theſe waters, is not only the power, but a perſon in the Godhead. A

*Ferebatur.* This is the perſon, without whom there is no Father, no Son of God to me, the holy Ghoſt. And his action, his operation is expreſſed in this word, *Ferebatur, The Spirit of God moved*; Which word, as before, is here alſo a comprehenſive word, and denotes both motion, and reſt; beginnings, and wayes, and ends. We may beſt conſider the motion, the ſtirring of the holy Ghoſt in zeale, and the reſt of the holy Ghoſt in moderation; If we be without zeale, we have not the motion; If we be without moderation, we have not the reſt, the peace of the holy Ghoſt. The moving of the holy Ghoſt upon me, is, as the moving of the minde of an Artificer, upon that piece of work that is then under his hand. A Jeweller, if he would make a jewell to anſwer the form of any flower, or any other figure, his minde goes along with his hand, nay prevents his hand, and he thinks in himſelf, a Ruby will conduce beſt to the expreſſing of this, and an Emeraud of this. The holy Ghoſt undertakes every man amongſt us, and would make every man fit for Gods ſervice, in ſome way, in ſome profeſſion; and the holy Ghoſt ſees, that one man profits moſt by one way, another by another, and moves their zeal to purſue thoſe wayes, and thoſe meanes, by which, in a rectified conſcience, they finde moſt profit. And except a man have this ſenſe, what doth him moſt good, and a deſire to purſue that, the holy Ghoſt doth not move, nor ſtir up a zeale in him. B C

But then if God do afford him the benefit of theſe his Ordinances, in a competent meaſure for him, and he will not be ſatisfied with Manna, but will needs have Quailes, that is, cannot make one meale of Prayers, except he have a Sermon, nor ſatisfied with his Gomer of Manna, (with thoſe Prayers which are appointed in the Church) nor ſatisfied with thoſe Quailes which God ſends, (the preaching of ſolid and fundamentall doctrines) but muſt have birds of Paradiſe, unrevealed myſteries out of Gods own boſome preached unto him, howſoever the holy Ghoſt may ſeem to have moved, yet he doth not reſt upon him; and from the beginning, the office and operation of the holy Ghoſt was double; He moved, and reſted upon the waters in the creation; he came, and tarried ſtill upon Chriſt in his Baptiſme: He moves us to a zeale of laying hold upon the meanes of ſalvation which God offers us in the Church; and he ſettles us in a peacefull conſcience, that by haying well uſed thoſe meanes, we are made his. A holy hunger and thirſt of the Word and Sacraments, a remorſe, and compunction for former ſins, a zeale to promove the cauſe, and glory of God, by word, and deed, this is the motion of the holy Ghoſt: And then, to content my ſelf with Gods meaſure of temporall bleſſings, and for ſpirituall, that I do ſerve God faithfully in that calling which I lawfully profeſſe, as far as that calling will admit, (for he, upon whoſe hand-labour the ſuſtentation of his family depends, may offend God in running after many working dayes Sermons) This peace of conſcience, this acquieſcence of having done that that belongs to me, this is the reſt of the Spirit of God. And this motion, and this reſt is ſaid to be done *Super faciem*, *And the Spirit of God moved upon the face of the waters*, which is our laſt conſideration. D E

*Facies aquarum.* In the moving of the Spirit of God upon the waters, we told you before, it was diſputed, whether the Holy Ghoſt did immediatly produce thoſe creatures of himſelfe, or whether he did fecundate, and inanimate, and inable thoſe ſubſtances, (the water, and all contained under the waters) to produce creatures in their divers ſpecifications. In this moving of the Spirit of God upon the waters, in our regeneration, it hath alſo been much diſputed, How the Holy Ghoſt works, in producing mans ſupernaturall actions; whether ſo immediately, as that it be altogether without dependance, or relation to any faculty in man, or man himſelfe have ſome concurrence, and co-operation therein. There

we

A we found, that in the first creation, God wrought otherwise for the production of creatures, then he does now; At first he did it immediatly, intirely, by himselfe; Now, he hath delegated, and substituted nature, and imprinted a naturall power in every thing to produce the like. So in the first act of mans Conversion, God may be conceived to work otherwise, then in his subsequent holy actions; for in the first, man cannot be conceived to doe any thing; in the rest he may: not that in the rest God does not all; but that God findes a better disposition, and soupleness, and maturity, and mellowing, to concurre with his motion in that man, who hath formerly been accustomed to a sense, and good use of his former graces, then in him, who in his first conversion, receives, but then, the first motions of his grace.

But yet, even in the first creation, the Spirit of God did not move upon that nothing, which was before God made heaven and earth: But he moved upon the waters; though B those waters had nothing in themselves, to answer his motion, yet he had waters to move upon: Though our faculties have nothing in themselves to answer the motions of the Spirit of God, yet upon our faculties the Spirit of God works; And as out of those waters, those creatures did proceed, though not from those waters, so out of our faculties, though not from our faculties, doe our good actions proceed too. All in all, is from the love of God; but there is something for God to love; There is a man, there is a soul in that man, there is a will in that soul; and God is in love with this man, and this soul, and this will, & would have it. *Non amor ita egenus & indigus, ut rebus quas diligit subjiciatur*, sayes S. *Aug.* Aug. excellently: The love of God to us is not so poore a love, as our love to one another; that his love to us should make him subject to us, as ours does to them whom we love; but *Superfertur*, sayes that Father, and our Text, he moves above us; He loves us, but with a Powerfull, a Majesticall, an Imperiall, a Commanding love; He offers those, whom he C makes his, his grace; but so, as he sometimes will not be denyed. So the Spirit moves spiritually upon the waters; He comes to the waters, to our naturall faculties; but he moves above those waters, He inclines, he governes, he commands those faculties; And this his motion, upon those waters, we may usefully consider, in some divers applications and assimilations of water, to man, and the divers uses thereof towards man. We will name but a few; *Baptisme*, and *Sin*, and *Tribulation*, and *Death*, are called in the Scripture, by that name, *Waters*; and we shall onely illustrate that consideration, how this Spirit of God, moves upon these Waters, Baptisme, Sin, Tribulation, and Death, and we have done.

The water of Baptisme, is the water that runs through all the Fathers; All the Fa- *Baptismus.* thers that had occasion to dive, or dip in these waters (to say any thing of them) make these first waters, in the Creation, the figure of baptisme. Therefore *Tertullian* makes the Tertul. water, *Primam sedem Spiritus Sancti*, The progresse, and the setled house, The voyage, D and the harbour, The circumference, and the centre of the Holy Ghost: And therefore S. *Hierome* calls these waters, *Matrem Mundi*, The Mother of the World; and this in Hieron. the figure of Baptisme. *Nascentem Mundum in figura Baptismi parturiebat*, The waters brought forth the whole World, were delivered of the whole World, as a Mother is delivered of a childe; and this, *In figura Baptismi*, To fore-shew, that the waters also should bring forth the Church; That the Church of God should be borne of the Sacrament of Baptisme: So sayes *Damascen*, And he establishes it with better authority Damasc. then his owne, *Hoc Divinus asseruit Basilius*, sayes he, This Divine *Basil* said, *Hoc factum*, Basil. *quia per Spiritum Sanctum, & aquam voluit renovare hominem*; The Spirit of God wrought upon the waters in the Creation, because he meant to doe so after, in the regeneration of man. And therefore *Pristinam sedem recognoscens conquievit*, Till the Holy Tertul. Ghost have moved upon our children in Baptisme, let us not think all done, that belongs E to those children; And when the Holy Ghost hath moved upon those waters, so, in Baptisme, let us not doubt of his power and effect upon all those children that dye so. We know no meanes how those waters could have produced a Menow, a Shrimp, without the Spirit of God had moved upon them; and by this motion of the Spirit of God, we know they produce Whales, and Leviathans. We know no ordinary meanes of any saving grace for a child, but Baptisme; neither are we to doubt of the fulnesse of salvation, in them that have received it. And for our selves, *Mergimur, & emergimus*, In Aug. Baptisme we are sunk under water, and then raised above the water againe; which was the manner of baptizing in the Christian Church, by immersion, and not by asperson, till of late times: *Affectus, & amores*, sayes he, our corrupt affections, and our inor- Idem. dinate

dinate love of this world is that, that is to be drowned in us; *Amor ſecuritatis*, A love of peace, and holy aſſurance, and acquieſcence in Gods Ordinance, is that that lifts us above water. A

Therefore that Father puts all upon the due conſideration of our Baptiſme: And as
Hier. S. *Hierome* ſayes, Certainly he that thinks upon the laſt Judgement adviſedly, cannot ſin
Aug. then, So he that ſayes with S. *Auguſtine*, *Procede in confeſſione, fides mea*, Let me make every day to God, this confeſſion, *Domine Deus meus, Sancte, Sancte, Sancte Domine Deus meus*, O Lord my God, O Holy, Holy, Holy Lord my God; *In nomine tuo Baptizatus ſum*, I conſider that I was baptized in thy name, and what thou promiſedſt me, and what I promiſed thee then, and can I ſin this ſin? can this ſin ſtand with thoſe conditions, thoſe ſtipulations which paſſed between us then? The Spirit of God is motion, the Spirit of God is reſt too; And in the due conſideration of Baptiſme, a true Chriſtian is moved, and ſetled too; moved to a ſenſe of the breach of his conditions, ſetled in the ſenſe of the Mercy of his God, in the Merits of his Chriſt, upon his godly ſorrow. So theſe waters B are the waters of Baptiſme.

*Aqua peccatum.* Apoc. 17. Aquin. Sin alſo is called by that name in the Scriptures, Water. *The great whore ſitteth upon many waters*; ſhe ſits upon them, as upon Egges, and hatches Cockatrices, venomous and ſtinging ſins; and yet pleaſing, though venomous; which is the worſt of ſin, that it deſtroyes, and yet delights; for though they be called *waters*, yet that is ſaid alſo, *That the inhabitants of the earth were made drunk with the wine.* Sin is *wine* at firſt, ſo farre as to
Ver. 2. allure, to intoxicate: It is *water* at laſt, ſo farre as to ſuffocate, to ſtrangle. Chriſt Jeſus way is to change water into wine; ſorrow into joy: The Devils way is to change wine into water; pleaſure, and but falſe pleaſure neither, into true bitterneſſe. The watriſh wine, which is ſpoken of there, and called fornication, is idolatry, and the like. And in
Jer. 2. 18. ſuch a reſpect, God ſayes to his people, *What haſt thou to doe in the way of Egypt?* In the C way of Egypt we cannot chuſe but have ſomething to doe; ſome converſation with men of an Idolatrous religion, we muſt needs have. But yet, *What haſt thou to doe in the way of Egypt, to drinke of the waters of Sihor? Or what haſt thou to doe in the wayes of Aſſyria, to drink the waters of the River?* Though we be bound to a peaceable converſation with men of an Idolatrous perſwaſion, we are not bound to take in, to drink, to taſte their errours. For this facility, and this indifferency to accompany men of divers religions, in
Ver. 13. the acts of their religion, this multiplicity will end in a nullity, and *we ſhall hew to our ſelves Ciſternes, broken Ciſternes, that can hold no water*; We ſhall ſcatter one religion into many, and thoſe many ſhall vaniſh into none. Praiſe we God therefore, that the Spirit of God hath ſo moved upon theſe waters; theſe ſinfull waters of ſuperſtition and idolatry, wherein our fore-Fathers were overwhelmed; that they have not ſwelled over
Eccluſ. 43. 20. us; For, then the cold North-winde blowes, and the water is congealed into Ice; Af- D fliction overtakes us, damps us, ſtupifies us, and we finde no Religion to comfort us.

*Tribulatio.* Eſay 43. 2. Affliction is as often expreſſed in this word, Waters, as ſin. *When thou paſſeſt through waters I will be with thee, and through the rivers, they ſhall not overflow thee.* But then, the Spirit of God moves upon theſe waters too; and grace againſt ſin, and deliverance from affliction, is as often expreſſed in waters, as either. Where God takes another Metaphore
Ezek. 36. 5. for judgement, yet he continues that of water for his mercy; *In the fire of my jealouſie*
Ver. 25. *have I ſpoken againſt them*, (ſpeaking of enemies; but then ſpeaking of Iſrael) *I will ſprinkle cleane water upon you, and you ſhall be cleane.* This is his way, and this is his meaſure; He ſprinkles enough at firſt to make us cleane; even the ſprinkling of Baptiſme cleanſes us from originall ſin; but then he ſets open the windowes of heaven, and he inlarges his
Eſay 44. 3. Flood-gates, *I will poure out water upon the thirſty, and floods upon the dry ground*: To them that thirſt after him, he gives grace for grace; that is, preſent grace for an earneſt of E future grace; of ſubſequent grace, and concomitant grace, and auxiliant grace, and effectuall grace; grace in more formes, more notions, and in more operations, then the Schoole it ſelfe can tell how to name.

Mat. 14. Thus the Spirit of God moves upon our waters. By faith *Peter* walked upon the waters;
Acts 27. 43. ſo we prevent occaſions of tentation to ſin, and ſinke not in them, but walke above them. By godly exerciſes we ſwim through waters; ſo the Centurion commanded that they that could ſwim, ſhould caſt themſelves into the ſea; Men exerciſed in holineſſe, can meet a tentation, or tribulation in the face, and not be ſhaked with it; weaker men, men that cannot ſwim, muſt be more wary of expoſing themſelves to dangers of tentation;

A A Court does ſome man no harme, when another finds tentation in a Hermitage. By repentance we ſaile through waters, by the aſſiſtance of Gods ordinances in his Church, (which Church is the Arke) we attaine the harbour, peace of conſcience, after a ſin; But this Arke, this helpe of the Church we muſt have. God can ſave from dangers, though a man went to Sea without art, *Sine rate*, ſaies the Vulgat, without a Ship. But God would not that the worke of his Wiſedome ſhould be idle; God hath given man *Prudentiam navifactivam*, ſaies our *Holkot* upon that place, and he would have that wiſdome exerciſed. God can ſave without Preaching, and Abſolution, and Sacraments, but he would not have his Ordinance neglected. Wiſd. 14.4.

To end all with the end of all, Death comes to us in the name, and notion of waters too, in the Scriptures. The Widow of Tekoah ſaid to *David* in the behalfe of *Abſalon*, by the Counſaile of *Ioab*, The water of death overflowes all; *We muſt needs dye*, ſaies ſhe, B *and are as water ſpilt upon the ground, which cannot be gathered up againe: yet God deviſes meanes, that his baniſhed, be not expelled from him.* So the Spirit of God moves upon the face of theſe waters, the Spirit of life upon the danger of death. Conſider the love, more then love, the ſtudy, more then ſtudy, the diligence of God; he deviſes meanes, that his baniſhed, thoſe whom ſins, or death had baniſhed, be not expelled from him. I ſinned upon the ſtrength of my youth, and God deviſed a meanes to reclaime me, an enfeebling ſickneſſe. I relapſed after my recovery, and God deviſed a meanes, an irrecoverable, a helpleſs Conſumption to reclaime me; That affliction grew heavy upon me, and weighed me down even to a diffidence in Gods mercy, and God deviſed a meanes, the comfort of the Angel of his Church, his Miniſter, The comfort of the Angel of the great Counſell, the body and blood of his Son Chriſt Jeſus, at my tranſmigration. Yet he lets his correction proceed to death; I doe dye of that ſickneſſe, and God deviſes a meanes, that C I, though baniſhed, baniſhed into the grave, ſhall not be expelled from him, a glorious Reſurrection. *We muſt needs dye and be as water ſpilt upon the ground, but yet God deviſes meanes, that his baniſhed ſhall not be expelled from him.* *Mors.* 2 Sam. 14.14.

And this is the motion; and this is the Reſt of the Spirit of God upon thoſe waters in this ſpirituall ſenſe of theſe words, He brings us to a deſire of Baptiſme, he ſettles us in the ſenſe of the obligation firſt, and then of the benefits of Baptiſme. He ſuffers us to goe into the way of tentations, (for *Coluber in via*, and every calling hath particular tentations) and then he ſettles us, by his preventing, or his ſubſequent grace. He moves, in ſubmitting us to tribulation, he ſettles us in finding, that our tribulations, do beſt of all conforme us to his Son Chriſt Jeſus. He moves in removing us by the hand of Death, and he ſettles us in an aſſurance, That it is he that now lets his Servants depart in peace; And he, who as he doth preſently lay our ſoules in that ſafe Cabinet, the Boſome of *Abraham*, ſo he keepes an eye upon every graine, and atome of our duſt, whither ſoever it be blowne, and keepes a roome at his owne right hand for that body, when that D ſhall be re-united in a bleſſed Reſurrection; And ſo *The Spirit of God moved upon the face of the waters.*

# SERM. XXXII.

## *Preached upon Whitſunday.*

1 COR. 12.3.

*Alſo no man can ſay, that Ieſus is the Lord, but by the Holy Ghoſt.*

Iudg. 20.16. WE read that in the Tribe of *Benjamin*, which is, by interpretation *Filius dextræ*, *The Son of the right hand*, there were ſeven hundred left-handed Men, that could ſling ſtones at a haires breadth, and not faile. S. *Paul* was of that Tribe; and though he were from the beginning, in the purpoſe of God, *Filius dextræ*, A man ordained to be a dextrous Inſtrument of his glory, yet he was for a time a left-handed man, and tooke ſiniſter wayes, and in thoſe wayes, a good marke-man, a laborious and exquiſite perſecutor of Gods Church; And therefore it is, that *Tertullian* ſayes of him, *Paulum mihi etiam Geneſis olim repromiſit*, I had a promiſe of *Paul* Gen 49. in *Moſes*; Then, when *Moſes* ſaid, *Iacob bleſſed Benjamin thus, Benjamin ſhall ravin as a Wolfe, In the morning he ſhall devoure the prey, and at night he ſhall divide the ſpoile*, that is, At the beginning *Paul* ſhall ſcatter the flocke of Chriſt, but at laſt, he ſhall gather, and Acts 9.1. re-unite the Nations to his ſervice: As he had *breathed threatnings, and ſlaughter againſt* Chryſoſt. *the Diſciples of the Lord*, ſo he became *Os orbi ſufficiens*, A mouth loud enough for all the world to heare: And as he had drawne and ſucked the blood of Chriſts myſticall body, the Church, ſo, in that proportion that God enabled him to, he recompenſed that Coloſ. 1.24. damage, by effuſion of his owne blood, *He fulfilled the ſufferings of Chriſt, in his fleſh*, as himſelfe ſaies, to the *Coloſsians*; And then he bequeathed to all poſterity theſe Epiſtles, which are, as S. *Auguſtine* cals them, *Vbera Eccleſiæ*, The Paps, the Breaſts, the Udders Numb. 13.24. of the Church, And which are, as that cluſter of Grapes of the Land of Canaan, which was borne by two; for here, every couple, every paire, may have their load, Jew and Gentile, Learned and Ignorant, Man and Wife, Maſter and Servant, Father and Children, Prince and People, Counſaile and Client, how diſtinct ſoever they thinke their callings to be towards the world, yet here every paire muſt equally ſubmit their necks to this ſweet and eaſie yoake, of confeſſing Jeſus to be the Lord, and acknowledging that Confeſſion to proceed from the working of the Holy Ghoſt, for *No man can ſay, that Ieſus is the Lord, without the Holy Ghoſt.*

*Diviſio.* In which words, theſe ſhall be the three things, that we will conſider now; firſt, The generall impotency of man, in ſpirituall duties, *Nemo poteſt*, no man can do this, no man can doe any thing; ſecondly, How, and what thoſe ſpirituall duties are expreſſed to be, It is a profeſſion of Jeſus to be the Lord, to ſay it, to declare it; And thirdly, the meanes of repairing this naturall impotency, and rectifying this naturall obliquity in man, That man by the Holy Ghoſt may be enabled to do this ſpirituall duty, to profeſſe ſincerely Jeſus to be the Lord. In the firſt we ſhall ſee firſt, the univerſality of this flood, the generality of our loſſe in *Adam*, *Nemo*, none, not one, hath any, any power; which notes their blaſphemy, that exempt any perſon from the infection of ſin: And ſecondly, we ſhall ſee the impotency, the infirmity where it lies, It is *in homine*, no man; which notes their blaſphemy, that ſay, Man may be ſaved by his naturall faculties, as he is man: And thirdly, by juſt occaſion of that word, *Poteſt*, he can, he is able, we ſhall ſee alſo the lazineſſe of man, which, though he can doe nothing effectually and primarily, yet he does not ſo much as he might doe; And in thoſe three, we ſhall determine our firſt part. In the ſecond, what this ſpirituall duty, wherein we are all ſo impotent, is, It is firſt, an outward act, a profeſſion; not that an outward act is enough, but that the inward affection alone is not enough neither; To thinke it, to beleeve it, is not enough, but we muſt ſay it, profeſſe it: And what? why, firſt, That Jeſus is; not only aſſent to the hiſtory, and matter

of

A of fact, that Jeſus was, and did all that is reported, and recorded of him, but that he is ſtill that which he pretended to be; *Ceſar* is not *Ceſar* ſtill, nor *Alexander*, *Alexander*; But Jeſus is Jeſus ſtill, and ſhall be for ever. This we muſt profeſſe, That he is; And then, That he is the Lord; He was not ſent hither as the greateſt of the Prophets, nor as the greateſt of the Prieſts; His worke conſiſts not only in having preached to us, and inſtructed us, nor in having ſacrificed himſelfe, thereby to be an example to us, to walk in thoſe wayes after him; but he is Lord, he purchaſed a Dominion, he bought us with his Blood, He is Lord; And laſtly, he is The Lord, not only the Lord Paramount, the higheſt Lord, but The Lord, the only Lord, no other hath a Lordſhip in our ſoules, no other hath any part in the ſaving of them, but he: And ſo far we muſt neceſſarily enlarge our ſecond conſideration. And in the third part, which is, That this cannot be done but by the holy Ghoſt, we ſhall ſee, that in that *But*, is firſt implyed an excluſion of all means
B but one; And therefore that one muſt neceſſarily be hard to be compaſſed, The knowledge and diſcerning of the holy Ghoſt, is a difficult thing; And yet, as this *But* hath an excluſion of all meanes but one, ſo it hath an incluſion, an admiſſion, an allowance of that one, It is a neceſſary duty; nothing can effect it, but the having of the holy Ghoſt, and therefore the holy Ghoſt may be had: And in thoſe two points, The hardneſſe of it, And the poſſibility of it, will our laſt conſideration be employed.

For the firſt branch of the firſt part, The generality, that reaches to us all, and to us all over; to all our perſons, and to all our faculties; *Perdidimus per peccatum, bonum poßibilitatis*, ſayes S. *Auguſtine*, We have loſt our poſſeſſion, and our poſſibility of recovering, by *Adams* ſin. *Adam* at his beſt had but a poſſibility of ſtanding; we are fallen from that, and from all poſſibility of riſing by any power derived from him: We have not only by this fall broke our armes, or our legs, but our necks; not our ſelves, not a-
C ny other man can raiſe us; Every thing hath in it, as Phyſitians uſe to call it, *Naturale Balſamum*, A naturall Balſamum, which, if any wound or hurt which that creature hath received, be kept clean from extrinſique putrefaction, will heale of it ſelf. We are ſo far from that naturall Balſamum, as that we have a naturall poyſon in us, Originall ſin: for that, originall ſin, (as it hath relation to God, as all ſin is a violating of God) God being the God of mercy, and the God of life, becauſe it deprives us of both thoſe, of mercy, and of life, in oppoſition to mercy, it is called anger and wrath (*We are all by nature the children of wrath*) And in oppoſition to life, it is called death, *Death enters by ſin, and death is gone over all men*; And as originall ſin hath relation to our ſouls, It is called that indeleble foulneſſe, and uncleanneſſe which God diſcovers in us all, (*Though thou waſh thee with nitre, and take thee much ſope, yet thine iniquity is marked before me, ſaith the Lord*) And which every man findes in himſelf, as *Iob* did, *If I waſh my ſelf in Snow-water, and purge*
D *my hands never ſo cleane, yet mine own clothes ſhall make me filthy*. As it hath relation to our bodies, ſo it is not only called *Lex carnis*, A law which the fleſh cannot diſobey. And *Lex in membris*, A law written and imprinted naturally in our bodies, and inſeparably inherent there, but it is a law that hath got *Poſſe comitatus*, All our ſtrength, and munition into her own hands, all our powers, and faculties to execute her purpoſes againſt us, and (as the Apoſtle expreſſes it fully) *Hath force in our members, to bring forth fruits unto death.*

Conſider our originall weakneſſe, as God lookes upon it, ſo it is inexcuſable ſin; conſider it, as our ſoules ſuffer by it, ſo it is an indeleble foulneſſe; conſider it as our bodies contribute to it, and harbour it, and retain it, and ſo it is an unquenchable fire, and a brand of hell it ſelf; It hath baniſhed me out of my ſelf, *It is no more I that do any thing, but ſin that dwelleth in me*: It doth not only *dwell*, but *reign in theſe mortall bodies*; not only *reign*, but *tyrannize*, and *lead us captives under the law of ſin, which is in our members*. So
E that we have utterly loſt *Bonum poßibilitatis*, for as men, we are out of all poſſibility, not only of that victorious, and triumphant gratulation and acclamation to our ſelves, as for a delivery, *I thank God through Ieſus Chriſt*, but we cannot come to that ſenſe of our miſery, as to cry out in the Apoſtles words, immediately preceding, *O wretched man that I am, who ſhall deliver me from the body of this death?*

Now as this death hath invaded every part and faculty of man, underſtanding, and will, and all, (for though originall ſin ſeem to be contracted without our will, yet *Sicut omnium natura, ita omnium voluntates fuere originaliter in Adam*, ſayes S. *Auguſtine*, As the whole nature of mankinde, and ſo of every particular man, was in *Adam*, ſo alſo were the faculties, and ſo the will of every particular man in him) ſo this death hath invaded

1. Part. *Generalitas.*

Epheſ. 2. 3. Rom. 5. 12.

Jer. 2. 22.

Job 9.

Rom. 7. 5.

Ver. 23.

Ver. ult.

every particular man; Death went over all men, for as much as all men had ſinned. And therefore they that do blaſphemouſly exempt ſome perſons from ſin, they ſet them not above the Law, but without the Law: They out-law them, in taking from them the benefit of the new Law, the Goſpel, and of the author of that Law, Chriſt Jeſus, who came a Phyſitian to the ſick, and was ſent only to ſave ſinners; for them that are none, it is well that they need no Redeemer, for if they did, they could have no part in ours, for he came only to redeem ſinners, and they are none. God brought his Son out of Ægypt, not out of Goſhen in Ægypt; not out of a priviledged place in Ægypt, but out of Ægypt; God brought his Son Chriſt Jeſus out of the Virgin *Mary* without ſin, but he brought not her ſo, out of her mother. If they might be beleeved that the bleſſed Virgin, and *Iohn Baptiſt*, and the Prophet *Ieremy* were without all ſin, they would goe about at laſt to make us beleeve, that *Ignatius* were ſo too. For us, in the higheſt of our ſanctification, ſtill let us preſſe with that, *Dimitte nobis debita noſtra, O Lord forgive us our treſpaſſes*, and confeſſe that we needed forgiveneſſe, even for the ſins which we have not done; *Dimiſſa fateor, & quæ mea ſponte feci, & quæ te duce, non feci*, ſayes S. *Auguſtine*, I confeſſe I need thy mercy, both for the ſins which I have done, and for thoſe, which if thy grace had not reſtrained me, I ſhould have done. And therefore if another think he hath ſcaped thoſe ſins that I have committed, *Non me derideat ab eo medico ægrum ſanari, à quoei præſtitum ne ægrotaret*; Let him not deſpiſe me, who am recovered, ſince it is the ſame phyſitian who hath wrought upon us both, though by a diverſe method, for he hath preſerved him, and he hath recovered me: for, for himſelfe, we ſay ſtill with the ſame Father, *Perdiderat bonum poſſibilitatis*, As well he as I, had loſt all poſſibility of ſtanding, or riſing after our fall.

Auguſt.

This was our firſt branch, The univerſall impotency; And our ſecond is, That this is *In homine*, In man, no man (as man) can make this profeſſion, *That Ieſus is the Lord*: and therefore, we conſider firſt, wherein, and how far man is diſabled. In every Age, ſome men have attributed to the power of nature, more then a naturall man can doe, and yet no man doth ſo much as a naturall man might doe. For the over-valuing of nature, and her power, there are impreſſions in the Fathers themſelves, which (whether miſ-underſtood by the Readers, or by the Authors) have led and prevailed much. When *Iuſtin Martyr* ſayes, *Ratio pro fide Græcis & Barbaris*, That rectified reaſon did the ſame office in the Gentiles, as faith did in the Chriſtians; when *Clement* ſayes, *Philoſophia per ſeſe juſtificavit Græcos*, That the Gentiles to whom the Law and Goſpell was not communicated, were juſtified by their Philoſophy; when *Chryſoſtome* ſayes, *Satis fuit Gentibus abſtinuiſſe ab Idololatria*, It was ſufficient for the Gentiles, if they did not worſhip falſe gods, though they underſtood not the true; when S. *Auguſtine* ſayes, *Rectè facis, nihil quærere ampliùs, quàm quod docet ratio*, He doth well that ſeeks no farther, then his reaſon leads them, theſe impreſſions in the Fathers have tranſported later men farther; ſo far, as that *Andradius* in the Romane Church, ſaves all honeſt Philoſophers, that lived morally well without Chriſt: And *Toſtatus* takes all impediments out of their way, That originall ſin is abſolutely remitted to them, *In prima bona operatione in charitate*, In their firſt good morall work that they do. So that they are in an eaſier way then we, who are but Chriſtians; for in the opinion of *Toſtatus* himſelfe, and that whole Church, we cannot be delivered from originall ſin, but by baptiſme; nothing leſſe then a Sacrament would deliver us from originall ſin, and any good worke ſhall deliver any of the Gentiles ſo diſpoſed.

*Quid homo poteſt.*

In all ages, in all Churches, there have been men, who have been *Ingrati gratiæ*, as S. *Auguſtine* calls them, that have been unthankfull to the grace of God, and attributed that to nature, which belonged to grace. But we have an univerſall concluſion, *God hath made of one blood all mankinde*, And no man can adopt himſelfe into the family of God; man is excluded, and all power in man, and all aſſiſtance from man; neither your owne reaſon, nor the reaſon of your Maſters, whom you relie upon, can raiſe you to this knowledge: for, *Ægyptus homo, non Deus, The Egyptians are men, and not Gods, and their horſes are fleſh, and not ſpirit; and when the Lord ſhall ſtretch out his hand, the helper ſhall fall, and he that is holpen ſhall fall, and they ſhall fall together.* The Atheiſt and all his Philoſophy, Helper and hee that is Holpen, Horſe and Man, Nature and Art, Reaſon mounted and advanced upon Learning, ſhall never be able to leap over, or breake thorough this wall, No man, no naturall man can doe any thing towards a ſupernaturall work.

Act. 17. 26.

Eſay 31. 3.

*Quid homo facit.*

This was our ſecond Branch, That too much is ordinarily attributed by man to man,

And

A And our third is, That too little is done by any man, and that is worſe then the other. When *Nebuchadnezzar* had made his Image of gold of ſixtie Cubits, it had been a madneſſe in him, not to have celebrated the Dedication thereof, with all the pomp, and ſolemnity that he did: To have gone ſo farre, and not to have made it ſerve his farther uſes, had been a ſtrange impertinence. So is it a ſtrange contemplation, to ſee a man ſet up a golden Image, to attribute even Divinity to our nature, and to imagine it to be able to doe, whatſoever the grace of God can doe, and yet with this Angelicall nature, with this celeſtiall ſoule, to contribute leſſe to the glory of God, then an Ant, or a plant, or a ſtone. As the counſell of the Philoſopher *Epictetus* directs thee, if thou take any new action in hand, conſider what *Socrates* would doe in that caſe; that is, diſpoſe thy ſelfe therein, according to the example, and precedent of ſome wiſe man: So if thou wilt take this new action in hand, (that which is new, but ſhould be ordinary unto thee) if
B thou wilt take a view of thy ſins that are paſt, doe but conſider, if ever thou didſt any ſin, which *Socrates*, or *Seneca* would not have forborne. And whatſoever thou ſeeſt another can doe, by the power of that reaſon, and that perſwaſion which thou art able to miniſter, who art not able to infuſe faith, nor inſpire grace into him, but muſt work by thy reaſon, and upon his reaſon, why ſhouldeſt not thou be as powerfull upon thy ſelfe, and as ſtrong in thine owne behalfe, and obey that counſell from thy ſelfe, which thou thinkeſt another man mad, if he doe not obey, when thou giveſt it? Why ſhouldeſt thou pretend Reaſon, why another ſhould forbeare any particular ſin, and not preſent that Reaſon to thy ſelfe, or not obey it? To love the Scriptures of God better then any other booke; to love the houſe of God better then any other Court; to love the Communion of Saints better then any other Converſation; to ſtudy to know the revealed will of God, rather then the ſecrets of any Princes; to conſider the direct purpoſes of God againſt his
C enemies, rather then the ſiniſter ſupplantations of pretenders to places in Court; briefly to Reade, to Heare, to Beleeve the Bible, is a worke within the ability of nature, within the power of a morall man.

He that attributes more to nature, he that allowes her any ability of diſpoſing her ſelfe before hand, without prevention of grace, or concurrence and co-operation after, without continuall aſſiſtance of particular graces, he ſets upan Idoll, and magnifies nature beyond that which appertaines unto her. But he that goes not ſo farre as this, That the reaſon of man, and his naturall faculties, are the Inſtruments and Organs that God works in by his grace, howſoever he may in diſcourſe and in argument exalt nature, howſoever he may ſo give too much to her, yet he does not ſo much with her, as he might doe: He hath made her a Giant, and then, as though he were afraid of her, hee runs away from her: He will not doe that which is in his power, and yet he thinks it is in his power to
D repent when he liſts, and when he liſts to apply the merits of Chriſt to himſelfe, and to doe all thoſe duties which are implyed in our next Part, *To ſay that Ieſus is the Lord.*

In this, our firſt duty is an outward act, *Dicere*, to profeſſe Chriſt Jeſus. *Non erubeſco*, ſayes S. *Paul, I am not aſhamed of the Goſpel of Chriſt Ieſus, for it is the power of God unto ſalvation:* And, *Qui erubuerit*, ſayes Chriſt, *Whoſoever ſhall be aſhamed of me, and of my word, of him ſhall the Son of Man be aſhamed, when he ſhall come in glory.* This is a neceſſary duty, but is it the duty of this place? for here it is not *non vult*, but *non poteſt*; not that he is loath to profeſſe Jeſus, but that he is not able to doe it. We ſee that ſome could ſay that, and ſay it aloud, preach it, and yet without the Holy Ghoſt; *Some* (ſayes the Apoſtle) *preach Chriſt through envy and ſtrife, ſuppoſing to adde more afflictions unto my bands.* Which may well be, that ſome Jews and Gentiles, to exaſperate the State againſt
E *Paul*, fained themſelves alſo to be converted to his religion, becauſe when they had made him odious by drawing off others, they who pretended to have been drawen by him, could alwayes ſave themſelves with recanting, and renouncing their new profeſſion: So they could ſay *Dominum Ieſum, That Ieſus was the Lord*, and never meane it. And of thoſe twelve whom Chriſt choſe to preach, *Iudas* was one, of whom Chriſt ſayes, *Have I not choſen you twelve, and one of you is a devill?* So that this devill *Iudas*, and that devill that made him a devill, the devill himſelf, could ſay as much as this, *Ieſus I know, and Paul I know*; They ſaid it, they cryed it, *Thou art the Chriſt, the Son of God*, and that inceſſantly, *Till Ieſus rebuked them, and ſuffered them not to ſay, That they knew him to be The Chriſt.*

2. Part. *Dicere.* Rom. 1. 16. Luke 9. 26.

Philem. 15.

John 6. 70.

Acts 19. 15. Luke 4. 41.

But beſides that, even this confeſſing of Chriſt, is not *Sine omni impulſu Spiritus ſancti*,

Altogether without any motion of the holy Ghoſt (for the holy Ghoſt, even in theſe caſes, had a purpoſe to draw teſtimonies for Chriſt, out of the mouthes of his adverſaries) this is not the profeſſing required here; When *Tiberius* had a purpoſe to canonize Chriſt Jeſus, and to admit him into the number of the Romane Gods, and to make him beholden to him for that honour, he therefore propoſed it to the Senate, that ſo that honour, which Jeſus ſhould have, might bee derived from him; And when the Senate had an inclination of themſelves to have done Chriſt that honour, but yet forbore it, becauſe the intimation came not from themſelves, but from the Emperour, who ſtill wrought and gained upon their priviledges; neither of theſe, though they meant collaterally and obliquely to doe Chriſt an honour, neither of them did ſay *Ieſum Dominum*, that is, profeſſe Jeſus, ſo as is intended here, for they had their owne ends, and their own honors principally in Contemplation. A

There is firſt an open profeſſion of the tongue required; And therefore the Holy Ghoſt deſcended in fiery tongues, *Et lingua propria Spiritui Sancto*, ſayes S. *Gregory*, The tongue is the fitteſt Inſtrument for the Holy Ghoſt to worke upon, and to worke by; *Qui magnam habet cognationem cum Verbo*, ſayes he, The Son of God is the Word, and the Holy Ghoſt proceeds from him, And becauſe that faith that unites us to God, is expreſſed in the tongue, howſoever the heart be the center in which the Holy Ghoſt reſts, the tongue is the Spheare, in which he moves: And therefore, ſayes S. *Cyril*, as God ſet the Cherubim with a fiery ſword, to keep us out of Paradiſe, ſo he hath ſet the Holy Ghoſt in fiery tongues to let us in againe. As long as *John Baptiſt* was unborne, *Zachary* was dumbe; when hee was borne, *Zachary* ſpoke; Chriſt is not borne in us, we are not regenerate in him, if we delight not to ſpeake of his wondrous mercyes, and infinite goodneſſe to the ſons of men; as ſoone as he is borne in us, his Spirit ſpeakes in us, and by us; in which, our firſt profeſſion is *Ieſum eſſe*, That Jeſus is, That there is a Jeſus. B C

*Ieſus*; Eſay 4.2. This is to profeſſe with *Eſay*, That he is *Germen Iehovæ*, The Bud of the Lord, The Bloſſome of God himſelfe; for this Profeſſion is a two-edged ſword; for it wounds the Arians on one ſide, That Jeſus is Jehovah, (becauſe that is the name that ſignifies the very Eſſence of God) And then it wounds the Jews on the other ſide, becauſe if Jeſus be *Germen Iehovæ*, The Bud, the Bloſſome, the Off-ſpring of God, then there is a plurality of Perſons, Father and Son in the God-head. So that it is a Compendiary and Summary Abridgement, and Catechiſme of all our Religion, to profeſſe that Jeſus is, for that is a profeſſion of his everlaſting Eſſence, that is, his God-head. It hath been denyed that he was ſuch as he was pretended to be, that is, borne of a Virgin; for the firſt Heretiques of all, *Gerinthus*, and *Ebion*, who occaſioned S. *Johns* Goſpel, affirmed him to be a meere man, made by ordinary generation, between *Ioſeph* and *Mary*. It hath been denyed, that he was ſuch a man, as thoſe Heretiques allowed him to bee, for *Apelles* his Hereſie was, That he made himſelfe a Body out of the Elements, as hee came downe from Heaven, through them. It hath been denyed, that he had any Body at all; *Cerdon* and *Marcion* ſaid, That he lived and dyed, but in *Phantaſmate*, in apparance, and onely in a forme and ſhape of a Body aſſumed; but, in truth, no Body, that did live or dye, but did onely appeare, and vaniſh. It hath beene denyed that that Body which hee had, though a true and a naturall Body did ſuffer, for *Baſilides* ſaid, That when he was led to Execution, and that on the way, the Croſſe was laid upon *Simon* of *Cyren*, Chriſt caſt a miſt before their eyes, by which they tooke *Simon* for him, and crucified *Simon*, Chriſt having withdrawne himſelfe inviſibly from them, as at other times he had done. It hath been denyed, (though he had a true Body, and ſuffered truly therein) that he hath any Body now in Heaven, or ſhall returne with any, for hee that ſaid hee made his Body of the Elements as hee came downe from Heaven, ſayes alſo that hee reſolved that Body into thoſe Elements againe, at his returne. It hath beene denyed, That hee was, That he is, That he ſhall be; but this Profeſſion, that Jeſus is, includes all, for, He of whom that is alwayes true, *Eſt*, He is, He is Eternall, and He that is Eternall, is God: This is therefore a Profeſſion of the God-head of Chriſt Jeſus. D E

*Dominus*; A Lord. Now, in the next, as we profeſſe him to be *Dominus*, *A Lord*, we profeſſe him to be God and man, we behold him as he is a mixt perſon, and ſo made fit to be the Meſſias, the Anointed high Prieſt, King of that Church, which he hath purchaſed with his blood, And the anointed King of that Kingdome which he hath conquered with his Croſſe.

As

A As he is *Germen Iehovæ*, The off-ſpring of Jehovah, ſo he muſt neceſſarily be Jehovah, & that is the name, which is evermore tranſlated The Lord; So alſo as he is Jehovah, which is the fountaine of all Eſſence and of all Beeing, ſo he is Lord, by his intereſt, and his concurrence, in our Creation; It is a devoute exerciſe of the ſoule, to conſider, how abſolute a Lord he is, by this Title of Creation. If the King give a man a Creation by a new Title, the King found before in that man, ſome vertuous and fit diſpoſition, ſome preparation, ſome object, ſome ſubject of his favour. The King gives Creations to men, whom the Univerſities, or other Societies had prepared; They Created perſons whom other lower Schooles had prepared; At loweſt, he that deales upon him firſt, finds a man, begotten and prepared by Parents, upon whom he may worke. But remember thy Creator, that called thee, when thou waſt not, as though thou hadſt beene, and brought thee out of nothing; which is a condition (if we may call it a condition, to be nothing, not to be) farther removed from Heaven, then hell it ſelfe: Who is the Lord of life, and breathed this life into thee, and ſweares by that eternall life, which he is, that he would have this life of thine immortall, *As I live, ſaith the Lord, I would not the death of a ſinner.*

B

This Contemplation of Jeſus, as a Lord, by Creating us, is a devout, and an humble Contemplation, but to contemplate him as Lord by Redeeming us, and breeding us in a Church, where that Redemption is applied to us, this is a devout, and a glorious Contemplation. As he is Lord over that which his Father gave him, (his Father gave him all power in Heaven and in earth, and *Omne Indicium*, His Father put all Judgement into his hands, all judiciary and all military power was his; He was Lord Judge, and Lord of Hoſts) As he is Lord over his owne purchaſe, *Quod acquiſivit ſanguine, That Church which he purchaſed with his owne blood:* So he is more then the Heretiques of our time have made him, That he was but ſent as a principall Prophet to explaine the Law, and make that cleare to us in a Goſpel; Or as a Prieſt, to ſacrifice himſelfe, but not for a Ranſome, not for a Satisfaction, but onely for a lively example, thereby to incline us to ſuffer for Gods glory, and for the edification of one another. If we call him *Dominum*, A Lord, we call him *Meſsiam, Unctum, Regem*, anointed with the oyle of gladneſſe by the Holy Ghoſt, to bee a cheerefull conquerour of the world, and the grave, and ſin, and hell, and anointed in his owne blood, to be a Lord in the adminiſtration of that Church, which he hath ſo purchaſed. This is to ſay that Jeſus is a Lord; To profeſſe that he is a perſon ſo qualified, in his being compoſed of God and Man, that he was able to give ſufficient for the whole world, and did give it, and ſo is Lord of it.

Acts 20.28.

C

When we ſay *Ieſus eſt*, That Jeſus is, There we confeſſe his eternity, and therein, his Godhead: when we ſay *Ieſus Dominus*, that he is a Lord, therein we confeſſe a dominion which he hath purchaſed; And when we ſay *Ieſum Dominum*, ſo, as that we profeſſe him to be the Lord, Then we confeſſe a vigilancy, a ſuperintendency, a reſidence, and a permanency of Chriſt, in his Dominion, in his Church, to the worlds end. If he be the Lord, in his Church, there is no other that rules with him, there is no other that rules for him. The temporall Magiſtrate is not ſo Lord, as that Chriſt and he are Collegues, or fellow-Conſuls, that if he command againſt Chriſt, he ſhould be as ſoone obeyed as Chriſt; for a Magiſtrate is a Lord, and Chriſt is the Lord, a Magiſtrate is a Lord to us, but Chriſt is the Lord to him, and to us, and to all, None rules with him, none rules for him; Chriſt needs no Vicar, he is no non-reſident; He is nearer to all particular Churches at Gods right hand, then the Biſhop of Rome, at his left. Direct lines, direct beames doe alwaies warme better, and produce their effects more powerfully, then oblique beames doe; The influence of Chriſt Jeſus directly from Heaven upon the Church, hath a truer operation, then the oblique and collaterall reflections from Rome: Chriſt is not ſo far off, by being above the Clouds, as the Biſhop of Rome is, by being beyond the Hils. *Dicimus Dominum Ieſum*, we ſay that Jeſus is the Lord, and we refuſe all power upon earth, that will be Lord with him, as though he needed a Coadjutor, or Lord for him, as though he were abſent from us.

*Dominus.* The Lord.

D

E

To conclude this ſecond part, *To ſay that Ieſus is the Lord*, is to confeſſe him to bee God from everlaſting, and to have beene made man in the fulneſſe of time, and to governe ſtill that Church, which he hath purchaſed with his blood, and that therefore hee lookes that we direct all our particular actions to his glory. For this voice, wherein thou ſaieſt *Dominus Ieſus, The Lord Ieſus*, muſt be, as the voyce of the Seraphim in *Eſay*, thrice repeated,

Eſay 6.2.

repeated, *Sanctus, ſanctus, ſanctus, Holy, holy, holy*; our hearts muſt ſay it, and our tongue, and our hands too, or elſe we have not ſaid it. For when a man will make Jeſus his companion, and be ſometimes with him, and ſometimes with the world, and not direct all things principally towards him; when he will make Jeſus his ſervant, that is, proceed in all things, upon the ſtrength of his outward profeſſion, upon the colour, and pretence, and advantage of Religion, and devotion, would this man be thought to have ſaid *Ieſum Dominum, That Ieſus is the Lord? Why call ye me Lord, Lord, and doe not the things I ſpeake to you?* ſaies Chriſt; Chriſt places a tongue in the hands; Actions ſpeake; and *Omni tuba clarior per opera Demonſtratio*, ſayes S. *Chryſoſtome*, There is not onely a tongue, but a Trumpet, in every good worke. When Chriſt ſees a diſpoſition in his hearers, to doe according unto their profeſſing, then only he gives allowance to that that they ſay, *Diciti me Dominum, & bene dicitis*, You call me Lord, and you doe well in doing ſo, doe ye therefore, as I have done to you. To call him Lord, is to contemplate his Kingdome of power, to feele his Kingdome of grace, to wiſh his Kingdome of glory. It is not a *Domine uſque quò*, Lord how long before the Conſummation come, as though we were weary of our warfare: It not a *Domine ſi fuiſſes, Lord if thou hadſt beene here, our brother had not died*, as *Martha* ſaid of *Lazarus*, as though, as ſoon as we ſuffer any worldly calamity, we ſhould thinke Chriſt to be abſent from us, in his power, or in his care of us; It is not a *Domine vis mandemus, Lord wilt thou that we command fire from Heaven to conſume theſe Samaritans*, as though we would ſerve the Lord no longer, then he would revenge his owne and our quarrel; for, (that we may come to our laſt part) to that fiery queſtion of the Apoſtles, Chriſt anſwered, *You know not of what ſpirit you are*; It is not the Spirit of God, it is not the Holy Ghoſt, which makes you call Jeſus the Lord onely to ſerve your own ends, and purpoſes; and *No man can ſay, that Ieſus is the Lord, but by the Holy Ghoſt.*

Luke 6.46. Iohn 13.14. Iohn 11.21. Luke 9.54.

3 Part. *Difficultas.*

For this Part, we propoſed onely two Conſiderations, firſt that this *But*, excluding all meanes but one, that one muſt therefore neceſſarily be difficult, and ſecondly that that *But*, admitting one meanes, that one muſt therefore neceſſarily be poſſible; ſo that there is a difficulty, but yet a poſſibility in having this working by the Holy Ghoſt. For the firſt, of thoſe hereticall words of *Fauſtus* the *Manichean*, That in the Trinity, the Father dwelt *In illa luce inacceſsibili*, In that light which none can attaine to, And the Son of God dwelt in this created light, whoſe fountaine and roote is the Planet of the Sun, And the Holy Ghoſt dwelt in the Aire, and other parts illumined by the Sun, we may make this good uſe, that for the knowledge of the Holy Ghoſt, wee have not ſo preſent, ſo evident light in reaſon, as for the knowledge of the other bleſſed Perſons of the glorious Trinity. For, for the Son, becauſe he aſſumed our nature, and lived and dyed with us, we conceive certaine bodily impreſſions, and notions of him; and then naturally, and neceſſarily, as ſoon as we heare of a Son, we conceive a Father too. But the knowledge of the Holy Ghoſt is not ſo evident, neither doe we bend our thoughts upon the conſideration of the Holy Ghoſt, ſo much as we ought to doe. The Arians enwrapped him in double clouds of darkneſſe, when they called him *Creaturam Creaturæ*; That Chriſt himſelfe, from whom (ſay they) the Holy Ghoſt had his Creation, was but a Creature, and not God, and ſo the Holy Ghoſt, the Creature of a Creature. And *Maximus ille Gigas*, (as Saint *Bernard* cals *Plato*) That Giant in all kinde of Learning, *Plato*, never ſtopped at any knowledge, till he came to conſider the holy Ghoſt: *Vnum inveni, quod cuncta operatur*, I have (ſaies *Plato*) found One, who made all things; *Et unum per quod cuncta efficiuntur*, And I have found another, by whom all things were made; *Tertium autem non potui invenire*, A Third, beſides thoſe two, I could never finde.

Though all the myſteries of the Trinity be things equally eaſie to faith, when God infuſes that, yet to our reaſon, (even as reaſon ſerves faith, and preſents things to that) things are not ſo equall, but that S. *Baſil* himſelfe ſaw, that the eternall generation of the Son, was too hard for Reaſon; but yet it is in the proceeding of the Holy Ghoſt, that he clearely profeſſes his ignorance: *Si cuncta putarem noſtra cogitatione poſſe comprehendi, vererer fortè ignorantiam profiteri*, If I thought that all things might bee knowne by man, I ſhould bee as much afraid, and aſhamed, as another man, to be ignorant; but, ſaies he, ſince we all ſee, that there are many things whereof we are ignorant, *Cur non de Spiritu ſancto, abſq; rubore, ignorantiam fatear?* Why ſhould I be aſhamed to confeſſe mine ignorance in many things concerning the Holy Ghoſt?

There

*Possibilitas.*

There is then a difficulty, no leſſe then an impoſſibility, in ſearching after the Holy Ghoſt, but it is in thoſe things which appertain not to us; But in others, there is a poſſibility, a facility and eaſineſſe. For, there are two proceſſions of the holy Ghoſt, *Æterna*, and *Temporaria*, his proceeding from the Father, and the Son, and his proceeding into us. The firſt we ſhall never underſtand, if we reade all the books of the world, The other we ſhall not chooſe but underſtand, if we ſtudy our own conſciences. In the firſt, the darkneſſe, and difficulty is recompenced in this, That though it be hard to finde any thing, yet it is but little that we are to ſeek; It is only to finde that there is a holy Ghoſt, proceeding from Father, and Son; for in ſearching farther, the danger is noted by S. *Baſil*, to be thus great, *Qui quomodo interrogas, & ubi ut in loco, & quando ut in tempore, interrogabis*; If thou give thy curioſity the liberty to ask How the holy Ghoſt proceeded, thou wilt ask where it was done, as though there were ſeverall roomes, and diſtinct places, in that which is infinite, And thou wilt ask when it was done, as though there were pieces of time, in that which is eternall: *Et quares, non ut fidem, ſed ut infidelitatem invenias*, (which is excellently added by that Father) The end of thy enquiring will not be, that thou mighteſt finde any thing to eſtabliſh thy beliefe, but to finde ſomething that might excuſe thine unbeliefe; All thy curious queſtions are not in hope that thou ſhalt receive ſatisfaction, but in hope that the weakneſſe of the anſwer may juſtifie thy infidelity.

Thus it is, if we will be over curious in the firſt, the eternall proceeding of the Holy Ghoſt. In the other, the proceeding of the holy Ghoſt into us, we are to conſider, that as in our naturall perſons, the body and ſoul do not make a perfect man, except they be united, except our ſpirits (which are the active part of the blood) do fit this body, and ſoule for one anothers working; So, though the body of our religion may ſeem to be determined in theſe two, our Creation, which is commonly attributed to the Father, *Tanquam fonti Deitatis*, As the fountaine of the Godhead, (for Chriſt is God of God) And our Redemption, which belongs to the Son, yet for this body there is a ſpirit, that is, the holy Ghoſt, that takes this man, upon whom the Father hath wrought by Creation, and the Son included within his Redemption, and he works in him a Vocation, a Juſtification, and a ſanctification, and leads him from that *Eſſe*, which the Father gave him in the Creation, And that *Bene eſſe* which he hath in being admitted into the body of his Son, the viſible Church, and Congregation, to an *Optimè eſſe*, to that perfection, which is an aſſurance of the inhabitation of this Spirit in him, and an inchoation of eternall bleſſedneſſe here, by a heavenly and ſanctified converſation, without which Spirit *No man can ſay, that Ieſus is the Lord*, becauſe he is not otherwiſe in a perfect obedience to him, if he embrace not the means ordained by him in his Church.

So that this Spirit diſpoſes, and diſpenſes, diſtributes, and diſperſes, and orders all the power of the Father, and all the wiſdome of the Son, and all the graces of God. It is a Center to all; So S. *Bernard* ſayes upon thoſe words of the Apoſtle, *We approve our ſelves as the Miniſters of God*; But by what? *By watching, by faſting, by ſuffering, by the holy Ghoſt, by love unfained. Vide, tanquam omnia ordinantem, quomodo in medio virtutum, ſicut cor in medio corporis, conſtituit Spiritum Sanctum*: As the heart is in the midſt of the body, ſo between theſe vertues of faſting and ſuffering before, and love unfained after, the Apoſtle places the holy Ghoſt, who only gives life and ſoule to all Morall, and all Theologicall vertues. And as S. *Bernard* obſerves that in particular men, ſo doth S. *Auguſtine* of the whole Church; *Quod in corpore noſtro anima, id in corpore Chriſti, Eccleſia, Spiritus Sanctus*; That office which the ſoule performes to our body, the holy Ghoſt performes in the body of Chriſt, which is the Church.

And therefore ſince the holy Ghoſt is thus neceſſary, and thus neare, as at the Creation the whole Trinity was intimated in that plurall word, *Elohim, creavit Dii*, but no perſon of the Trinity is diſtinctly named in the Creation, but the holy Ghoſt, *The Spirit of God moved upon the waters*, As the holy Ghoſt was firſt conveyed to our knowledge in the Creation, ſo in our Regeneration, by which we are new creatures, though our Creation, and our Redemption be religious ſubjects of our continuall meditation, yet let us be ſure to hold this that is neareſt us, to keep a neare, a familiar, and daily acquaintance, and converſation with the holy Ghoſt, and to be watchfull to cheriſh his light, and working in us. *Homines docent quærere, ſolus ipſe, qui docet invenire, habere, frui*; Men can teach us wayes how to finde ſomethings; The Pilot how to finde a Land, The Aſtronomer

*Bernard.*

nomer how to finde a Star; Men can teach us wayes how to finde God, The naturall man in the book of creatures, The Morall man in an exemplar life, The Jew in the Law, The Christian in generall in the Gospell, But *Solus ipse, qui docet invenire, habere, frui*, Only the holy Ghost enables us to finde God so, as to make him ours, and to enjoy him. First you must get more light then nature gives, for, *The naturall man perceiveth not the things of the Spirit:* When that light is so mended, that you have some sparkes of faith, you must also leave the works of the flesh, For, *Fleshly men have not the Spirit:* When the Spirit offers it self in approaches, *Resist it not*, as *Stephen* accuses them to have done, *Act.* 7. When it hath prevailed, and sealed you to God, *Grieve not the holy Spirit, by whom ye are sealed unto Redemption.* For this preventing the Spirit, by trusting to nature, and morality, this infecting the Spirit, by living ill in a good profession, this grieving of the Spirit, by neglecting his operations, induces the last desperate work of *Quenching the Spirit*, which is a smothering, a suffocating of that light, by a finall obduration.

1 Cor. 2. 14. Iud. 19. Ephes. 4. 30. 1 Thes. 5.

*Spiritus ubi vult spirat*, sayes our Saviour Christ; which S. *Augustine*, (and indeed most of the Fathers) interpret of the holy Ghost, and not of the winde, though it may also properly enough admit that interpretation too. But *The holy Ghost*, sayes he, *breathes where it pleases him*; *Et vocem ejus audis*, sayes Christ, *You heare the voice of the holy Ghost*; for, (sayes S. *Augustine* upon those words of Christ) *Sonat psalmus, vox est Spiritus sancti*, When you heare a Psalme sung, you heare the voice of the holy Ghost; *Sonat Euangelium, sonat sermo Divinus*, You heare the Gospell read, you heare a Sermon preached, still you heare the voice of the holy Ghost; And yet, as Christ sayes in that place, *Nescis unde venit, Thou knowest not from whence that voice comes*, Thou canst finde nothing in thy self, why the holy Ghost should delight to entertain thee, and hold discourse with thee, in so familiar, and so frequent, and so importunate a speaking to thee; *Nescis unde venit*, Thou knowest not from whence all this goodnesse comes, but meerly from his goodness; So also, as Christ adds there, *Nescis quò vadat, Thou knowest not whither it goes*, how long it will last and goe with thee. If thou carry him to darke and foule corners, if thou carry him back to those sins, of which, since he began to speake to thee, at this time, thou hast felt some remorse, some detestation, he will not goe with thee, he will give thee over. But as long as he, The Spirit of God, by your cherishing of him, staies with you, when Jesus shall say to you, (in your consciences) *Quid vos dicitis? Whom doe you say that I am?* You can say *Iesus Dominus*, We say, we professe, *That thou art Iesus, and that Iesus is the Lord:* If he proceed, *Si Dominus, ubi timor? If I be Lord, where is my feare?* You shall shew your feare of him, even in your confidence in him, *In timore Domini, fiducia fortitudinis, In the feare of the Lord, is an assured strength:* You shall not only say *Iesum Dominum*, professe Jesus to be the Lord, but *Veni Domine Iesu*, You shall invite, and solicite Jesus to a speedy judgement, and be able, in his right, to stand upright in that judgement. This you have, if you have this Spirit; and you may have this Spirit, if you resist it not, now; For, *As when Peter spake, the holy Ghost fell upon all that heard*, So in the Ministery of his weaker instruments, he conveyes, and diffuses, and seales his gifts upon all, which come well disposed to the receiving of him, in his Ordinance.

Acts 10.

SERM.

# SERM. XXXIII.

## *Preached upon Whitsunday.*

ACTS 10.44.

*While Peter yet spake these words, the Holy Ghost fell on all them, which heard the word.*

Part of the second Lesson of that day.

THat which served for an argument amongst the Jews, to diminish, and under-value Christ, *Have any of the Rulers believed in him?* had no force amongst the Gentiles, for amongst them, the first persons that are recorded to have applied themselves to the profession of the Christian Religion, were Rulers, Persons of place, and quality: *Sunt propter hoc Dignitates positæ sunt, ut major pietas ostendatur*, sayes S. *Chrysostome*, This is the true reason why men are Ennobled, why men are raised, why men are inriched, that they might glorifie God the more, by that eminency; This is truly to be a good Student, *Scrutari Scripturas*, To search the Scriptures, in which is eternall life: This is truly to be called to the Barre, to be Crucified with Christ Jesus: And to be called to the Bench, to have part in his Resurrection, and raigne in glory with him: and to be a Judge, to judge thy selfe, that thou beest not judged to condemnation, by Christ Jesus: Offices and Titles, and Dignities, make thee, in the eye, and tongue of the world, a better man; be truly a better man, between God and thee, for them, and they are well placed. Those Pyramides and Obelisces, which were raised upon high, in the Aire, but supported nothing, were vaine testimonies of the frivolousnesse, and impertinency of those men that raised them; But when we see Pillars stand, we presume that something is to be placed upon them. They, who by their rank and place, are pillars of the State, and pillars of the Church, if Christ and his glory be not raised higher by them, then by other men, put Gods building most out of frame, and most discompose Gods purposes, of any others. And therefore S. *Chrysostome* hath noted usefully, That the first of the Gentiles, which was converted to Christianity, was that Eunuch, which was Treasurer to the Queen of Æthiopia; And the second was this Centurion, in whose house S. *Peter* preached this fruitfull Sermon, at which, *While Peter yet spake these words, the Holy Ghost fell upon all them that heard the word.* John 7.48. Acts 8.27.

Our Parts will be two; first some Circumstances that preceded this act, this miraculous descent and infusion of the Holy Ghost, And then the Act, the Descent it selfe. In the first, we shall consider first, the time, it was *when Peter was speaking*, when Gods Ordinance was then in executing, preaching; And secondly, what made way to this descent of the Holy Ghost, that is, what *Peter* was speaking, and preaching, *These words*, true and necessary Doctrine; And here also we shall touch a little, the place, and the Auditory, *Cornelius*, and his family. When from hence we shall descend to the second Part, The descent of the Holy Ghost, we shall looke first, (so as it may become us) upon the Person, (the third Person in the holy, blessed, and glorious Trinity) And then upon his action, as it is expressed here, *Cecidit*, *He fell*; As of Christ it is said, *Deliciæ ejus cum filiis hominum*, *His delight is to be with the sons of men*, And, (to speak humanely, a perverse delight, for it was to be with the worst men, with Publicans & sinners) so, (to speak humanely) the Holy Ghost had an extraordinary, a perverse ambition, to goe downewards, to inlarge himselfe, in his working, by falling; *He fell*: And then, he fell so, as a showre of rain falls, that does not lie in those round drops in which it falls, but diffuses, and spreads and inlarges it selfe, *He fell upon all*; But then, it was because *all heard*, They came not to see a new action, preaching, nor a new Preacher, *Peter*, nor to see one another at a Sermon, *He fell upon all that heard*; where also, I think, it will not be impertinent, *Divisio.*

nent, to make this note, That *Peter* is ſaid to have ſpoke *thoſe words*, but they, on whom the holy Ghoſt fell, are ſaid to have heard *The word*; It is not many words, long Sermons, nor good words, witty and eloquent Sermons that induce the holy Ghoſt, for all theſe are words of men; and howſoever the whole Sermon is the Ordinance of God, the whole Sermon is not the word of God: But when all the good gifts of men are modeſtly employ'd, and humbly received, as *vehicula Spiritus*, as S. *Auguſtine* calls them, The chariots of the holy Ghoſt, as meanes afforded by God, to convey the word of life into us, in Thoſe words we heare The word, and there the word and the Spirit goe together, as in our caſe in the Text, *While Peter yet ſpake thoſe words, the holy Ghoſt fell upon all them that heard The word.*

1 Part. *Tempus.*

When we come then to conſider in the firſt place, the Time of this miracle, we may eaſily ſee that verified in S. *Peters* proceeding, which S. *Ambroſe* ſayes, *Neſcit tarda molimina Spiritus ſancti gratia*, The holy Ghoſt cannot goe a ſlow pace; It is the devill in the ſerpent that creeps, but the holy Ghoſt in the Dove flyes: And then, in the proceeding with the Centurion, we may ſee that verified which *Leo* ſayes, *Vbi Deus Magiſter, quàm citò diſcitur?* Where God teaches, how faſt a godly man learnes? Chriſt did almoſt all his miracles in an inſtant, without dilatory circumſtances; Chriſt ſayes to the man ſick of the palſey, *Tolle grabatum, Take up thy bed and walk*, and immediately he did ſo: To the deafe man he ſayes, *Ephphatha, Be thine eares opened*, and inſtantly they were opened: He ſayes to the woman with the iſſue of bloud, *Eſto ſana à plagatua*, and ſhe was not onely well immediately upon that, but ſhe was well before, when ſhe had but touched the hem of his garment. Upon him who had lyen in his infirmity thirty eight yeares, at the poole, Chriſt makes a little ſtop; but it was no longer then to try his diſpoſition with that queſtion, *Vis ſanus fieri?* Chriſt was ſure what his anſwer would be; and as ſoone as he gives that anſwer, immediately he recovered. Where Chriſt ſeems to have ſtayed longeſt, which was upon the blind man, yet at his firſt touch, that man ſaw men walke, though not diſtinctly, but at the ſecond touch he ſaw perfectly. As Chriſt proceeds in his miracles, ſo doth the holy Ghoſt in his powerfull inſtructions. It is true, *Scientiæ ſunt profectus*, There is a growth in knowledge, and we overcome ignorances by degrees, and by ſucceſſion of more and more light: Chriſt himſelfe grew in knowledge, as well as in ſtature: But this is in the way of experimentall knowledge, by ſtudy, by converſation, by other acquiſitions. But when the holy Ghoſt takes a man into his ſchoole, he deales not with him, as a Painter, which makes an eye, and an eare, and a lip, and paſſes his pencill an hundred times over every muſcle, and every haire, and ſo in many ſittings makes up one man, but he deales as a Printer, that in one ſtraine delivers a whole ſtory.

Mark 2.11. Mark 7.34. Mark 5.34. John 5.5. Mark 8. Chryſoſt.

We ſee that in this example of S. *Peter*, S. *Peter* had conceived a doubt, whether it were lawfull for him to preach the Goſpell to any of the Gentiles, becauſe they were not within the Covenant; This was the *ſanus fieri*, This very ſcruple was the voyce and queſtion of God in him: to come to a doubt, and to a debatement in any religious duty, is the voyce of God in our conſcience: Would you know the truth? Doubt, and then you will inquire: And *facile ſolutionem accipit anima, quæ prius dubitavit*, ſayes S. *Chryſoſt.* As no man reſolves of any thing wiſely, firmely, ſafely, of which he never doubted, never debated, ſo neither doth God withdraw a reſolution from any man, that doubts with an humble purpoſe to ſettle his owne faith, and not with a wrangling purpoſe to ſhake another mans. God rectifies *Peters* doubt immediately, and he rectifies it fully; he preſents him a Book, and a Commentary, the Text, and the Expoſition: He lets downe a ſheet from heaven with all kinde of beaſts and fowles, and tels him, that *Nothing is uncleane*, and he tells him by the ſame ſpirit, that there were three men below to aske for him, who were ſent by God to apply that viſible Parable, and that God meant, in ſaying *Nothing was uncleane*, that the Gentiles generally, and in particular, this Centurion *Cornelius*, were not incapable of the Goſpell, nor unfit for his Miniſtery. And though *Peter* had beene very hungry; and would faine have eaten, as appeares in the tenth verſe, yet after he received this inſtruction, we heare no more mention of his deſire to eat; but, as his Maſter had ſaid, *Cibus meus eſt, My meat is to doe my Fathers will that ſent me*, ſo his meat was to doe him good that ſent for him, and ſo he made haſte to goe with thoſe Meſſengers.

Ver. 11. Ver. 19.

*Cum locutus*

The time then was, when *Peter* thus prepared by the Holy Ghoſt, was to prepare others for the Holy Ghoſt, and therefore it was, *Cum locutus*, *When he ſpoke*, that is, preached

A ched to them. For, *Si adsit palatum fidei, cui sapiat mel Dei*, saies S. *Augustine*, To him who hath a spirituall taste, no hony is so sweet, as the word of God preached according to his Ordinance. If a man taste a little of this honey at his rods end, as *Ionathan* did, though he thinke his eyes enlightned, as *Ionathan* did, he may be in *Ionathans* case, *I did but taste a little honey with my rod, Et ecce, morior, and behold, I dye.* If a man read the Scriptures a little, superficially, perfunctorily, his eyes seeme straight-waies enlightned, and he thinks he sees every thing that he had pre-conceived, and fore-imagined in himselfe, as cleare as the Sun, in the Scriptures: He can finde flesh in the Sacrament, without bread, because he findes *Hoc est Corpus meum*, *This is my Body*, and he will take no more of that hony, no more of those places of Scripture, where Christ saies, *Ego vitis*, and *Ego porta*, that he is *a Vine*, and that he is *a Gate*, as literally as he seemes to say, that *that is his Body*. So also he can finde wormewood in this honey, because he finds in this Scripture, *Stipendium peccati mors est*, that *The reward of sin is death*, and he will take no more of that hony, not the *Quandocunque*, That at what time soever a sinner repents, he shall have mercy. As the Essentiall word of God, the Son of God, is Light of light, So the written Word of God is light of light too, one place of Scripture takes light of another: and if thou wilt read so, and heare so, as thine owne affections transport, and misse-lead thee; If when a corrupt confidence in thine owne strength possesses thee, thou read onely those passages, *Quare moriemini, domus Israel? Why will ye dye, O house of Israel?* and conclude out of that, that thou hast such a free will of thine owne, as that thou canst give life to thy selfe, when thou wilt; If when a vicious dejection of spirit, and a hellish melancholy, and declination towards desperation possesses thee, thou read only those passages, *Impossibile est, That it is impossible, that he that fals, after he hath beene enlightned, should be renewed againe*; And if thou heare Sermons so, as that thou art glad, when those sins are declamed C against, which thou art free from, but wouldst heare no more, wouldst not have thine owne sin touched upon, though all reading, and all hearing be honey, yet if thou take so little of this honey, *Ionathans* case will be thy case, *Ecce, morieris*, thou wilt dye of that hony; for the Scriptures are made to agree with one another, but not to agree to thy particular taste and humour.

But yet, the counsell is good, on the other side too, *Hast thou found honey? eate so much thereof as is sufficient for thee, lest thou be filled therewith, and vomit it.* Prov. 25. 16. Content thy selfe with reading those parts of Scriptures, which are cleare, and edifie, and perplex not thy selfe with Prophesies not yet performed; and content thy selfe with hearing those Sermons, which rectifie thee *In credendis*, and *In agendis*, in all those things, which thou art bound to beleeve, and bound to practise, and run not after those Men, who pretend to know those things, which God hath not revealed to his Church. Too little, or too much D of this honey, of this reading, and of this hearing, may be unwholesome: God hath chosen waies of mediocrity; He Redeemed us not, by God alone, nor by man alone, but by him, who was both. He instructs us not, by the Holy Ghost alone, without the Ministery of man, nor by the Minister alone, without the assistance of the Holy Ghost. An Angel appeared to *Cornelius*, but that Angel bid him *send for Peter*: The Holy Ghost visits us, and disposes us, but yet the Holy Ghost sends us to the Ministery of man: *Non dedignatur docere per hominem, qui dignatus est esse homo*, sayes S. *Augustine*; He that came to us, as Man, is content that we go to men, for our instruction. Preaching is the ordinary meanes, that which S. *Peter* wrought upon them, was, *Cum locutus*, when he had, and because he had preached unto them.

And it was also *Dum locutus est*, *Whilst he yet spake those words*; *Non permittit Spiritus absolvi Sermonem*, saies S. *Chrysostome*; The Holy Ghost did not leave them to future E meditations, to future conferences, he did not stay till they told one another after the Sermon, That it was a learned Sermon, a conscientious Sermon, a usefull Sermon, but whilst the Preacher yet spoke, the Holy Ghost spoke to their particular consciences. And as a Gardiner takes every bough of a young tree, or of a Vine, and leads them, and places them against a wall, where they may have most advantage, and so produce, most, and best fruit: So the Holy Ghost leads and places the words, and sentences of the Preacher, one upon an Usurer, another upon an Adulterer, another upon an ambitious person, another upon an active or passive Briber, when the Preacher knowes of no Usurer, no Adulterer, no ambitious person, no Briber active or passive, in the Congregation. Nay, it is not onely *whilst he was yet speaking*, but, as S. *Peter* himselfe reports the same Story, Dum locutus.

Ver. 15. in the next Chapter, *As I began to speake, the Holy Ghost fell upon them.* A

Perchance in the beginning of a Sermon, the reprehension of the Preacher fals not upon me, it is not come to me; But, when as the duties of the Preacher are expressed by the Apostle, to be these three, *To reprove*, or *convince* by argument, to settle truths, to overthrow errors; And *to exhort*, to rectifie our manners; And *to rebuke*, to denounce Gods Judgements upon the refractary; whatsoever he sayes the two first wayes, by *Convincing*, and by *Exhorting*, all that belongs to all, from the beginning; And for that which he shall say, the third way, by way of *Rebuking*, As I know at midnight, that the Sun will breake out upon me to morrow, though I know not how it works upon those places, where it shines then, So, though I know not how the rebukes of the Preacher worke upon their consciences, whose sins he rebukes at the beginning; yet I must make account that he wil meet with my sin too; & if he do not meet with my present sin; that sin which is my second wife, that sin which I have married now, (not after a divorce frō my former sin, so, as that I have put away that sin, but after the death of that sin, which sickness or poverty hath made me unable to continue in) yet if he bend himselfe upon that sin, which hath been my sin, or may be my sin, I must be sensible that the Holy Ghost hath offered himselfe to me, whilst he yet speaks, and ever since he began to speake; And, *Cum locutus*, Because Preaching is the ordinary meanes, and, *Dum loquitur*, Because the Holy Ghost intends all for my edification, I must embrace and entertaine the Holy Ghost, who exhibits himselfe to me, from the beginning, and not say, This concernes not me; for whatsoever the Preacher can say of Gods mercy in Christ Jesus to any man, all that belongs to me, for no man hath received more of that, then I may doe; And whatsoever the Preacher can say of sinne, all the way, all that belongs to me, for no man hath ever done any sin, which I should not have done, if God had left me to my selfe, and to mine own perversnesse towards sin, and to mine own insatiableness in sin. B

2 Tim. 4. 2.

*Hæc verba.* It was then, when he preached, and whilst he preached, and as soone as he preached, but when, and whilst, and as soon as he preached Thus, thus as is expressed here, *Whilest hee spake these words:* In which, we shall onely touch, but not much insist upon, his manner first, and then his matter; And for his manner, we consider onely here, his preparation, and no other circumstance. Though S. *Peter* say to them, when he came, *I aske therefore, for what intent you have sent for me*, yet God had intimated to him before, That it was to Preach the Gospell to the Gentiles; And therefore some time of meditation he had; Though in such a person as S. *Peter*, so filled with all gifts necessary for his function, and to such persons as *Cornelius* was, who needed but Catechizing in the rudiments of the Gospell, much preparation needed not. The ease was often of the same sort, after, in the Primitive Church; The persons were very able, and the people very ignorant; and therefore it is easie to observe a far greater frequency of Preaching amongst the Ancient Fathers, then ordinarily, men that love ease, will apprehend. We see evidently in S. *Augustines* hundred forty fourth Sermon *De Tempore*, And in S. *Ambroses* forty fourth Sermon *De sancto Latrone*, And in S. *Bernards* twelve Sermons upon one Psalme, that all these blessed and Reverend Fathers, preached more then one day, divers dayes together, without intermission: And we may see in S. *Basils* second Homilie upon the six dayes worke, that he preached in the after-noone; And so, by occasion of his often preaching, it seemes by his second Homilie *De Baptismo*, that he preached sometimes extemporally. But of all this, the reason is as evident as the fact, The Preachers were able to say much, The people were capable but of little: And where it was not so, the Clergy often assisted themselves with one anothers labours; as S. *Cyrils* Sermons were studied without book, and preached over againe to their severall Congregations, by almost all the Bishops of the Easterne Church. Sometimes we may see Texts extended to very many Sermons, and sometimes Texts taken of that extent and largeness, as onely a paraphrase upon the Text would make the Sermon; for we may see by S. *Augustines* tenth Sermon *De verbis Apostoli*, that they tooke sometimes the Epistle and Gospell of the day, and the Psalme before the Sermon for their text. C

Ver. 29.

But in these our times, when the curiosity, (allow it a better name, for truly, God be blessed for it, it deserves a better name) when the capacity of the people requires matter of more labour, as there is not the same necessity, so there is not the same possibility of that assiduous, and that sudden preaching. No man will think that we have abler Preachers then the Primitive Church had; no man will doubt, but that we have learneder, and more D E

A more capable auditories, and congregations then theirs were. The Apoſtles were not negligent, when they mended their nets: A preacher is not negligent, if he prepare for another Sermon, after he hath made one; nor a hearer is not negligent, if he meditate upon one Sermon, though he heare not another within three houres after. S. *Peters* Sermon was not extemporall; neither if it had (his perſon, and the quality of the hearers, being compared with our times) had that been any precedent, or patterne for our times, to do the like. But yet, Beloved, ſince our times are ſuch, as are overtaken with another neceſſity, that our adverſaries dare come, *Cum locutus eſt*, As ſoon as the Preacher hath done, and meet the people comming out of the Church, and deride the Preacher, and offer an anſwer to any thing that hath been ſaid; ſince they are come to come to Church with us, and *Dum locutus eſt*, Then when the Preacher is ſpeaking, to ſay to him, that ſits next him, That is falſe, that is heretical; ſince they are come to joyn with us at the Com-
B munion, ſo that it is hard to finde out the *Iudas*, and if you do finde him, he dares anſwer, Your Miniſter is no Prieſt, and ſo your Bread and Wine no Sacrament, and therefore I care not how much of it I take; ſince they are come to boaſt, that with all our aſſiduity of preaching, we cannot keep men from them; ſince it is thus, as we were alwayes bound by Chriſts example, *To gather you as a hen gathers her chickens*, (to call you often to this aſſembling of your ſelves) ſo are we now much more bound to hide and cover you, as a hen doth her chickens, and becauſe there is a Kite hovering in every corner, (a ſeducer lurking in every company) to defend and arme you, with more and more inſtructions againſt their inſinuations. And if they deride us, for often preaching, and call us fooles for that, as *David* ſaid, *He would be more vile*, he would Dance more, So let us be more fooles, in this fooliſhneſſe of preaching, and preach more. If they think us mad, ſince we are mad for our ſoules, (as the Apoſtle ſpeakes) let us be more mad; Let him that hath
C preached once, do it twice, and him that hath preached twice, do it thrice. But yet, not this, by comming to a negligent, and extemporall manner of preaching, but we will bee content to take ſo many hours from our reſt, that we, with you, may reſt the ſafelyer in *Abrahams* boſome, and ſo many more houres from our meat, that we, with you, may the more ſurely eat, and drink with the Lamb, in the kingdome of heaven. Chriſt hath undertaken, that his word ſhall not paſſe away, but he hath not undertaken that it ſhall not paſſe from us: There is a *Ne exeas mundum* ſerved upon the world, The Goſpell cannot goe, nor be driven out of the world, till the end of the world; but there is not a *Ne exeas regnum*, The Goſpell may go out of this, or any Kingdome, if they ſlacken in the doing of thoſe things which God hath ordained for the meanes of keeping it, that is, a zealous, and yet a diſcreet; a ſober, and yet a learned aſſiduity in preaching.

Thus far then we have been juſtly carried, in conſideration of this circumſtance in the
D manner of his preaching, his preparation; In deſcending to the next, which is the matter of his Sermon, we ſee much of that in his Text. S. *Peter* tooke his Text here, *ver.* 34. out of *Deuteronomy*, *Of a truth I perceive, that God is no reſpecter of perſons.* Where, becauſe the words are not preciſely the ſame in *Deuteronomy*, as they are in this Text, we finde juſt occaſion to note, That neither Chriſt in his preaching, nor the holy Ghoſt in penning the Scriptures of the new Teſtament, were ſo curious as our times, in citing Chapters and Verſes, or ſuch diſtinctions, no nor in citing the very, very words of the places. *Heb.* 4. 4. There is a ſentence cited thus indefinitely, *It is written in a certaine place*, without more particular note: And, to paſſe over many, conducing to that purpoſe, if we conſider that one place in the Prophet *Eſay*, (*Make the heart of this people fat, make their eyes heavy, and ſhut them, leſt they ſee with their eyes, and heare with their eares, and underſtand with their hearts, and convert, and be healed*) and conſider the ſame place,
E as it is cited ſix ſeverall times in the new Teſtament, we ſhall ſee, that they ſtood not upon ſuch exact quotations, and citing of the very words. But to that purpoſe, for which S. *Peter* had taken that text, he follows his text. Now, Beloved, I doe not goe about to include S. *Peters* whole Sermon into one branch, of one part, of one of mine; Only I refreſh to your memories, that which I preſume you have often read in this Story, and this Chapter, that though S. *Peter* ſay, *That God is no ſuch accepter of perſons, but that in every Nation, he that feareth him, and worketh righteouſneſſe, is accepted with him*, yet it is upon this ground, Chriſt Jeſus is Lord of all; And, (as it is, *ver.* 42.) *He hath commanded us to preach*; that is, he hath eſtabliſhed a Church, and therein, viſible meanes of ſalvation; And then, this is our generall text, the ſubject of all our Sermons, *That through his name, whoſoever*

*Rel.*

Deut. 10. 17.

Eſay 6. 10.

Ver. 34, 35, 36.

Ver. 43.

*whosoever beleeveth in him shall have remission of sins.* So that this is all that we dare avow concerning salvation, that howsoever God may afford salvation to some in all nations, yet he hath manifested to us no way of conveying salvation to them, but by the manifestation of Christ Jesus in his Ordinance of preaching. A

And such a manifestation of Christ, had God here ordained for this Centurion *Cornelius*. But why for him? I doe not ask reasons of Gods mercy to particular men; for if I would do so, when should I finde a reason, why he hath shewed mercy to me? But yet,

Chrysost. *Audite omnes, qui in Militia estis, & Regibus assistitis*, All that serve in Wars, or Courts, may finde something to imitate in this Centurion: *He was a devout man*; A Souldier, and yet devout; God forbid they were so incompatible, as that courage, and devotion might not consist: *A man that feared God*; A Souldiers profession is fearlesnesse; And only he that feares God, feares nothing else: *He and all his house*; A Souldier, yet kept a house, and did not alwayes wander; He kept his house in good order, and with good meanes: *He gave much almes*; Though Armes be an expensive profession for outward splendor, yet he reserved for almes, much almes: *And he prayed to God alwayes*; Though Armes require much time for the duties thereof, yet he could pray at those times; In his Trenches, at the Assault, or at the defence of a Breach, he could pray: All this the holy Ghost testifies of him together, *ver.* 2. And this was his generall disposition; and then, those who came from him to *Peter*, adde this, *That he had a good report amongst all the Nation of the Iews*, ver. 22. And this to a stranger, (for the Jews loved not strangers) and one that served the State, in such a place, as that he could not choose but be heavy to the Jews, was hard to have. And then, himself, when *Peter* comes to him, addes thus much more, That this first mercy of God in having sent his Angel, and that farther mercy, that that Angel named a man, and then that man came, was exhibited to him, then, B

Ver. 30. when he was fasting. And then, this man, thus humbled and macerated by fasting, thus C
soupled and entendered with the feare of God, thus burnt up and calcined with zeal and devotion, thus united to God by continuall prayer, thus tributary to God by giving almes, thus exemplar in himself at home, to lead all his house, and thus diffusive of himselfe to others abroad, to gain the love of good men, this man prostrates himselfe to *Peter* at his comming, in such an over-reverentiall manner, as *Peter* durst not accept, but

Ver. 26. took him up, and said, *I my selfe am also a man*; Sudden devotion comes quickly neare superstition.

This is a misery, which our time hath been well acquainted with, and had much experience of, and which grows upon us still, That when men have been mellowed with the feare of God, and by heavy corrections, and calamities, brought to a greater tendernesse of conscience then before, in that distemper of melancholy, and inordinate sadnesse, they have been easiliest seduced and withdrawne to a superstitious and Idolatrous religion. I D
speak this, because from the highest to the lowest place, there are Sentinels planted in every corner, to watch all advantages, and if a man lose his preferment at Court, or lose his childe at home, or lose any such thing as affects him much, and imprints a deep sadnesse for the losse thereof, they work upon that sadnesse, to make him a Papist. When men have lived long from God, they never think they come neare enough to him, except they go beyond him; because they have never offered to come to him before, now when they would come, they imagine God to be so hard of accesse, that there is no comming to him, but by the intervention, and intercession of Saints; and they thinke that that Church, in which they have lived ill, cannot be a good Church; whereas, if they would accustome themselves in a daily performing of Christian duties, to an ordinary presence of God, Religion would not be such a stranger, nor devotion such an Ague unto them. But when *Peter* had rectified *Cornelius*, in this mistaking, in this over-valuing of any person, and then saw *Cornelius* his disposition, who had brought materials to erect a Church in his house, by calling his kinsmen, and his friends together to heare *Peter*, *Peter* spoke those words, *Which whilest he yet spake, the holy Ghost fell upon all them that heard the word.* And so we are fallen into our second part. E

2. Part. In this, the first Consideration falls upon the person that fell: And as the Trinity is the most mysterious piece of our Religion, and hardest to be comprehended, So in the Trinity, the Holy Ghost is the most mysterious person, and hardest to be expressed. We are called the houshold of God, and the family of the faithfull; and therefore out of a contemplation, and ordinary acquaintance with the parts of families, we are apter to

conceive

A conceive any ſuch thing in God himſelf, as we ſee in a family. We ſeeme not to goe ſo farre out of our way of reaſon, to beleeve a father, and a ſon, becauſe father and ſon are pieces of families: nor in beleeving Chriſt and his Church, becauſe husband and wife are pieces of families. We goe not ſo farre in beleeving Gods working upon us, either by miniſtring ſpirits from above, or by his ſpirituall miniſters here upon earth, for maſter and ſervants are pieces of families. But does there ariſe any ſuch thing, out of any of theſe couples, Father and Son, Husband and Wife, Maſter and Servant, as ſhould come from them, and they be no whit before neither? Is there any thing in naturall or civill families, that ſhould aſſiſt our underſtanding to apprehend this, That in heaven there ſhould be a Holy Spirit, ſo, as that the Father, and the Son, being all Spirit, and all Holy, and all Holineſſe, there ſhould be another Holy Spirit, which had all their Eſſentiall holineſſe in him, and another holineſſe too, *Sanctitatem Sanctificantem*, a holineſſe, that ſhould B make us holy?

It was a hard work for the Apoſtles, and their ſucceſſors, at firſt, to draw the God-head, into one, into an unity: when the Gentiles had been long accuſtomed to make every power and attribute of God, and to make every remarkable creature of God a ſeverall God, and ſo to worſhip God in a multiplicity of Gods, it was a great work to limit, and determine their ſuperſtitious, and ſuperfluous devotion in one God. But when all theſe lines were brought into one center, not to let that center reſt, but to draw lines out of that againe, and bring more perſons into that one centricall God-head, this was hard for reaſon to digeſt: But yet to have extended that from that unity, to a duality, was not ſo much, as to a triplicity. And thereupon, though the Arians would never be brought to confeſſe an equality between the Son and the Father, they were much farther from confeſſing it in the Holy Ghoſt: They made, ſayes S. *Auguſtine*, *Filium creaturam*, Hæreſ. 49.
C The Son, they accounted to be but a creature; but they made the Holy Ghoſt *Creaturam Creaturæ*, not onely a Creature, and no God, but not a Creature of Gods, but a Creature, a Meſſenger of the Son, who was himſelfe (with them) but a Creature. But theſe myſteries are not to be chawed by reaſon, but to be ſwallowed by faith; we profeſſed three perſons in one God, in the ſimplicity of our infancy, at our baptiſme, and we have ſealed that contract, in the other Sacrament often ſince; and this is eternall life to die in that beliefe. *There are three that beare witneſſe in heaven, The Father, the Word, and the Holy Ghoſt, and theſe three are one*; And in that teſtimony we reſt, that there is a Holy Ghoſt, and in the teſtimony of this text, that this Holy Ghoſt falls down upon all that heare the word of God. 1 John 5.7.

Now, it is as wonderfull that this Holy Ghoſt ſhould fall down from heaven, as that he ſhould be in heaven. *Quomodo cecidiſti? How art thou fallen from heaven, O Luciſer,* *Cecidit.*
D *thou ſon of the morning?* was a queſtion asked by the Prophet, of him, who was ſo fallen, as that he ſhall never returne againe. But the Holy Ghoſt, (as myſterious in his actions, as in his Eſſentiall, or in his Perſonall beeing) fell ſo from heaven, as that he remained in heaven, even then when he was fallen. This Dove ſent from heaven, did more then Eſay 14.12. that Dove, which was ſent out of the Arke; That went and came, but was not in both places at once; *Noah* could not have ſhewed that Dove to his ſons and daughters, in the Arke, then, when the Dove was flowne out: But now, when this Dove, the Holy Ghoſt, fell upon theſe men, at *Peters* Sermon, *Stephen*, who was then come up to heaven, ſaw the ſame Dove, the ſame Holy Ghoſt, whom they, whom he had left upon the earth, felt upon the earth then: As if the Holy Ghoſt fall upon any in this Congregation now, now the Saints of God ſee that Holy Ghoſt in heaven, whom they that are here, feele falling upon them here. In all his workings, the Holy Ghoſt deſcends, for Gen 8.7.
E there is nothing above him. There is a third heaven; but no ſuch third heaven, as is above the heaven of heavens, above the ſeat and reſidence of the Holy Ghoſt: ſo that whatſoever he doth, is a deſcent, a diminution, a humiliation, and an act of mercy, becauſe it is a Communication of himſelfe, to a perſon inferiour to himſelfe.

But there is more in this Text, then a deſcent. When the Holy Ghoſt came upon Chriſt himſelfe, after his Baptiſme, there it is ſaid, *He deſcended*: Though Chriſt as the Son of God, were equall to him, and ſo it was no deſcent for the Holy Ghoſt to come to him, yet becauſe Chriſt had a nature upon him, in which he was not equall to the Holy Ghoſt, here was a double deſcent in the Holy Ghoſt, That he who dwells with the Father and the Son, *In luce inacceſſibili*, In light inacceſſible, and too bright to be ſeene,

would deſcend in a viſible form, to be ſeene by men, And that he deſcended and wrought upon a mortall man, though that man were Chriſt. Chriſt alſo had a double deſcending too; He deſcended to be a man, and he deſcended to be no man; He deſcended to live amongſt us, and he deſcended to die amongſt us; He deſcended to the earth, and he deſcended to hell: Every operation of every perſon of the holy, and bleſſed, and glorious Trinity, is a Deſcending; But here the Holy Ghoſt is ſaid to have fallen, which denotes a more earneſt communicating of himſelfe, a throwing, a pouring out of himſelfe, upon thoſe, upon whom he falls: He falls as a fall of waters, that covers that it falls upon; as a Hawk upon a prey, it deſires and it will poſſeſſe that it falls upon; as an Army into a Country, it Conquers, and it Governes where it fals. The Holy Ghoſt fals, but farre otherwiſe, upon the ungodly. Mat. 21. 44. *Whoſoever ſhall fall upon this ſtone, ſhall be broken, but upon whomſoever this ſtone ſhall fall, it will grinde him to powder.* Indeed, he fals upon him ſo, as haile fals upon him; he fals upon him ſo, as he fals from him, and leaves him in an obduration, and impenitibleneſſe, and in an irrecoverable ruine of him, that hath formerly deſpiſed, and deſpighted the Holy Ghoſt. But when the Holy Ghoſt fals not thus in the nature of a ſtone, but puts on the nature of a Dove, and a Dove with an Olive-braneh, and that in the Ark, that is, teſtimonies of our peace, and reconciliation to God, in his Church, he fals as that kinde of lightning, which melts ſwords, and hurts not ſcabbards; the Holy Ghoſt ſhall melt thy ſoule, and not hurt thy body; he ſhall give thee ſpirituall bleſſings, and ſaving graces, under the temporall ſeales of bodily health, and proſperity in this world: He ſhall let thee ſee, that thou art the childe of God, in the obedience of thy children to thee, And that thou art the ſervant of God, in the faithfulneſſe of thy ſervants to thee, And that thou ſtandeſt in the favour of God, by the favor of thy ſuperiours to thee; he ſhall fall upon thy ſoul, and not wound thy body, give thee ſpirituall proſperity, and yet not by worldly adverſity, and evermore over-ſhadow and refreſh thy ſoul, & yet evermore keep thee in his Sunſhine, and the light of his countenance.

But there is more then this, in this falling of the Holy Ghoſt, in this Text. For, it was not ſuch a particular inſinuation of the Holy Ghoſt, as that he convaied himſelfe into thoſe particular men, for their particular good, and ſalvation, and determined there; but ſuch a powerfull, and diffuſive falling, as made his preſence, and his power in them, to work upon others alſo. So when he came upon Chriſt, it was not to adde any thing to Chriſt, but to informe others, that that was Chriſt: So when Chriſt breathed his ſpirit into the Apoſtles, it was not meerly to infuſe ſalvation into them, but it was eſpecially to ſeale to them that Patent, that Commiſſion, *Quorum remiſeritis*, That others might receive remiſſion of ſins, by their power. So the Holy Ghoſt fell upon theſe men here, for the benefit of others, that thereby a great doubt might be removed, a great ſcruple deveſted, a great diſputation extinguiſhed, whether it were lawfull to preach the Goſpel to the Gentiles, or no; for, as we ſee in the next Chapter, *Peter* himſelfe was Ver. 2. reproved of the Jews, for this that he had done: and therefore, God ratified, and gave teſtimony to this ſervice of his, by this miraculous falling of the Holy Ghoſt, as S. *Auguſtine* makes the reaſon of this falling, very juſtly to have been; ſo then, this falling of the Holy Ghoſt, was not properly, or not meerly an infuſing of juſtifying grace, but an infuſing of ſuch gifts, as might edifie others: for, S. *Peter* ſpeaking of this very action, in Ver. 15. the next Chapter, ſayes, *The Holy Ghoſt fell on them, as on us, in the beginning*; Which was, when he fell upon them, as this day. This doth not imply *Graduum æqualitatem*, an equall meaſure of the ſame gifts, as the Apoſtles had, who were to paſſe over the whole world, and work upon all men, But it implies *Doni identitatem*, it was the ſame miraculous expreſſing of the preſence, and working of the Holy Ghoſt, for the confirmation of *Peter*, that the Gentiles might be preached unto, and for the conſolation of the Gentiles, that they might be enabled to preach to one another: for ſo it is expreſly ſaid in this Ver 46. Chapter, *That they heard theſe men ſpeake with divers tongues*; they that heard the Preacher, were made partakers of the ſame gifts that the Preacher had; A good hearer becomes a good Preacher, that is, able to edifie others.

It it true, that theſe men were not to be literally Preachers, as the Apoſtles (upon whom the Holy Ghoſt fell, as upon them) were, and therefore the gift of tongues may ſeeme not to have beene ſo neceſſary to them. But it is not onely the Preacher, that hath uſe of the tongue, for the edification of Gods people, but in all our diſcourſes, and conferences with one another, we ſhould preach his glory, his goodneſſe, his power, that every

A every man might ſpeake one anothers language, and preach to one anothers conſcience; that when I accuſe my ſelfe, and confeſſe mine infirmities to another man, that man may underſtand, that there is, in that confeſſion of mine, a Sermon, and a rebuke, and a reprehenſion to him, if he be guilty of the ſame ſin; Nay, if he be guilty of a ſin contrary to mine. For, as in that language in which God ſpoke, the Hebrew, the ſame roote will take in words of a contrary ſignification, (as the word of *Jobs* wife ſignifies bleſſing and curſing too) ſo the covetous man that heares me confeſſe my prodigality, ſhould argue to himſelf, If prodigality, which howſoever it hurt a particular perſon, yet ſpreads mony abroad, which is the right and naturall uſe of money, be ſo heavy a ſin, how heavy is my covetouſneſſe, which, beſides that it keepes me all the way in as much penuriouſneſſe, as the prodigall man brings himſelfe to at laſt, is alſo a publique ſin, becauſe it empriſons that money which ſhould be at liberty, and employed in a free courſe abroad?

B And ſo alſo when I declare to another, the ſpirituall and temporall bleſſings which God hath beſtowed upon me, he may be raiſed to a thankfull remembrance, that he hath received all that from God alſo. This is not the uſe of having learnt divers tongues, to be able to talke of the wars with Dutch Captains, or of trade with a French Merchant, or of State with a Spaniſh Agent, or of pleaſure with an Italian Epicure; It is not to entertaine diſcourſe with ſtrangers, but to bring ſtrangers to a better knowledge of God, in that way, wherein we, by his Ordinance, do worſhip and ſerve him.

Now this place is ill detorted by the Roman Church, for the confirmation of their Sacrament of Confirmation: That becauſe the Holy Ghoſt fell upon men, at another time then at Baptiſme, therefore there is a leſſe perfect giving of the Holy Ghoſt, in Baptiſme. It is too forward a triumph in him, who ſayes of this place, *Locus inſignis ad aſſertionem Sacramenti manus impoſitionis:* That is an evident place for Confirmation of Pamelius Annot. in Cypr. Epiſt. 72.

C the Sacrament of Confirmation: It is true, that S. *Cyprian* ſayes there, That a man is not truly ſanctified, *Niſi utroque Sacramento naſcatur*, Except he be regenerate by both Sacraments: And he tels us what thoſe two Sacraments are, *Aqua & Spiritus*, Water and the Spirit, That except a man have both theſe ſeales, inward and outward, he is not ſafe: And S. *Cyprian* requires (and uſefully truly) an outward declaration of this inward ſeale, of this giving of the Holy Ghoſt: For, he inſtances expreſly in this, which was done in this Text, That there was both Baptiſme, and a giving of the Holy Ghoſt. Neither would S. *Cyprian* forbeare the uſe of Confirmation, becauſe it was alſo in uſe amongſt ſome Heretiques, *Quia Novatianus facere audet, non putabimus nos eſſe faciendum?* Shall we give over a good cuſtome, becauſe the Novatians doe the like? *Quia Novatianus extra Eccleſiam, vendicat ſibi veritatis imaginem, relinquemus Eccleſiæ veritatem?* Shall the Church forbeare any of thoſe cuſtomes, which were induced to good purpoſes, becauſe Cypr. Epiſt. 72.

D ſome Heretiques, in a falſe Church, have counterfaited them, or corrupted them? And therefore, ſayes that Father, It was ſo in the Apoſtles time, *Et nunc quoque apud nos geritur*, We continue it ſo in our time, That they who are Baptized, *Signaculo Dominico conſummentur*, That they may have a ratification, a conſummation in this ſeale of the Holy Ghoſt: Which was not in the Primitive Church (as in the later Roman Church) a confirmation of Baptiſme, ſo, as that that Sacrament ſhould be but a halfe-Sacrament, but it was a Confirmation of Chriſtians, with an encreaſe of grace, when they came to ſuch yeares, as they were naturally expoſed to ſome tentations.

Our Church acknowledges the true uſe of this Confirmation; for, in the firſt Collect in the office of Confirmation, it confeſſes, that that child is already regenerated by water and the holy Ghoſt; and prayes onely for farther ſtrength: And having like a good mother, taught us the right uſe of it, then our Church, like a ſupreme Commander too,

E enjoyns expreſly, that none be admitted to the Communion, till they have received their Confirmation. And though this injunction be not in rigour and exactneſſe purſued and executed, yet it is very neceſſary that the purpoſe thereof ſhould be maintained; That is, that none ſhould be received to the Communion, till they had given an account of their faith and proficiencie. For, he is but an interpretative, but a preſumptive Chriſtian, who, becauſe he is ſo old, ventures upon the Sacrament. A beard does not make a man fit for the Sacrament, nor a Husband, a woman: a man may be a great officer in the State, and a woman may be a grandmother in the family, and yet not be fit for that Sacrament, if they have never conſidered more in it, but onely to doe as others doe. The Church enjoynes a precedent Confirmation; where that is not, wee require yet a precedent Examination,

before

before any bee admitted, at firſt, to the Sacrament. A

*Super omnes.* This was then the effectuall working of the Holy Ghoſt, *Non ſpiravit*, He did not only breathe upon them, and try whether they would receive the ſavour of life unto life, or no: *Non ſibilavit*, He did not onely whiſper unto them, and try whether they had a diſpoſition to heare, and anſwer; *Non incubabat*, He did not onely hover over them, and ſit upon them, to try what he could hatch, and produce out of them; *Non deſcendit*, He did not onely deſcend towards them, and try whether they would reach out their hand to receive him; But *Cecidit*, He fell, ſo, as that he poſſeſſed them, enwrapped them, inveſted them with a penetrating, with a powerfull force; And ſo, he fell upon them All. As we have read of ſome Generals, in ſecular ſtory, that in great Services have knighted their whole Army, So the Holy Ghoſt Sanctifies, and Canonizes whole Congregations.

They are too good husbands, and too thrifty of Gods grace, too ſparing of the Holy Ghoſt; that reſtraine Gods generall propoſitions, *Venite omnes*, Let all come, and *Vult omnes ſalvos*, God would have all men ſaved, ſo particularly, as to ſay, that when God ſayes *All*, he meanes ſome of all ſorts, ſome Men, ſome Women, ſome Jews, ſome Gentiles, ſome rich, ſome poore, but he does not meane, as he ſeemes to ſay, ſimply All. Yes; God does meane, ſimply All, ſo as that no man can ſay to another, God meanes not thee, no man can ſay to himſelfe; God meanes not me. *Nefas eſt dicere, Deum aliquid, niſi bonum prædeſtinare*; It is modeſtly ſaid by S. *Auguſtine*, and more were immodeſty; There is no predeſtination in God, but to good. And therefore it is *Durus ſermo*, They are hard words, to ſay, That God predeſtinated ſome, not onely *Ad damnationem*, but *Ad cauſas damnationis*, Not onely to damnation becauſe they ſinned, but to a neceſſity of ſinning, that they might the more juſtly be damned; And to ſay, That God rejected ſome *Odio libero*, Out of a hate, that aroſe primarily in himſelfe, againſt thoſe perſons, before thoſe perſons were created, (ſo much as in Gods intention) and not out of any hate of their ſins, which he foreſaw. B C

Beloved, we are to take in no other knowledge of Gods Decrees, but by the execution thereof; How ſhould we know any Decree in God, of the creation of Man, according to his Image, but by the execution? Becauſe I ſee that Man is created ſo, as I conceive to be intended in this phraſe, *After his Image*, I beleeve that he Decreed to Create him ſo: becauſe God does nothing extemporally, but according to his owne moſt holy, and eternall preconceptions, and Ideas, and Decrees. So, we know his Decree of Election, and Reprobation, by the execution; And how is that? Does God ever ſay, that any ſhall be ſaved or damned, without relation, without condition, without doing, (in the Old Teſtament) and, in the New Teſtament, without beleeving in Chriſt Jeſus? If faith in Chriſt Jeſus be in the Execution of the Decree, faith in Chriſt Jeſus was in the Decree it ſelfe too. Chriſt wept for the imminent calamities, temporall, and ſpirituall, which hung over Jeruſalem; And *Lacryma Legati doloris*, ſaies S. *Cyprian*, Teares are the Ambaſſadours of ſorrow; And they are *Sanguis animi vulnerati*, ſaies S. *Auguſtine*, Teares are the bloud of a wounded ſoule; And would Chriſt bleed out of a wounded ſoule, and weepe out of a ſad heart, for that, which himſelfe, and onely himſelfe, by an abſolute Decree, had made neceſſary and inevitable? *The Scribes and Phariſees rejected the Counſell of God*, ſayes S. *Luke*: In this new language we muſt ſay, They fulfilled the Counſell of God, if poſitively, and primarily, and abſolutely, Gods determinate Counſell were, that they ſhould do ſo. But this is not Gods Counſaile upon any, to be ſo far the Author of ſin, as to impoſe ſuch a neceſſity of ſinning, as ariſes not out of his owne will. *Perditio noſtra ex nobis*, Our deſtruction is from our owne ſin, and the Devill that infuſes it; not from God, or any ill purpoſe in him that enforces us. The blood of Chriſt was ſhed for all that will apply it, And the Holy Ghoſt is willing to fall, with the ſprinkling of that blood, upon all that do not reſiſt him; And that is, as follows in our text, *Qui audiunt*, The Holy Ghoſt fell upon all that heard. D E

Luke 7. 30.

*Qui audiunt.* Faith in Chriſt is in the Execution of Gods Decree, and Hearing is the meanes of this faith: And the propoſition is not the leſſe generall, if it except them, who will not be included in it, if the Holy Ghoſt fall not on them, who will not come to heare. Let no man thinke that he hath heard enough, and needs no more; why did the Holy Ghoſt furniſh his Church with foure Euangeliſts, if it were enough to reade one? And yet every one of the foure, hath enough for ſalvation, if Gods abundant care had not enriched the Church with more: Thoſe Nations which never heard of Chriſt, or of Euangeliſt,

ſhall

A shall rise up in judgement against us, and though they perish themselves, thus far aggravate our condemnation, as to say, you had foure Euangelists, and have not beleeved, if we had had any one of them, we would have been saved. It is the glory of Gods Word, not that it is come, but that it shall remain for ever: It is the glory of a Christian, not that he hath heard, but that he desires to heare still. Are the Angels weary of looking upon that face of God, which they looked upon yesterday? Or are the Saints weary of singing that song, which they sung to Gods glory yesterday? And is not that *Alleluiah*, that song which is their morning and evening sacrifice, and which shall be their song, world without end, called still *A new song?*

Be not you weary of hearing those things which you have heard from others before: Do not say, if I had knowne this, I would not have come, for I have heard all this before; since thou never thoughtest of it since that former hearing, till thou heardst it a-
B gain now, thou didst not know that thou hadst heard it before. *Gideons* Fleece, that had Iud. 6. 38.
all the dew of heaven in it self alone, and all about it dry, one day, next day was all dry in it self, though all about it had received the dew: He that hath heard, and beleeved, may lose his knowledge, and his faith too, if he will heare no more. They say there is a way of castration, in cutting off the eares: There are certain veines behinde the eares, which, if they be cut, disable a man from generation. The Eares are the Aqueducts of the water of life; and if we cut off those, that is, intermit our ordinary course of hearing, this is a castration of the soul, the soul becomes an Eunuch, and we grow to a rust, to a mosse, to a barrennesse, without fruit, without propagation. If then God have placed thee under such a Pastor, as presents thee variety, blesse God, who enlarges himselfe, to afford thee that spirituall delight, in that variety; even for the satisfaction of that holy curiosity of thine. If he have placed thee under one, who often repeates, and often re-
C members thee of the same things, blesse God even for that, that in that he hath let thee see, that the Christian Religion is *Verbum abbreviatum*, A contracted doctrine, and that they are but a few things which are necessary to salvation, and therefore be not loath to heare them often.

Our errand hither then, is not to see; but much lesse not to be able to see, to sleep: *Verbum.*
It is not to talk, but much lesse to snort: It is to heare, and to heare all the words of the Preacher, but, to heare in those words, the Word, that Word which is the soule of all that is said, and is the true Physick of all their soules that heare. *The Word was made flesh*; that is, assumed flesh; but yet the Godhead was not that flesh. The Word of God is made a Sermon, that is, a Text is dilated, diffused into a Sermon; but that whole Sermon is not the word of God. But yet all the Sermon is the Ordinance of God. *Delight thy self in the Lord, and he will give thee thy hearts desire*; Take a delight in Gods Ordi-
D nance, in mans preaching, and thou wilt finde Gods Word in that. To end all in that Metaphor which we mentioned at beginning, As the word of God is as hony, so sayes *Solomon, Pleasant words are as the hony combe:* And when the pleasant words of Gods ser- Prov. 16. 24.
vants have conveyed the saving word of God himselfe into thy soule, then maist thou say with Christ to the Spouse, *I have eaten my hony combe with my hony*, mine understand- Cant. 5. 1.
ing is enlightned with the words of the Preacher, and my faith is strengthned with the word of God; I glorifie God much in the gifts of the man, but I glorifie God much more in the gifts of his grace; I am glad I have heard him, but I am gladder I have heard God in him; I am happy that I have heard those words, but thrice happy, that in those words, I have heard the Word; Blessed be thou that camest in the name of the Lord, but blessed be the Lord, that is come to me in thee; Let me remember how the Preacher said it, but let me remember rather what he said. And beloved, all the best of us all, all
E that all together, all the dayes of our life shall be able to say unto you, is but this, That if ye will heare the same Jesus, in the same Gospell, by the same Ordinance, and not seeke an imaginary Jesus, in an illusory sacrifice, in another Church, If you will heare so, as you have contracted with God in your Baptisme, The holy Ghost shall fall upon you, whilest you heare, here in the house of God, and the holy Ghost shall accompany you home to your own houses, and make your domestique peace there, a type of your union with God in heaven; and make your eating and drinking there, a type of the abundance, and fulnesse of heaven; and make every dayes rising to you there, a type of your joyfull Resurrection to heaven; and every nights rest, a type of your eternall Sabbath; and your very dreames, prayers, and meditations, and sacrifices to Almighty God.

SERM.

# SERM. XXXIV.

## *Preached upon Whitſunday.*

ROM. 8.16.

*The Spirit it ſelfe beareth witneſſe with our ſpirit, that we are the children of God.*

I Take theſe words, to take occaſion by them, to ſay ſomething of the holy Ghoſt: Our order propoſed at firſt, requires it, and our Text affords it. Since we ſpeak by Him, let us love to ſpeak of Him, and to ſpeak for Him: but in both, to ſpeak with Him, that is, ſo, as he hath ſpoken of himſelfe to us in the Scriptures. God will be viſited, but he will not be importuned; He will be looked upon, but he will not be pryed into. A man may flatter the beſt man; If he do not beleeve himſelf, when he ſpeaks well of another, and when he praiſes him, though that which he ſayes of him be true, yet he flatters; So an Atheiſt, that temporiſes, and ſerves the company, and ſeemes to aſſent, flatters. A man may flatter the Saints in heaven, if he attribute to them that which is not theirs; and ſo a Papiſt flatters. A man may flatter God himſelf; If upon pretence of magnifying Gods mercy, he will ſay with *Origen*, That God at laſt will have mercy upon the devill, he flatters. So, though God be our buſineſſe, we may be too buſie with God; and though God be infinite, we may go beyond God, when we conceive, or ſpeak otherwiſe of God, then God hath revealed unto us. By his own light therefore we ſhall look upon him; and with that reverence, and modeſty, that *That Spirit may beare witneſſe to our ſpirit, that we are the children of God.*

*Diviſio.* That which we ſhall ſay of theſe words, will beſt be conceived, and retained beſt, if we handle them thus; That whereas Chriſt hath bidden us to judge our ſelves, that we be not judged, to admit a triall here, leſt we incurre a condemnation hereafter, This text is a good part of that triall, of that judiciall proceeding. For, here are firſt, two perſons that are able to ſay much, *The Spirit it ſelf*, and *Our ſpirit*; And ſecondly, their office, their ſervice, *They beare witneſſe*; And thirdly, their teſtimony, *That we are the children of God*; And theſe will be our three parts. The firſt will have two branches, becauſe there are two perſons, *The Spirit*, and *Our ſpirit*; And the ſecond, two branches, *They witneſſe*, and *They witneſſe together*, for ſo the word is; And the third alſo two branches, They teſtifie of us, their teſtimony concernes us, and they teſtifie well of us, *That we are the children of God.* The perſons are without exception, the Spirit of God cannot be deceived, and the ſpirit of man will not deceive himſelf: Their proceeding is Legall, and faire, they do not libell, they do not whiſper, they do not calumniate; They teſtifie, and they agree in their teſtimony: And laſtly, the caſe is not argued ſo, as amongſt practiſers at the Law, that thereby, by the light of that they may after give Counſell to another in the like, but the teſtimony concernes our ſelves, it is our own caſe, The verdict upon the teſtimony of the Spirit, and our ſpirit, is upon our ſelves, whatſoever it bee; And, bleſſed be the Father, in the Son, by the Holy Ghoſt, The verdict is, *That we are the children of God. The Spirit beareth, &c.*

1 Part. Firſt then, a ſlackneſſe, a ſupineneſſe, in conſideration of the divers ſignifications of this word *Spirit*, hath occaſioned divers errours, when the word hath been intended in one ſenſe, and taken in another. All the ſignifications will fall into theſe foure, for theſe foure are very large; It is ſpoken of God, or of Angels, or of men, or of inferiour creatures. And firſt, of God, it is ſpoken ſometimes Eſſentially, ſometimes Perſonally. *God is a Spirit, and they that worſhip him, muſt worſhip him in ſpirit and truth.* So alſo, *The Ægyptians are men, and not God, and their horſes fleſh, and not ſpirit*; For, if they were God, they were Spirit. So, God altogether, and conſidered in his Eſſence, is a Spirit: but

Iohn 4.24. Eſay 31.3.

A but when the word *Spirit* is ſpoken, not eſſentially of all, but perſonally of one, then that word deſigneth *Spiritum ſanctum*, The holy Ghoſt: *Goe and baptize, In the name of the Father, and Sonne, & Spiritus ſancti, and the holy Ghoſt.* And as of God, ſo of Angels alſo it is ſpoken in two reſpects; of good Angels, *Sent forth to miniſter for them, that ſhall be heires of ſalvation*, And evill Angels, *The lying Spirit*, that would deceive the King by the Prophet; *The Spirit of Whoredome*, ſpirituall whoredome, when the people ask counſell of their ſtocks, And *Spiritus vertiginis*, *The ſpirit of giddineſſe, of perverſities*, (as we tranſlate it) which the Lord doth mingle amongſt the people, in his judgement. Of man alſo, is this word Spirit, ſpoken two wayes; The Spirit is ſometimes the ſoule, *Into thy hands I commend my Spirit*, ſometimes it ſignifies thoſe animall ſpirits, which conſerve us in ſtrength, and vigour, *The poyſon of Gods arrowes drinketh up my ſpirit*; And alſo, the ſuperiour faculties of the ſoule in a regenerate man, as there, *My ſoule doth magnifie the*
B *Lord, and my ſpirit rejoyceth in God my Saviour.* And then laſtly, of inferiour creatures it is taken two wayes too, of living creatures, *The God of the ſpirits of all fleſh*; and of creatures without life, (other then a metaphoricall life) as of the winde often, and of *Ezekiels* wheeles, *The Spirit of life was in the wheeles.* Now in this firſt Branch of this firſt Part of our Text, it is not of Angels, nor of men, nor of other creatures, but of God, and not of God Eſſentially, but Perſonally, that is, of the Holy Ghoſt.

*Origen* ſayes, *Anteceſſores noſtri*, The Ancients before him had made this note, That where we finde the word *Spirit* without any addition, it is alwayes intended of the *Holy Ghoſt*. Before him, and after him, they ſtuck much to that note; for S. *Hierome* makes it too, and produces many examples thereof; but yet it will not hold in all. *Didymus* of *Alexandria*, though borne blinde, in this light ſaw light, and writ ſo of the Holy Ghoſt, as S. *Hierome* thought that work worthy of his Tranſlation; And hee gives this note,
C That whereſoever the Apoſtles intend the *Holy Ghoſt*, they adde to the word *Spirit*, *Sanctus*, *Holy Spirit*, or at leaſt the Article *The*, *The Spirit*. And this note hath good uſe too, but yet it is not univerſally true. If we ſupply theſe notes with this, That whenſoever any ſuch thing is ſaid of the *Spirit*, as cannot conſiſt with the Divine nature, there it is not meant of the Holy Ghoſt, but of his gifts, or of his working; (as, when it is ſaid, *The Holy Ghoſt was not yet*, (for his perſon was alwayes) And where it is ſaid, *Quench not the Holy Ghoſt* (for the Holy Ghoſt himſelfe cannot be quenched) we have enough for our preſent purpoſe. Here, it is *Spirit* without any addition, and therefore fitteſt to bee taken for the *Holy Ghoſt*; And it is *Spirit*, with that emphaticall article, *The*, *The Spirit*, and in that reſpect alſo fitteſt to be ſo taken. And though it be fitteſt to underſtand the Holy Ghoſt here, not of his perſon, but his operation, yet it gives juſt occaſion to looke piouſly, and to conſider modeſtly, who, and what this perſon is, that doth thus
D worke upon us. And to that purpoſe, we ſhall touch upon foure things: Firſt, His Univerſality, He is All, He is God; Secondly, His Singularity, He is One, One Perſon; Thirdly, His roote from whence he proceeded, Father and Son; And fourthly, His growth; his emanation, his manner of proceeding; for our order propoſed at firſt, leading us now to ſpeak of this third perſon of the Trinity, it will be almoſt neceſſary, to ſtop a little upon each of theſe.

Firſt then, the Spirit mentioned here, the Holy Ghoſt is God, and if ſo, equall to Father and Son, and all that is God. He is God, becauſe the Eſſentiall name of God is attributed to him; He is called Jehovah; *Iehovah ſayes to Eſay, Goe and tell this people, &c.* And S. *Paul* making uſe of theſe words, in the *Acts*, he ſayes, *Well ſpake the Holy Ghoſt, by the Prophet Eſay.* The Eſſentiall name of God is attributed to him, and the Eſſentiall Attributes of God. He is Eternall; ſo is none but God; where we heare of the making
E of every thing elſe, in the generall Creation; we heare that *the Spirit of God moved*, but never that the Spirit was made. He is every where; ſo is none but God; *whither ſhall I goe from thy Spirit?* He knowes all things; ſo doth none but God; *The Spirit ſearcheth all things, yea the deep things of God.* He hath the name of God, the Attributes of God, and he does the works of God. Is our Creator, our Maker, God? *The Spirit of God hath made me.* Is he that can change the whole Creation, and frame of nature, in doing miracles, God? *The Spirit lead the Iſraelites miraculouſly through the wilderneſſe.* Will the calling and the ſending of the Prophets, ſhew him to be God? *The Lord God, and his Spirit hath ſent me.* Is it argument enough for his God-head, that he ſent Chriſt himſelfe? Chriſt himſelfe applies to himſelfe that, *The Spirit of the Lord is upon me, and hath anointed*

Mat. 28. 19.
Heb. 1. 14.
1 King 22. 22.
Hoſea 4. 12.
Eſay 19. 3.
Pſal. 31. 5.
Job 6. 4.
Luke 1. 47.
Numb. 16. 22.
Ezek. 1. 21.
John 7. 39.
1 Theſſ. 5. 19.
*Deut.*
Eſay 6. 9.
Acts 28. 25.
Gen. 1. 2.
Pſal. 139. 7.
1 Cor. 2. 10.
Iob 33. 4.
Eſay 63. 14.
Eſay 48. 16.
Eſay 61. 1.
Luke 4. 18.

Acts 1.16. Iohn 16.13. *anointed me to preach.* He foretold future things, *The Holy Ghoſt by the mouth of David ſpoke before*, ſayes S. *Peter*. He eſtabliſhes preſent things, *The Spirit of truth guides into all truth.* And he does this, by wayes proper onely to God; for, our illumination is his, Ver. 14. *He ſhall receive of me*, (ſayes Chriſt) *and ſhew it you.* Our Juſtification is his; 1 Cor. 6. 11. *Ye are juſtified, in the name of the Lord Ieſus, by the Spirit of God.* Our regeneration is his; There is a Iohn 3. 5. neceſſity of being *borne againe of Water, and the Spirit.* The holy ſenſe of our naturall Iohn 16. 8. wretchedneſſe is his; For, *It is he, that reproves the world of Sin, of Righteouſneſſe, of Iudgement.* The ſenſe of true comfort is his; Acts 9. 31. *The Churches were multiplied in the comforts of the Holy Ghoſt.* All from the Creation to the Reſurrection, and the Reſurrection it ſelfe, is Rom. 8. 11. his; *The Spirit of him that raiſed Ieſus from the dead, ſhall quicken your mortall bodies, by the ſame Spirit.* He is 2 Cor. 1. 22. *Arrha*, The earneſt that God gives to them now, to whom he will Eph. 1. 13. give all hereafter. He is *Sigillum*, that ſeale of our evidence, *You are ſealed with that holy* Iohn 4. 14. *Spirit of promiſe.* He is *the water, which whoſoever drinks, ſhall never thirſt, when Chriſt* Mat. 3. 11. *hath given it*; And he is that fire, with which Chriſt baptizes, *who baptizes with fire, and* Zach. 12. 10. *with the Holy Ghoſt.* He is *Spiritus precum*, The Spirit of grace, and ſupplication; And Heb. 1. 9. he is *Oleum letitiæ*, The oyle of gladneſſe, that anoints us, when we have prayed. He is Rom. 8. 26. our Advocate, *He maketh interceßion for us, with groanings which cannot be uttered*; And when our groanings under the calamities of this world, are uttered without remedy, he Iohn 16. 7. is that *Paracletus*, The Comforter, who when Chriſt himſelfe ſeemes to be gone from us, comes to us; who is, (as *Tertullian* expreſſes it, elegantly enough, but not largely enough) *Dei Villicus, & Vicaria vis Chriſti*, The Vice-gerent of Chriſt, and the Steward of God; but he is more, much more, infinitely more, for he is God himſelfe. All that which S. *Iohn* intends, in the *ſeaven Spirits*, which are about the Throne, is in this *One*, in this onely Spirit, who is *Vnicus & ſeptiformis, ſolus & multiplex*; One and yet ſeaven, Auguſt. 1 Cor. 12. 4. that is infinite; for, *Though there be diverſity of gifts, yet there is but one Spirit.* He is God, becauſe the eſſentiall name of God is his; Therefore let us call upon his name: And becauſe the Attributes of God are his; Therefore let us attribute to him, All Might, Majeſty, Dominion, Power, and Glory: And he is God, becauſe the Works of God are his; Therefore let us co-operate, and work with this Spirit, and we ſhall be the ſame 1 Cor. 6. 17. Spirit with him.

*Perſona.* He is God, That was our firſt ſtep, and our ſecond is, that he is a diſtinct Perſon in the God-head. He is not *Virtus à Deo in homine exaltata*, Not the higheſt and powerfulleſt working of God in man; Not *Afflatus Divinus*, The breathing of God into the ſoule of man; Theſe are low expreſſions; for they are all but *Dona, Chariſmata*, The gifts of the Holy Ghoſt, not the Holy Ghoſt himſelfe: But he is a diſtinct perſon, as the taking of the ſhape of a Dove, and the ſhape of fiery tongues doe declare, which are acts of a diſtinct perſon. It is not the Power of the King, that ſignes a pardon, but his Perſon. When the power of the Government was in two Perſons, in the two Conſuls at *Rome*, yet the ſeverall acts were done by their ſeverall Perſons. Wilt thou ask me, What needs theſe three Perſons? Is there any thing in the three Perſons, that is not in the one God? Yes, The Father, the Son, the Holy Ghoſt, fals not in the bare conſideration of that one God. Wilt thou ſay, What if they doe not? What lack we if we have one Almighty God? Though that God had no Son, nor they two, no Holy Ghoſt? We lacked our redemption; we lacked all our direction; wee lacked the revealed will of God, the Scriptures; we have not God, if we have him not, as he hath delivered himſelfe; and he hath done that in the Scriptures; and we imbrace him, as we finde him there; and we finde him there, to be one God in three Perſons, and the Holy Ghoſt to bee one of thoſe three; and in them we reſt.

*Ex filio.* He is one; but one that proceeds from two, from the Father, and from the Son. Some in the Greek Church, in later times, denied the proceeding of the Holy Ghoſt from the Son; but this was eſpecially a jealouſie in termes; They thought that to make him proceed from two, were to make *duo principia*, two roots, two beginnings from whence the Holy Ghoſt ſhould proceed, and that might not be admitted, for the Father, and the Son are but one cauſe of the Holy Ghoſt, (if we may uſe that word, Cauſe, in this myſtery.) And therefore it is as ſuſpiciouſly, and as dangerouſly ſaid by the Maſter of the Sentences, and by the later Schoole, That the Holy Ghoſt proceeds *Minùs Principaliter*, Not ſo radically from the Son, as from the Father; for, in this action, The Father and the Son are but one roote, and the Holy Ghoſt equally from both: In the gene-

ration

A ration of the Son, the Father is in order before the Son, but in the proceſſion of the holy Ghoſt, he is not ſo. He is from both; for where he is firſt named, he is called *Spiritus Elohim, The Spirit of Gods*, in the plurall. In this Chapter, in the ninth verſe, he is the Spirit of the Son, *If any man have not the Spirit of Chriſt, he is none of his*; And ſo in the Apoſtle, *God hath ſent the Spirit of his Son into your hearts*. God ſent him, and Chriſt ſent him, *If I depart, I will ſend the Comforter unto you*. He ſent him after he went, and he gave him when he was here, *He breathed upon his Apoſtles, and ſaid, Receive ye the holy Ghoſt*. So he is of both.

Gen. 1. 2.
Gal. 4. 6.
Iohn 16. 17. 20. 22.

But by what manner comes he from them? By proceeding. That is a very generall word; for, Creation is proceeding, and ſo is Generation too: Creatures proceed from God, and ſo doth God the Son proceed from God the Father; what is this proceeding of the holy Ghoſt, that is not Creation, nor Generation? *Exponant cur & quomodo Spiritus pulſat in arteriis, & tum in proceſſionem Spiritus ſancti inquirant:* When they are

*Proceſſio.*

Nazianz.

B able clearly, and with full ſatisfaction to tell themſelves how and from whence that ſpirit proceeds, which beats in their pulſe, let them inquire how this Spirit proceeds from the Father and the Sonne. And let them think till they be mad, and ſpeak till they be hoarce, and reade till they be blind, and write till they be lame, they muſt end with S. *Auguſtine, Diſtinguere inter Proceſsionem, & Generationem, neſcio, non valeo, non ſufficio*, I cannot diſtinguiſh, I cannot aſſigne a difference between this Generation, and this Proceeding. We uſe to ſay, they differ *principio*, That the Son is from the Father alone, the holy Ghoſt from both: but when this is ſaid, that muſt be ſaid too, That both Father and Son are but one beginning. We uſe to ſay, They differ *ordine*, becauſe the Son is the ſecond, and the holy Ghoſt the third perſon; but the ſecond was not before the third in time, nor is above him in dignity.

C There is *proceſsio corporalis*, ſuch a bodily proceeding, as that that which proceeds is utterly another thing then that from which it proceeds: frogs proceed (perchance) of ayre, and miſe of duſt, and worms of carkaſſes; and they reſemble not that ayre, that duſt, thoſe carkaſſes that produced them. There is alſo *proceſsio Metaphyſica*, when thoughts proceed out of the minde; but thoſe thoughts remaine ſtill in the mind within, and have no ſeparate ſubſiſtence in themſelves: And then there is *proceſsio Hyperphyſica*, which is this which we ſeek and finde in our ſoules, but not in our tongues, a proceeding of the holy Ghoſt ſo from Father and Son, as that he remaines a ſubſiſtence alone, a diſtinct perſon of himſelfe. This is as far as the Schoole can reach, *Ortu, qui relationis eſt, non eſt à ſe; Actu, qui perſona eſt, per ſe ſubſiſtit:* Conſider him in his proceeding, ſo he muſt neceſſarily have a relation to another, Conſider him actually in his perſon, ſo he ſubſiſts of himſelfe. And *De modo*, for the manner of his proceeding, we need, we can ſay but this,

D As the Son proceeds *per modũ intellectus*, (ſo as the mind of man conceives a thought) ſo the holy Ghoſt proceeds *per modum voluntatis*; when the mind hath produced a thought, that mind, and that diſcourſe and ratiocination produce a will; firſt our underſtanding is ſetled, and that underſtanding leads our will. And nearer then this (though God knows this be far off) we cannot goe, to the proceeding of the holy Ghoſt.

This then is *The Spirit*, The third perſon in the Trinity, but the firſt perſon in our Text, The other is our ſpirit, *The Spirit beareth witneſſe with our ſpirit*. I told you before, that amongſt the manifold acceptations of the word *ſpirit*, as it hath relation particularly to man, it is either the ſoul it ſelf, or the vitall ſpirits, (the thin and active parts of the bloud) or the ſuperiour faculties of the ſoul, in a regenerate man; & that is *our ſpirit* in this place. So S. *Paul* diſtinguiſhes ſoul and ſpirit, *The word of God pierces to the dividing aſunder ſoule and ſpirit*; where The ſoule is that which inanimates the body, and enables the organs of

*Spiritus noſter.*

Heb. 4. 12.

E the ſenſes to ſee and heare; The ſpirit is that which enables the ſoule to ſee God, and to heare his Goſpel. The ſame phraſe hath the ſame uſe in another place, *I pray God your ſpirit, and ſoule, and body may be preſerved blameleſſe*: Where it is not ſo abſurdly ſaid, (though a very great man call it an abſurd expoſition) That the ſoule, *Anima*, is that, *qua animales homines*, (as the Apoſtle calls them) that by which men are men, naturall men, carnall men, And the ſpirit is the ſpirit of Regeneration, by which man is a new creature, a ſpirituall man, But that, that Expoſitor himſelfe hath ſaid enough to our preſent purpoſe, The ſoule is the ſeat of Affections, The ſpirit is rectified Reaſon. It is true, this Reaſon is the Soveraigne, theſe Affections are the Officers, this Body is the Executioner: Reaſon authorizes, Affections command, the Body executes: And when we conceive in our mind,

1 Theſ. 5. 23. Calvin.

deſire in our heart, performe in our body nothing that diſpleaſes God, then have we had benefit of S. *Pauls* prayer, *That in body, and ſoule, and ſpirit we may be blameleſſe*. In ſumme, we need ſeek no farther for a word to expreſſe this *ſpirit*, but that which is familiar to us, Rom. 9. 1. *The Conſcience*: A rectified conſcience is this ſpirit; *My conſcience bearing me witneſſe*, ſayes the Apoſtle: And ſo we have both the perſons in this judiciall proceeding; *The Spirit* is the holy Ghoſt; *Our ſpirit* is our Conſcience: And now their office is to teſtifie, to beare witneſſe, which is our ſecond generall part, *The Spirit bears witneſſe, &c.*

2 Part. To be a witneſſe, is not an unworthy office for the holy Ghoſt himſelfe: Heretiques in their peſtilent doctrines, Tyrans in their bloody perſecutions, call God himſelfe ſo often, ſo far into queſtion, as that he needs ſtrong and pregnant teſtimony to acquit him. Firſt, againſt Heretiques, we ſee the whole Scripture is but a Teſtament; and *Teſtamentum* is *Teſtatio mentis*, it is but an atteſtation, a proofe what the will of God is: And therefore when *Tertullian* deprehended himſelfe to have ſlipped into another word, and to have called the Bible *Inſtrumentum*, he retracts and corrects himſelfe thus, *Magis uſui eſt dicere Teſtamentum quàm Inſtrumentum*, It is more proper to call the Scripture a Teſtament, then a Conveyance or Covenant: All the Bible is Teſtament, Atteſtation, Declaration, Proofe, Evidence of the will of God to man. And thoſe *two witneſſes* ſpoken of Apoc. 11. 2. in the Revelation, are very conveniently, very probably interpreted to be the two Teſtaments; And to the Scriptures Chriſt himſelfe refers the Jews, *Search them, for they* Iohn 5. 39. *beare witneſſe of me*. The word of God written by the holy Ghoſt is a witneſſe, and ſo the holy Ghoſt is a witneſſe againſt Heretiques. Againſt Tyrans and Perſecuters, the office of a witneſſe is an honourable office too; for that which we call more paſſionately, and more gloriouſly Martyrdome, is but Teſtimony; A Martyr is nothing but a Witneſſe. He that pledges Chriſt in his own wine, in his own cup, in bloud; He that waſhes away his ſins in a ſecond Baptiſme, and hath found a lawfull way of Re-baptizing, even in bloud; He that waters the Prophets ploughing, and the Apoſtles ſowing with bloud; He that can be content to bleed as long as a Tyran can foame, or an Executioner ſweat; He that is pickled, nay embalmed in bloud, ſalted with fire, and preſerved in his owne aſhes; He that (to contract all, nay to enlarge beyond all) ſuffers in the Inquiſition, when his body is upon the rack, when the rags are in his throat, when the boots are upon his legs, when the ſplinters are under his nailes, if in thoſe agonies he have the vigour to ſay, I ſuffer this to ſhew what my Saviour ſuffered, muſt yet make this difference, He ſuffered as a Saviour, I ſuffer but as a witneſſe. But yet to him that ſuffers as a Martyr, as a witneſſe, a crowne is reſerved; It is a happy and a harmonious meeting in *Stephens* martyrdome; *Proto-martyr*, and *Stephanus*; that the firſt Martyr for Chriſt ſhould have a Crown in his name. Such a bleſſed meeting there is in *Ioaſh* his Coronation, *Poſuit ſuper eum Diadema & Teſtimonium, They put the Crowne upon his head, and the Teſtimony*; 2 King. 11. 12. that is, The Law, which teſtified, That as he had the Crowne from God, ſo he had it with a witneſſe, with an obligation, that his Government, his life, and (if need were) his death ſhould teſtifie his zeale to him that gave him that Crowne.

Thus the holy Ghoſt himſelfe is a witneſſe againſt Heretiques in the word; and thoſe men who are full of the holy Ghoſt, (as *Stephen* was) are witneſſes againſt perſecution, in action, in paſſion. At this time, and by occaſion of theſe words, we conſider principally the firſt, The teſtification of the holy Ghoſt himſelfe; and therein we conſider thus much more, That a witneſſe ever teſtifies of ſome matter of fact, of ſomething done before; The holy Ghoſt, the Spirit here, (as we ſhall ſee anon) witneſſes that we are the children of God. Now if a Witneſſe prove that I am a Tenant to ſuch Land, or Lord of it, I doe not become Lord nor Tenant by this Witneſſe, but his teſtimony proves that I was ſo before. I have therefore a former right to be the child of God, that is, The eternall Election of God in Chriſt Jeſus. Chriſt Jeſus could as well have diſobeyed his Father, and ſaid, I will not goe, or diſappointed his Father, and ſaid, I will not goe yet, as he could have diſ-furniſhed his Father, and ſaid, He would not redeem me. The holy Ghoſt bears witneſſe, that is, he pleads, he produces that eternall Decree for my Election. And upon ſuch Evidence ſhall I give ſentence againſt my ſelfe? *Si teſtaretur Angelus, vel Archangelus, poſſet quiſquam addubitare?* I ſhould not doubt the teſtimony of an Angel, or Archangel, and yet Angels and Archangels, all ſorts of Angels were deceivers in the Serpent. And therefore the Apoſtle preſents it (though impoſſible in it ſelfe) as a thing Gal. 1. 8. that might fall into our miſ-apprehenſion: *If we*, (that is, the Apoſtles) *or if an Angel from*

A *from heaven preach any other Goſpel, Anathema ſit, let him be accurſed.* But *Quando Deus teſtatur, quis locus relinquitur dubitationi?* when God teſtifies to me, it is a rebellious ſin to doubt: And therefore how hyperbolically ſoever S. *Paul* argue there, If Apoſtles, If Angels teach the contrary, teach falſe Doctrine, it never entred into his argument (though an argument *ab Impoſsibili*) to ſay, If God ſhould teach, or teſtifie falſe doctrine. Though then there be a former evidence for my being the child of God, a Decree in heaven, yet it is not enough that there is ſuch a Record, but it muſt be produced, it muſt be pleaded, it muſt be teſtified to be that, it muſt have the witneſſe of the Spirit, and by that, *Innoteſcit*, though it doe not become my Election then, it makes my election appeare then, and though it be not Introductory, it is Declaratory. The Root is in the Decree, the firſt fruits are in the teſtimony of the Spirit; but even that ſpirit will not be *teſtis ſingularis*, he will not be heard alone, and ſingle, but it is *Cum ſpiritu noſtro, The Spirit teſtifies with*
B *our ſpirit, &c.*

The holy Ghoſt will fulfill his owne law, *In ore duorum, In the mouth of two witneſſes.* Sometimes our ſpirit bears witneſſe of ſome things appertaining to the next world, without the teſtimony of the holy Ghoſt: *Tertullian* in that excellent Book of his, *De teſtimonio Animæ*, Of the teſtimony which the ſoule of man gives of it ſelfe to it ſelfe, where he ſpeaks of the ſoule of a naturall, an unregenerate man, gives us juſt occaſion to ſtop a little upon that conſideration. If, ſayes he, we for our Religion produce your own Authors againſt you, (he ſpeaks to naturall men, ſecular Philoſophers) and ſhew you out of them, what Paſſions, what Vices even they impute to thoſe whom you have made your Gods, then you ſay, they were but *Poetæ vani*, Thoſe Authors were but vaine, and frivolous Poets: But when thoſe Authors ſpeake any thing which ſound againſt our Religion, then they are Philoſophers, and reverend and claſſique Authors. And therefore,
C ſayes he, I will draw no witneſſe from them, *Perverſæ fælicitatis, quibus in falſo potiùs creditur, quàm in vero*, Becauſe they have this perverſe, this left-handed happineſſe, to be beleeved when they lye, better then when they ſay true. *Novum teſtimonium adduco*, ſaies he; I wayve all them, and I call upon a new witneſſe: A witneſſe, *Omni literaturi notius*, More legible then any Character, then any text hand, for it is the intimation of mine owne ſoule, and conſcience; and *Omni Editione vulgatius*, More publique, more conſpicuous then any Edition, any impreſſion of any Author, for Editions may be called in, but who can call in the teſtimony of his owne ſoule? He proceeds, *Te ſimplicem, & Idioticum compello*, I require but a ſimple, an unlearned ſoule, *Qualem te habent, qui te ſolam habent*, Such a ſoule, as that man hath, who hath nothing but a ſoule, no learning; *Imperitia tua mihi opus eſt, quoniam aliquantula peritiæ tuæ nemo credit*; I ſhall have the more uſe of thy teſtimony, the more ignorant thou art, for, in ſuch caſes, Art is ſuſpicious, and from them
D who are able to prove any thing, we beleeve nothing; And therefore, ſaies he, *Nolo Academiis, bibliothecis inſtructam*, I call not a ſoule made in an Univerſity, or nurſed in a Library, but let this ſoule come now, as it came to me in my Mothers wombe, an inartificiall, an unexperienced ſoule; And then, (to contract *Tertullians* Contemplation) he proceeds to ſhew the notions of the Chriſtian Religion, which are in ſuch a ſoule naturally, and which his ſpirit, that is, his rectified reaſon, rectified but by nature, is able to infuſe into him. And certainly, ſome of that, which is proved by the teſtimony mentioned in this text, is proved by the teſtimony of our owne naturall ſoule, in that Poet whom the Apoſtle cites, that ſaid, *Genus ejus, We are the off-ſpring of God.* Acts 17.28.

So then our ſpirit beares witneſſe ſometimes when the Spirit does not; that is, Nature teſtifies ſome things, without addition of particular grace: And then the Spirit, the Holy Ghoſt oftentimes teſtifies, when ours does not: How often ſtands he at the doore,
E and knocks? How often ſpreads he his wings, to gather us, as a Hen her chickens? How often preſents he to us the power of God in the mouth of the Preacher, and we beare witneſſe to one another of the wit and of the eloquence of the Preacher, and no more? How often he bears witneſſe, that ſuch an action is odious in the ſight of God, and our ſpirit beares witneſſe, that it is acceptable, profitable, honourable in the ſight of man? How often he beares witneſſe, for Gods Judgements, and our ſpirit depoſes for mercy, by preſumption, and how often he teſtifies for mercy, and our ſpirit ſweares for Judgement, in deſperation? But when the Spirit, and our ſpirit agree in their teſtimony, That he hath ſpoke comfortably to my ſoule, and my ſoule hath apprehended comfort by that ſpeech, That, (to uſe Chriſts ſimilitude) *He hath piped, and we have danced*, He hath

*Cum ſpiritu noſtro.*

ſhewed me my Saviour, and my Spirit hath rejoyced in God my Saviour, He depoſes for the Decree of my Election, and I depoſe for the ſeales and marks of that Decree, Theſe two witneſſes, *The Spirit*, and *My ſpirit*, induce a third witneſſe, the world it ſelfe, to teſtifie that which is the teſtimony of this text, *That I am the child of God.* And ſo we paſſe from the two former parts, The perſons, The Spirit, and our ſpirit, And their office, to witneſſe, and to agree in their witneſſe, and we are fallen into our third part, The Teſtimony it ſelfe, *That we are the Children of God.*

3. Part. This part hath alſo two branches; Firſt, That the Teſtimony concernes our ſelves, *We are*, And then, That that which we are is this, *We are the Children of God.* And in the firſt branch, there will be two twiggs, two ſub-conſiderations; [1] *Wee*, A perſonall appropriation of the grace of God to our ſelves, [2] *We are*, we are now, a preſent poſſeſſion of thoſe Graces. Firſt, conſider we the Conſolation in the particle of appropriation, *Wee.* In the great Ant-hill of the whole world, I am an Ant; I have my part in the Creation, I am a Creature; But there are ignoble Creatures. God comes nearer; In the great field of clay, of red earth, that man was made of, & mankind, I am a clod; I am a man, I have my part in the Humanity; But Man was worſe then annihilated again. When ſatan in that ſerpent was come, as *Hercules* with his club into a potters ſhop, and had broke all the veſſels, deſtroyed all mankind, And the gracious promiſe of a Meſſias to redeeme all mankind, was ſhed and ſpread upon all, I had my drop of that dew of Heaven, my ſparke of that fire of heaven, in the univerſall promiſe, in which I was involved; But this promiſe was appropriated after, in a particular Covenant, to one people, to the Jewes, to the ſeed of *Abraham*. But for all that I have my portion there; for all that profeſſe Chriſt Jeſus are by a ſpirituall engrafting, and tranſmigration, and tranſplantation, in and of that ſtock, and that ſeed of *Abraham*; and I am one of thoſe. But then, of thoſe who doe profeſſe Chriſt Jeſus, ſome grovell ſtill in the ſuperſtitions they were fallen into, and ſome are raiſed, by Gods good grace, out of them; and I am one of thoſe; God hath afforded me my ſtation, in that Church, which is departed from Babylon.

Now, all this while, my ſoule is in a cheerefull progreſſe; when I conſider what God did for Goſhen in Egypt, for a little parke in the midſt of a foreſt; what he did for Jury, in the midſt of enemies, as a ſhire that ſhould ſtand out againſt a Kingdome round about it: How many Sancerraes he hath delivered from famins, how many Genevaes from plots, and machinations againſt her; all this while my ſoule is in a progreſſe: But I am at home, when I conſider Buls of excommunications, and ſolicitations of Rebellions, and piſtols, and poyſons, and the diſcoveries of thoſe; There is our *Nos*, *We*, teſtimonies that we are in the favour, and care of God; We, our Nation, we, our Church; There I am at home; but I am in my Cabinet at home, when I conſider, what God hath done for me, and my ſoule; There is the *Ego*, the particular, the individuall, I. This appropriation is the conſolation, *We are*; But who are they? or how are we of them? *Teſtimonium eſt clamor ipſe*, ſayes S. *Chryſoſtome* to our great advantage, Even this, that we are able *to cry* Ver. 15. *Abba, Father, by the Spirit of Adoption*, is this teſtimony, *that we are his Children*; if we can truly do that, that teſtifies for us. The Spirit teſtifies two wayes; Directly, expreſly, Luke 5.20. perſonally, as in that, *Man, thy ſins are forgiven thee*, And ſo to *David* by *Nathan*, *Tranſtulit*, *The Lord hath taken away thy ſin*; And then he teſtifies, *Per indicia*, by conſtant marks, and infallible evidences. We are not to looke for the firſt, for it is a kind of Revelation, nor are we to doubt of the ſecond, for the marks are infallible. And therefore, as S. *Auguſtine* ſaid of the Maniches, concerning the Scriptures, *Inſani ſunt adverſus Antidotum, quo ſani eſſe poſſunt*, They are enraged againſt that, which onely can cure them of their rage, that was, the Scriptures; ſo there are men, which will ſtill be in ignorance of that which might cure them of their ignorance, becauſe they will not labour to finde in themſelves, the marks and ſeales of thoſe who are ordained to ſalvation, they will needs thinke, that no man can have any ſuch teſtimony.

*Summus.* They ſay, It is true, there is a bleſſed comfort, in this appropriation, if we could be ſure of it; They may; we are; we are already in poſſeſſion of it. The marks of our ſpirituall filiation, are leſſe ſubject to error, then of temporall. Shall the Mothers honeſty be the Evidence? Alas, we have ſome ſuch examples of their falſhood, as will diſcredit any argument, built meerely upon their truth. He is like the Father; Is that the evidence? Imagination may imprint thoſe Characters: He hath his land; A ſuppoſititious child may have that. Spirituall marks are not ſo fallible as theſe: They have ſo much in them,

as

A as creates even a knowledge, *Now we are the Sons of God, and we know that we ſhall be like him*; *And we know, that we are of God.* Is all this but a conjecturall knowledge, but a morall certitude? No tincture of faith in it? Can I acquire, and muſt I bring *Certitudinem fidei*, an aſſurance out of faith, That a Councell cannot erre; And then, ſuch another faithfull aſſurance, That the Councell of Trent was a true councell; And then another, That the Councell of Trent did truly and duly proceed in all wayes eſſentiall to the truth of a Councell, in conſtituting their Decree againſt this doctrine? And may I not bring this aſſurance of faith to S. *Paul*, and S. *Iohn* when they ſay the contrary? Is not S. *Pauls ſumus*, and S. *Iohns ſcimus*, as good a ground for our faith, as the ſervile and mercenary voices of a herd of new penſionary Biſhops, ſhovelled together at Trent for that purpoſe, are for the contrary? 1 Iohn 3. 2. 5. 19.

A particular Biſhop in the Romane Church, cites an univerſall Biſhop, a Pope himſelfe in this point, and he ſayes well, *Legem credendi ſtatuit lex ſupplicandi*, Whatſoever we may pray for, we may, we muſt beleeve *Certitudine fidei*, With an aſſurance of faith; If I may pray, and ſay *Pater noſter*, if I may call God Father, I may beleeve with a faithfull aſſurance, that I am the childe of God. *Stet invicta Pauli ſententia*, Let the Apoſtles doctrine, ſayes that Biſhop, remain unſhaked; *Et velut ſagitta*, ſayes he, This doctrine, as an arrow ſhot at them, will put out their eyes that think to ſee beyond S. *Paul*. It is true, ſayes that Biſhop, there are differences, *Inter Catholicos*, Amongſt Catholiques themſelves in this point; And then, why do they charge us, whom they defame, by the name of Heretiques, with beginning this doctrine, which was amongſt themſelves before we were at all, if they did date us aright? *Atteſtatur ſpiritus, & ei damus fidem, & inde certi ſumus*, ſayes that Biſhop: The holy Ghoſt beares witneſſe, and our ſpirit with him, and thereby we are ſure: but, ſayes he, they will needs make a doubt whether this be a knowledge out of faith; which doubt, ſayes he, *Secum fert abſurditatem*, There is an abſurdity, a contradiction in the very doubt: *Ex Spiritu ſancto, & humana?* Is it a knowledge from the holy Ghoſt, and is it not a divine knowledge then? But, ſay they, (as that Biſhop preſſes their objections) The holy Ghoſt doth not make them know, that it is the holy Ghoſt that aſſures them; This is, ſayes he, as abſurd as the other; For, *Niſi ſe teſtantem inſinuet, non teſtatur*, Except he make them diſcern, that he is a witneſſe, he is no witneſſe to them: He ends it thus, *Suſtinere coguntur quod excidit*; and that is indeed their caſe, in very many things controverted; Then when it conduced to their advantage in argument, or to their profit in purſe, ſuch and ſuch things fell from them, and now that oppoſition is made againſt ſuch ſayings of theirs, their profit lyes at ſtake, and their reputation too, to make good, and to maintain that which they have once, how undiſcreetly ſoever, ſaid. Some of their ſevereſt later men, even of their Jeſuits, acknowledges that we may know our ſelves to be the children of God, with as good a knowledge, as that there is a Rome, or a Conſtantinople, And ſuch an aſſurance as delivers them from all feare that they ſhall fall away; and is not this more then that aſſurance which we take to our ſelves? We give no ſuch aſſurance as may occaſion ſecurity, or ſlackneſſe in the ſervice of God, and they give ſuch an aſſurance as may remove all feare and ſuſpition of falling from God. *Catarinus.* *Idem.* *Vegas.* *Pererius.*

It was truly good counſell in S. *Gregory*, when, writing to one of the Empreſſes bedchamber, a religious Lady of his own name, who had written to him, that ſhe ſhould never leave importuning him, till he ſent her word, that he had received a revelation from God that ſhe was ſaved: for, ſayes he, *Rem difficilem poſtulas, & inutilem*, It is a hard matter you require, and an impertinent, and uſeleſſe matter: for I am not a man worthy to receive revelations, and beſides, ſuch a revelation as you require, might make you too ſecure: And *Mater negligentiæ ſolet eſſe ſecuritas*, (ſayes he) Such a ſecurity might make you negligent in thoſe duties which ſhould make ſure your ſalvation. S. *Auguſtine* felt the witneſſe of *The Spirit*, but not of *his ſpirit*, when he ſtood out ſo many ſolicitations of the holy Ghoſt, and deferred, and put off the outward meanes, his Baptiſme. In that ſtate, when he had a diſpoſition to Baptiſme, he ſayes of himſelfe, *Inferbui exultando, ſed inhorrui timendo*; Still I had a fervent joy in me, becauſe I ſaw the way to thee, and intended to put my ſelfe into that way, but yet, becauſe I was not yet in it, I had a trembling, a jealouſie, a ſuſpition of my ſelf. *Inſinuati ſunt mihi in profundo nutus tui*, In that halfe darkneſſe, in that twi-light I diſcerned thine eye to be upon me; *Et gaudens in fide, laudavi nomen tuum*, And this, ſayes he, created a kinde of faith, a confidence in me,

and this induced an inward joy, and that produced a praiſing of thy goodneſſe, *Sed ea fides ſecurum me non eſſe ſinebat*, But all this did not imprint, and eſtabliſh that ſecurity, that aſſurance which I found as ſoon as I came to the outward ſeales, and marks, and teſtimonies of thine inſeparable preſence with me, in thy Baptiſme, and other Ordinances. S. *Bernard* puts the marks of as much aſſurance, as we teach, in theſe words of our Saviour, *Surge, tolle grabatum, & ambula, Ariſe, Take up thy bed, and walk. Surge ad divina*, Raiſe thy thoughts upon the next world; *Tolle corpus, ut non te ferat, ſed tu illud*, Take up thy body, bring thy body into thy power, that thou govern it, and not it thee; And then, *Ambula, non retroſpicias*, Walk on, proceed forward, and looke not backe with a delight upon thy former ſins: And a great deale an elder man then *Bernard*, expreſſes it well, *Bene viventibus perhibet teſtimonium, quòd jam ſumus filii Dei*, To him that lives according to a right faith, the Spirit teſtifies that he is now the childe of God, *Et quòd talia faciendo, perſeverabimus in ea filiatione*, He carries this teſtimony thus much farther, That if we endeavour to continue in that courſe, we ſhall continue in that ſtate, of being the children of God, and never be caſt off, never diſinherited. Herein is our aſſurance, an election there is; The Spirit beares witneſſe to our ſpirit, that it is ours; We teſtifie this in a holy life; and the Church of God, and the whole world joynes in this teſtimony, *That we are the children of God*; which is our laſt branch, and concluſion of all.

Remigius.

The holy Ghoſt could not expreſſe more danger to a man, then when he calls him *Filium ſæculi, The childe of this world*; Nor a worſe diſpoſition, then when he cals him, *Filium diffidentiæ, The childe of diffidence, and diſtruſt in God*; Nor a worſe purſuer of that ill diſpoſition, then when he calls him *Filium diaboli*, (as S. *Peter* calls *Elymas*) *The childe of the devill*; Nor a worſe poſſeſſing of the devill, then when he calls him *Filium perditionis, The childe of perdition*; Nor a worſe execution of all this, then when he calls him *Filium gehennæ, The childe of hell*: The childe of this world, The childe of deſperation, The childe of the devill, The childe of perdition, The childe of hell, is a high expreſſing, a deep aggravating of his damnation; That his damation is not only his purchaſe, as he hath acquired it, but it is his inheritance, he is the childe of damnation. So is it alſo a high exaltation, when the holy Ghoſt draws our Pedegree from any good thing, and calls us the children of that: As, when he cals us *Filios lucis, The children of light*, that we have ſeen the day-ſtar ariſe, when he cals us *Filios ſponſi, The children of the bride-chamber*, begot in lawfull marriage upon the true Church, theſe are faire approaches to the higheſt title of all, to be *Filii Dei, The children of God*; And not children of God, *Per filiationem veſtigii*, (ſo every creature is a childe of God) by having an Image, and impreſſion of God, in the very Beeing thereof, but *children* ſo, as that we are *heires*, and *heires* ſo, as that we are *Co-heires with Chriſt*, as it follows in the next verſe, and is implyed in this name, *Children of God*.

Luk. 16.18. Ephes. 5.6. Acts 13.10. John 17. Mat. 23.15.

John 12.36. Mat. 9.15.

Heires of heaven, which is not a Gavel-kinde, every ſon, every man alike; but it is an univerſall primogeniture, every man full, ſo full, as that every man hath all, in ſuch meaſure, as that there is nothing in heaven, which any man in heaven wants. Heires of the joyes of heaven; Joy in a continuall dilatation of thy heart, to receive augmentation of that which is infinite, in the accumulation of eſſentiall and accidentall joy. Joy in a continuall melting of indiſſoluble bowels, in joyfull, and yet compaſſionate beholding thy Saviour; Rejoycing at thy being there, and almoſt lamenting (in a kinde of affection, which we can call by no name) that thou couldſt not come thither, but by thoſe wounds, which are ſtill wounds, though wounds glorified. Heires of the joy, and heires of the glory of heaven; where if thou look down, and ſee Kings fighting for Crownes, thou canſt look off as eaſily, as from boyes at ſtool-ball for points here; And from Kings triumphing after victories, as eaſily, as a Philoſopher from a Pageant of children here. Where thou ſhalt not be ſubject to any other title of Dominion in others, but *Ieſus of Nazareth King of the Iews*, nor ambitious of any other title in thy ſelfe, but that which thou poſſeſſeſt, *To be the childe of God*. Heires of joy, heires of glory, and heires of the eternity of heaven; Where, in the poſſeſſion of this joy, and this glory, The Angels which were there almoſt 6000. yeares before thee, and ſo preſcribe, and thoſe ſoules which ſhall come at Chriſts laſt comming, and ſo enter but then, ſhall not ſurvive thee, but they, and thou, and all, ſhall live as long as he that gives you all that life, as God himſelfe.

Heires to heaven, and co-heires with Chriſt: There is much to be ſaid of that circumſtance;

A ſtance; but who ſhall ſay it? I that ſhould ſay it, have ſaid ill of it already, in calling it a Circumſtance. To be co-heires with Chriſt, is that Eſſentiall ſalvation it ſelfe; and to that he intitled us, when after his Reſurrection he ſaid of us, *Goe tell my brethren that I am gone.* When he was but borne of a woman, and ſubmitted to the law, when in his minority, he was but a Carpenter, and at full age, but a Preacher, when they accuſed him in generall, that he was a Malefactor, or elſe they would not have delivered him, but they knew not the name of his fault, when a fault of ſecular cognizance was objected to him, that he moved ſedition, that he denied tribute, And then a fault of Eccleſiaſticall cognizance, that he ſpoke againſt the Law, and againſt the Temple, when *Barrabas* a ſeditious murderer was preferred before him, and ſaved, and yet two theeves left to accompany him, in his torment and death, in theſe diminutions of Chriſt, there was no great honour, no great cauſe why any man ſhould have any great deſire to be of his kindred; B to be brother, or co-heire to his Croſſe. But if to be his brethren, when he had begun his triumph in his Reſurrection, were a high dignity, what is it to be co-heires with him in heaven, after his Aſcenſion? But theſe are inexpreſſible, unconceivable things; bring it backe to that which is neareſt us; to thoſe ſeales and marks which wee have in this life; That by a holy, a ſanctified paſſage through this life, and out of this life, from our firſt ſeale in Baptiſme, to our laſt ſeale upon our death-bed, *The Spirit may beare witneſſe to our ſpirit, that we are the children of God.* *Amen.*

John 20.17.

John 18.30.

C

## SERM. XXXV.

### *Preached upon Whitſunday.*

MAT. 12. 31.

*Wherefore I ſay unto you, All manner of ſin and blaſphemy ſhall be forgiven unto men; But the blaſphemy againſt the holy Ghoſt ſhall not be forgiven unto men.*

D AS when a Merchant hath a faire and large, a deep and open Sea, into that Harbour to which hee is bound with his Merchandize, it were an impertinent thing for him, to ſound, and ſearch for lands, and rocks, and clifts, which threaten irreparable ſhipwrack; ſo we being bound to the heavenly City, the new Jeruſalem, by the ſpacious and bottomleſſe Sea, the blood of Chriſt Jeſus, having that large Sea opened unto us, in the beginning of this Text, *All manner of ſin, and blaſphemy ſhall be forgiven unto men*, It may ſeeme an impertinent diverſion, to turne into that little Creek, nay upon that deſperate, and irrecoverable rock, *The blaſphemy againſt the Holy Ghoſt ſhall not be forgiven to men.* But there muſt be Diſcoverers, as well as Merchants; for the ſecurity of Merchants, who by ſtorme and tempeſt, or other accidents, may be caſt upon thoſe ſands, and rocks, if they be not knowne, they muſt be knowne. So though we ſaile on, with a merry gale and full ſailes, with the breath of the holy Ghoſt in the firſt Part, *All manner of ſin, and blaſphemy ſhall be forgiven unto men*, yet we ſhall not leave out the diſcovery of that fearfull and ruinating rock too, E *But the blaſphemy againſt the holy Ghoſt ſhall not be forgiven unto men.*

I would divide the Text, and fewer Parts then two, we cannot make, and this Text hath ſcarce two Parts: The whole Text is a conveiance; it is true; but there is a little Proviſo at the end: The whole Text is a rule; it is true; but there is an exception at the end; The whole text is a Royall Palace; it is true; but there is a Sewar, a Vault behinde it; Chriſt had ſaid all, that of himſelfe he would have ſaid, when he ſaid the firſt part, *All manner of ſin and blaſphemy ſhall be forgiven to men*, But the iniquity of the Phariſees extorted thus much more, *But the blaſphemy againſt the holy Ghoſt ſhall not be forgiven unto men:* The firſt part is the ſentence, the propoſition, and the ſenſe is perfect in that, *All manner of ſin, &c.* The laſt part is but a *Parentheſis*, which Chriſt had rather might have been

been left out, but the Phariſees, and their perverſeneſſe inſerted, *But the blaſphemy, &c.* But ſince it deſerves, and requires our conſideration, as well, that the mercy of God can have any ſtop, any rub, determine any where, as that it can extend, and ſpread it ſelfe ſo farre, as it doth in this text, let us make them two parts: And in the firſt conſider with comfort, the largeneſſe, the expanſion of Gods mercy, that there is but one ſin, that it reacheth not to; And in the ſecond let us conſider with feare, and trembling, that there is one ſin, ſo ſwelling, ſo high, as that even the mercy of God does not reach to it. And in the firſt we ſhall proceed thus, in the magnifying Gods mercy, firſt, in the firſt terme, *Sin*, we ſhall ſee that ſin is even a wound, a violence upon God; and then *Omne peccatum*, Every ſin is ſo; and nothing is ſo various, ſo divers as ſin; and even that ſin, that amounts to *Blaſphemy*, a ſin not onely conceived in the thought, but expreſſed in contumelious words; and thoſe contumelious and blaſphemous words uttered againſt *the Son*, (for ſo it is expreſſed in the very next verſe) All this *ſhall be forgiven*: But yet it is *in futuro*, *They ſhall be*: No mans ſins are forgiven him, then when he ſins them; but by repentance they ſhall be forgiven; *forgiven unto men*; that is, firſt, unto any man, and then, unto none but men; for the ſin of the Angels ſhall never be forgiven: And theſe will be the Branches of the firſt Part. And in the ſecond Part, we ſhall looke as farre as this text occaſions it, upon that debated ſin, *the ſin againſt the holy Ghoſt*, and *the irremiſſibleneſſe of that*; of which Part, we ſhall derive and raiſe the particular Branches anon, when we come to handle them.

1 Part. *Peccatum.*

Firſt then, for the firſt terme, *Sin*, we uſe to ask in the Schoole, whether any action of mans can have *rationem demeriti*, whether it can be ſaid to offend God, or to deſerve ill of God: for whatſoever does ſo, muſt have ſome proportion with God. With things which are inanimate, things that have no will, and ſo no good nor bad purpoſe, as duſt, or the winde, or ſuch, a man cannot properly be ſo offended, as to ſay that they deſerve ill of him. With thoſe things which have no uſe, no command of their will, as children, and fooles, and mad men, it is ſo too; And then, there is no creature ſo poore, ſo childiſh, ſo impotent in reſpect of man, as the beſt man is in reſpect of God: How then can he ſin, that is, offend, that is, deſerve ill of him? The queſtion begun not in the Schoole; It was asked before of *Iob*: *If thou ſinneſt, what doeſt thou againſt him? or if thy tranſgreſſions be multiplied, what doeſt thou unto him? Thy wickedneſſe may hurt a man as thou art*; but what is it to God? for, as *Gregory* ſayes upon that place, *Humana impietas ei nocet, quem pervertendo inquinat*, Our ſins hurt them, whom our example leads into tentation; but our ſins cannot draw God to be acceſſory to our ſins, or to make him ſin with us. Our ſin cannot hurt him ſo; nor hurt him directly any way; not his perſon: But his Subjects, whom he hath taken into his protection, it may; His Law, which he hath given for direction, it may; His Honour, of which he is jealous, which Honour conſiſts much in our honouring of him, it may. Wherein is a Kings Perſon violated, by coyning a falſe peny, or counterfaiting a ſeale? and yet this is Treaſon. God cannot be robbed, he cannot be damnified; whatſoever is taken from him (and there is a ſacriledge in all unjuſt takings) whereſoever it be laid, he ſees it, and it is ſtill in his poſſeſſion, and in his houſe, and in his hands. God cannot be robbed, nor God cannot be violated, he cannot be wounded, for he hath no limmes. But God is *Vltimus finis*, The end to which we all goe, and his Law is the way to that end; And *tranſilire lineam*, to tranſgreſſe that Law, to leave that way, is a neglecting of him: and even negligences, and pretermiſſions, and ſlightings, are as great offences, as actuall injuries. So God is *communis Pater*, the Father of all creatures; and ſo the abuſe of the creature reflects upon God, as the injuries done to the children, doe upon the Parents.

Iob 35.6.

If then we can ſin ſo againſt God, as we can againſt the King, and againſt the Law, and againſt Propriety, and againſt Parents; wee have wayes enow of ſinning againſt God. Sin is not therefore ſo abſolutely nothing, as that it is (in no conſideration) other then a privation, onely *Abſentia recti*, and nothing at all in it ſelfe: but, not to enter farther into that inextricable point, we reſt in this, that ſin is *Actus inordinatus*, It is not only an obliquity, a privation, but it is an action deprived of that rectitude, which it ſhould have; It does not onely want that rectitude, but it ſhould have that rectitude, and therefore hath a ſinfull want. We ſhall not dare to call ſin meerly, abſolutely nothing, if we conſider either the puniſhment due to ſin, or the pardon of that puniſhment, or the price of that pardon. The puniſhment is everlaſting; why ſhould I beleeve it to be ſo? *Os*

*Domini*

A *domini locutum*, The mouth of the Lord hath ſaid it. But why ſhould it be ſo? *Iuſtum eſt ut qui in ſuo æterno peccavit contra Deum, in Dei æterno puniatur*, It is but juſtice, that he that ſins in his eternity, ſhould be puniſhed in Gods eternity: Now to ſin in our eternity, is to ſin as long as we live, and if we could live eternally, to deſire to ſin eternally. God can cut off our eternity, he can ſhorten our life; If wee could cut off his eternity, and quench hell, our puniſhment were not eternall. We conſider ſin to be *Quoddam infinitum*; as it is an averſion from God, who is infinite goodneſſe, it is an infinite thing: and as it is a turning upon the Creature, it is finite, and determined; for all pleaſure taken in the creature, is ſo: and accordingly ſin hath a finite, and an infinite puniſhment: That which we call *Pœnam ſenſus*, The torment which we feele, is not infinite; (otherwiſe, then by duration) for that torment is not equall in all the damned, and that which is infinite muſt neceſſarily be equall; but that which we call *Pœnam damni*, The everlaſting
B loſſe of the ſight of the everliving God, that is infinite, and alike, and equall in all the damned. Sin is ſomething then, if we conſider the puniſhment; and ſo it is, if we conſider our deliverance from this puniſhment: That which God could not pardon in the way of juſtice without ſatisfaction, that for which nothing could be a ſatisfaction, but the life of all men, or of one man worth all, the Sonne of God, that that tore the Son out of the armes of his Father, in the *Quid dereliquiſti*, when he cryed out, why haſt thou forſaken me? That which imprinted in him, who was anointed with the Oyle of gladneſſe above his fellowes, a deadly heavineſſe, in his *Triſtis anima*, when his ſoule was heavy unto death, That which had power to open Heaven in his deſcent hither, and to open hell, in his deſcent thither, to open the wombe of the Virgin in his Incarnation, and the wombe of the Earth in his Reſurrection, that which could change the frame of Nature in Miracles, and the God of Nature in becomming Man, that that deſerved that puniſhment,
C that that needed that ranſome (ſay the Schoole men what they will of privations) cannot be meerely, abſolutely nothing, but the greateſt thing that can be conceived, and yet that ſhall be forgiven.

That, and all that; *Sin*, and *all ſin*: And there is not ſo much of any thing in the world, as of ſin. Every vertue hath two extreames, two vices oppoſed to it; there is two to one; But *Abrahams* taske was an eaſie taske to tell the ſtars of Heaven; ſo it were to tell the ſands, or haires, or atomes, in reſpect of telling but our owne ſins. And will God ſay to me, *Confide Fili*, *My Son, be of good cheere, thy ſins are forgiven thee*? Does he meane all my ſins? He knowes what originall ſin is, and I doe not; and will he forgive me ſin in that roote, and ſin in the branches, originall ſin, and actuall ſin too? He knowes my ſecret ſins, and I doe not; will he forgive my manifeſt ſins, and thoſe ſins too? He knowes my relapſes into ſins repented; and will he forgive my faint repentances, and my rebel-
D lious relapſes after them? will his mercy dive into my heart, and forgive my ſinfull thoughts there, and ſhed upon my lips, and forgive my blaſphemous words there, and bathe the members of this body, and forgive mine uncleane actions there? will he contract himſelfe into himſelfe, and meet me there, and forgive my ſins againſt himſelfe, And ſcatter himſelfe upon the world, and forgive my ſins againſt my neighbour, and empriſon himſelfe in me, and forgive my ſins againſt my ſelfe? Will he forgive thoſe ſins, wherein my practiſe hath exceeded my Parents, and thoſe wherein my example hath miſ-led my children? Will he forgive that dim ſight which I have of ſin now, when ſins ſcarce appeare to be ſins unto me, and will he forgive that over-quick ſight, when I ſhall ſee my ſins through Satans multiplying glaſſe of deſperation, when I ſhall thinke them greater then his mercy, upon my death-bed? *In that he ſaid all, he left out nothing*, is the Apoſtles argument: and, he is not almighty, if he cannot; his mercy endures not
E for ever, if he doe not forgive all.

*Sin*, and *all ſin*, even *blaſphemy*: now blaſphemy is not reſtrained to God alone; other perſons beſides God, other things, beſides perſons, may be blaſphemed. The word of God, the Doctrine, Religion may be blaſphemed. Magiſtracy and Dignities may be blaſphemed. Nay, *Omnia quæ ignorant*, ſaies that Apoſtle, *They blaſpheme all things which they know not*. And for perſons, the Apoſtle takes it to his owne perſon, *Being blaſphemed, yet we intreat*; and he communicates it to all men, *Neminem blaſphemare*, *Blaſpheme no man*. Blaſphemy, as it is a contumelious ſpeech, derogating from any man, that good that is in him, or attributing to any man, that ill that is not in him, may be faſtned upon any man. For the moſt part it is underſtood a ſin againſt God, and that directly; and here, by

Gregor.

*Omne.*

Mat. 9. 2.

Heb. 2. 8.

*Blaſphemia.*
1 Tim. 6. 1.
Iude 8, 10.
1 Cor. 4. 13.
Tit. 3. 2.

by the manner of Christ expressing himselfe, it is made the greatest sin; *All sin*, even *blasphemy*. And yet, a drunkard that cannot name God, will spue out a blasphemy against God: A child that cannot spell God, will stammer out a blasphemy against God: If we smart, we blaspheme God, and we blaspheme him if we be tickled; If I lose at play, I blaspheme, and if my fellow lose, he blasphemes, so that God is alwayes sure to be a loser. An Usurer can shew me his bags, and an Extortioner his houses, the fruits, the revenues of his sinne; but where will the blasphemer shew mee his blasphemy, or what hee hath got by it? The licentious man hath had his love in his armes, and the envious man hath had his enemy in the dust, but wherein hath the blasphemer hurt God? A

Aquin. 22. q. 13. ar. 4.

In the Schoole we put it for the consummation of the torment of the damned, that at the Resurrection, they shall have bodies, and so be able, even verbally, to blaspheme God; herein we exceed the Devill already, that we can speake blaspemously. There is a rebellious part of the body, that *Adam* covered with figge leaves, that hath damned many a wretched soule; but yet, I thinke, not more then the tongue; And therefore the B

Luke 16. 24.

whole torment that *Dives* suffered in hell, is expressed in that part, *Father Abraham, have mercy upon me, and send Lazarus, that he may dip the tip of his finger in water, and coole my tongue.* The Jews that crucified God, will not sound the name of God, and we for whom he was Crucified, belch him out in our surfets, and foame him out in our fury: An Impertinent sin, without occasion before, and an unprofitable sin, without recompence after, and an incorrigible sin too; for, almost what Father dares chide his son for blasphemy, that may not tell him, Sir I learnt it of you? or what Master his servant, that cannot lay the same recrimination upon him? How much then do we need this extent of Gods mercy, that he will forgive *sin*, and *all sin*, and even this sin of *blasphemy*, and (which is also another addition) *blasphemy against the Son.* C

*In filium.*

This emphaticall addition arises out of the connexion in the next verse, *A word*, (that is, a blasphemous word) *against the Son, shall be forgiven.* And here wee carry not the word *Son* so high, as that the Son should be the eternall Son of God, Though words spoken against the eternall Son of God by many bitter and blasphemous Heretiques have beene forgiven: God forbid that all the Photinians who thought that Christ was not at all, till he was borne of the Virgin *Mary*, That all the Nativitarians, that thought he was from all eternity with God, but yet was not the Son of God, That all the Arians, that thought him the Son of God, but yet not essentially, not by nature, but by grace and adoption, God forbid that all these should be damned, and because they once spoke against the Son, therefore they never repented, or were not received upon repentance. We carry not the word, Son, so high, as to be the eternall Son of God, for it is in the text, *Filius hominis*, *The Son of Man*; And, in that acceptation, we doe not meane it, of all D blasphemies that have beene spoken of Christ, as *the Son of man*, that is, of Christ invested in the humane nature; though blasphemies in that kind have beene forgiven too: God forbid that all the Arians, that thought Christ so much the Son of Man as that he tooke a humane body, but not so much, as that he tooke a humane soule, but that the Godhead it selfe (such a Godhead as they allowed him) was his soule; God forbid that all the Anabaptists that confesse he tooke a body, but not a body of the substance of the Virgin; That all the Carpocratians, that thought onely his soule, and not his body ascended into Heaven, God forbid all these should be damned, and never called to repentance, or not admitted upon it: There were fearfull blasphemies against the Son, as the Son of God, and as the Son of Man, against his Divine, and against his Humane Nature, and those in some of them, by Gods grace forgiven too. But here we consider him onely as the Son of Man, meerely as Man; but as such a Man, so good a Man, as to calumniate him, to blaspheme him, was an inexcusable sin. To say of him, who had fasted E

Mat. 11. 19.

forty dayes and forty nights, *Ecce homo vorax, Behold a man gluttonous, and a wine-bibber,*

Mar. 12. 14.

To say of him, of whom themselves had said elsewhere, *Master, we know that thou art true, and carest for no man*, that he was *a friend of Publicans and sinners*, That this man

Heb. 12. 3.

who was *The Prince of Peace*, should *indure such contradiction*, This was an inexcusable sin. If any man therefore have had his good intentions mis-construed, his zeale to assist Gods bleeding and fainting cause, called Innovation, his proceeding by wayes good in themselves, to ends good in themselves, called Indiscretion, let him be content to forgive them, any Calumniator, against himselfe, who is but *a worme and no man*, since God himselfe

A ſelfe forgave them againſt Chriſt, who was ſo *Filius hominis*, *The Son of Man*, as that he was *the Son of God* too.

There is then forgiveneſſe for *ſin*, for *all ſin*, even for *blaſphemy*, for *blaſphemy againſt the Son*, but it is *Infuturo remittetur*, *It ſhall be forgiven*. It is not *Remittebatur*, It was forgiven; Let no man antidate his pardon, and ſay, His ſins were forgiven in an Eternall Decree, and that no man that hath his name in the book of life, hath the addition, ſinner; that if he were there from the beginning, from the beginning he was no ſinner. It is not, in ſuch a ſenſe, *Remittebatur*, It was forgiven; nor it is not *Remittitur*, that even then, when the ſin is committed, it is forgiven, whether the ſinner think of it or no, That God ſees not the ſins of his Children, That God was no more affected with *Davids* adultery, or his murder, then an indulgent Father is to ſee his child do ſome witty waggiſh thing, or ſome ſportfull ſhrewd turne. It is but *Remittetur*, Any ſin *ſhall be*, that is, may be *forgiven*, if the B meanes required by God, and ordained by him, be entertained. If I take into my contemplation, the Majeſty of God, and the uglineſſe of ſin, If I deveſt my ſelfe of all that was ſinfully got, and inveſt my ſelf in the righteouſneſſe of Chriſt Jeſus, (for elſe I am ill ſuted, and if I clothe my ſelf in Mammon, the righteouſneſſe of Chriſt is no Cloke for that doublet) If I come to Gods Church for my abſolution, and the ſeale of that reconciliation, the bleſſed Sacrament, *Remittetur*, by thoſe meanes ordained by God any ſin ſhall be forgiven me. But if I relie upon the *Remittebatur*, That I had my *Quietus eſt* before hand, in the eternall Decree, or in the *Remittuntur*, and ſo ſhut mine eyes, in an opinion that God hath ſhut his, and ſees not the ſins of his children, I change Gods Grammer, and I induce a dangerous ſoleciſme, for, it is not They were forgiven before they were committed, nor They are forgiven in the committing, but, They ſhall be, by uſing the meanes ordained by God, they may be; And ſo, *They ſhall be forgiven unto men*, ſaies C the Text, and that is, firſt, unto every man.

*In futuro.*

*Omni homini*

The Kings of the earth are faire and glorious reſemblances of the King of heaven; they are beames of that Sun, Tapers of that Torch, they are like gods, they are gods: *The Lord killeth and maketh alive, He bringeth down to the grave, and bringeth up*: This is the Lord of heaven; The Lords anointed, Kings of the earth do ſo too; They have the diſpenſation of judgement, and of mercy, they execute, and they pardon: But yet, with this difference amongſt many other, that Kings of the earth (for the moſt part, and the beſt, moſt) binde themſelves with an oath, not to pardon ſome offences; The King of heaven ſweares, and ſweares by himſelfe, That there is no ſinner but he can, and would pardon. At firſt, *Illuminat omnem hominem, He is the true light, which lightneth every man that commeth into the world*; Let that light (becauſe many do interpret that place ſo) let that be but that naturall light, which only man, and every man hath; yet that D light makes him capable of the ſuper-naturall light of grace; for if he had not that reaſonable ſoule, he could not have grace; and even by this naturall light, he is able to ſee the inviſible God, in the viſible creature, and is inexcuſable if he do not ſo. But becauſe this light is (though not put out) brought to a dimneſſe, by mans firſt fall, Therefore *John Baptiſt* came to *beare witneſſe of that light, that all men, through him, might beleeve*: God raiſes up a *John Baptiſt* in every man; every man findes a teſtimony in himſelfe, that he draws curtaines between the light and him; that he runs into corners from that light; that he doth not make that uſe of thoſe helpes which God hath afforded him, as he might.

1 Sam. 2. 6.

John 1. 9.

Ver. 7.

Thus God hath mercy upon all before, by way of prevention; thus he enlightneth every man that commeth into the world: but, becauſe for all this men do ſtumble, even at noon, God hath given *Collyrium*, an *Eye-ſalve* to all, by which they may mend their E eye-ſight; He hath opened a poole of Bethesda to all, where not only he that comes at firſt, but he that comes even at laſt, he that comes waſhed with the water of Baptiſme in his infancy, and he that comes waſhed with the teares of Repentance in his age, may receive health and cleanneſſe; For, the Font at firſt, and the death-bed at laſt, are Ciſterns from this poole, and all men, and at all times, may waſh therein: And from this power, and this love of God, is derived both that Catholique promiſe, *Quandocunq;*, *At what time ſoever a ſinner repents*, And that Catholique and extenſive Commiſſion, *Quorum remiſeritis, Whoſe ſins ſoever you remit, ſhall be remitted*. All men were in *Adam*, becauſe the whole nature, mankinde, was in him; and then, can any be without ſin? All men were in Chriſt too, becauſe the whole nature, mankinde, was in him; and then, can any man be

Apoc. 3. 18.

be excluded from a poſſibility of mercy? There were whole Sects, whole bodies of Heretiques, that denied the communication of Gods grace to others; The Cathari denied that any man had it but themſelves: The Novatians denied that any man could have it again, after he had once loſt it, by any deadly ſin committed after Baptiſme, But there was never any Sect that denied it to themſelves, no Sect of deſpairing men. We have ſome ſomewhere ſprinkled; One in the old Teſtament, *Cain*, and one in the new, *Iudas*, and one in the Eccleſiaſtique Story, *Iulian*; but no body, no Sect of deſpairing men. And therefore he that abandons himſelf to this ſin of deſperation, ſins with the leaſt reaſon of any, for he prefers his ſin above Gods mercy, and he ſins with the feweſt examples of any, for God hath diffuſed this light, with an evidence to all, That all ſins may be forgiven unto men, that is, unto all men; and then, herein alſo is Gods mercy to man magnified, that it is to man, that is, only to man. A

*Non Angelis* Nothing can fall into this compariſon, but Angels; and Angels ſhall not be forgiven: We ſhall be like the Angels, we ſhall participate of their glory which ſtand; But the Angels ſhall never be like us; never return to mercy, after they are fallen. They were *Primogeniti Dei*, Gods firſt born, and yet diſinherited; and diſinherited without any power, at leaſt, without purpoſe of revocation, without annuities, without penſions, without any preſent ſupply, without any future hope. When the Angels were made, and when they fell, we diſpute; but when they ſhall return, falls not into queſtion. Howſoever *Origen* vary in himſelfe, or howſoever he fell under that jealouſie, or miſinterpretation, that he thought the devill ſhould be ſaved at laſt, I am ſure his books that are extant, have pregnant and abundant teſtimony of their everlaſting, and irreparable condemnation. To judge by our evidence, (the evidence of Scriptures, for their ſin, and the evidence of our conſcience, for ours, there is none of us that hath not ſinned more then any of them at firſt; and yet Chriſt hath not taken the nature of Angels, but of man, B

Iude 6. and redeemed us, having *reſerved them in everlaſting chaines, under darkneſſe*: How long? *Vnto the judgement of the great day*, ſayes that Apoſtle; And is it but till then, then to have an end? Alas no; It is not *untill* that day, but *unto* that day; not that that day ſhall end or eaſe their torments which they have, but inflict accidentall torments, which they have not yet; That is, an utter evacuation of that power of ſeducing, which, till that day come, they ſhall have leave to exerciſe upon the ſons of men: To that are they reſerved, and we to that glory, which they have loſt, and loſt for ever; and upon us, is C

Ver. 2. that prayer of the Apoſtle fallen effectually, *Mercy, and peace, and love is multiplied unto us*; for, *ſin*, and *all ſin*, *blaſphemy*, and *blaſphemy againſt the Son, ſhall be*, that is, is not, nor was not, but may be *forgiven to men*, to all men, to none but men; And ſo we paſſe to our ſecond part.

2. Part. *Diviſio.* In this ſecond part, which ſeemes to preſent a banke even to this Sea, this infinite Sea of the blood of Chriſt Jeſus; And an Horizon even to this heaven of heavens, to the mercy of God, we ſhall proceed thus: Firſt, we ſhall inquire, but modeſtly, what that *blaſphemy*, which is commonly called *The ſin againſt the holy Ghoſt*, is: And ſecondly, how, and wherein it is irremiſſible, that it ſhall never be forgiven: And then thirdly, upon what places of Scripture it is grounded; amongſt which, if this text do not conſtitute and eſtabliſh that ſin, *The ſin againſt the holy Ghoſt*, yet we ſhall finde, that that ſin which is directly intended in this text, is a branch of that ſin, *The ſin againſt the holy Ghoſt*: And therefore we ſhall take juſt occaſion from thence, to arme you with ſome inſtructions againſt thoſe wayes which leade into that irrecoverable deſtruction, into that irremiſſible ſin: for though the ſin it ſelf be not ſo evident, yet the limmes of the ſin, and the wayes to the ſin, are plain enough. D

*Quid.* S. *Auguſtine* ſayes, There is no queſtion in the Scripture harder then this, what this ſin is: And S. *Ambroſe* gives ſome reaſon of the difficulty in this, *Sicut una divinitas, una offenſa*: As there is but one Godhead, ſo there is no ſin againſt God (and all ſin is ſo) but it is againſt the whole Trinity: and that is true; but as there are certain attributes proper to every ſeverall perſon of the Trinity, ſo there are certaine ſins, more directly againſt the ſeverall attributes and properties of thoſe perſons, and in ſuch a conſideration, againſt the perſons themſelves. Of which there are divers ſins againſt *power*, and they are principally againſt the *Father*; for to the *Father* we attribute *power*; and divers ſins againſt *wiſdome*, and *wiſdome* we attribute to the *Son*; and divers againſt *goodneſſe*, and *love*, and theſe we attribute to the *holy Ghoſt*. Of thoſe againſt the holy Ghoſt, conſider- E

ed

A ed in that attribute of goodneſſe, and of love, the place to ſpeak, will be in our concluſion. But for this particular ſin, *The ſin againſt the holy Ghoſt*, as hard as S. *Auguſtine* makes it, and juſtly, yet he ſayes too, *Exercere nos voluit difficultate quæſtionis, non decipere falſitate ſententiæ*, God would exerciſe us with a hard queſtion, but he would not deceive us with a falſe opinion: *Quid ſit quæri voluit, non negari*; God would have us modeſtly inquire what it is, not peremptorily deny that there is any ſuch ſin.

„ It is (for the moſt part) agreed, that it is a totall falling away from the Goſpell of „ Chriſt Jeſus formerly acknowledged and profeſſed, into a verball calumniating, and a „ reall perſecuting of that Goſpel, with a deliberate purpoſe to continue ſo to the end, „ and actually to do ſo, to perſevere till then, and then to paſſe away in that diſpoſition. It fals only upon the profeſſors of the Goſpell, and it is totall, and it is practicall, and it is deliberate, and it is finall. Here we have that ſin, but, by Gods grace, that ſinner no B where.

It is therefore ſomewhat early, ſomewhat forwardly pronounced, though by a reverend man, *Certum reprobationis ſignum, in ſpiritum blaſphemiæ*, That it is an infallible aſſurance, that that man is a Reprobate that blaſphemes the holy Ghoſt. For, whatſoever is an infallible ſigne, muſt be notorious to us; If we muſt know another thing by that, as a ſigne, we muſt know that thing which is our ſigne, in it ſelfe: And can we know what this blaſpheming of the holy Ghoſt is? Did we ever heare any man ſay, or ſee any man doe any thing againſt the holy Ghoſt, of whom we might ſay upon that word, or upon that action, This man can never repent, never be received to mercy? And yet, ſayes he, *Tenendum eſt, quod qui exciderint, nunquam reſurgent*; We are bound to hold, that they who fall ſo, ſhall never riſe again. I preſume, he grounded himſelfe in that ſevere judgement of his, upon ſuch places, as that to the Romanes, *When they did not like* C *to retaine God in their knowledge, God gave them over to a reprobate minde*: That that is the ordinary way of Gods juſtice, to withdraw his Spirit from that man that blaſphemes his Spirit; but S. *Paul* blaſphemed, and S. *Peter* blaſphemed, and yet were not divorced from God.

Calvin. Rom. 1. 28.

S. *Auguſtines* rule is good; not to judge of this ſin, and this ſinner eſpecially, but *à poſteriori*, from his end, from his departing out of this world. Neither though I doe ſee an ill life, ſealed with an ill death, dare I be too forward in this judgement. He was not a Chriſtian in profeſſion, but worſe then he are called Chriſtians, that ſaid, *Qui pius eſt, ſummè Philoſophatur*; The charitable man is the great Philoſopher; and it is charity not to ſuſpect the ſtate of a dead man. Conſider in how ſudden a minute the holy Ghoſt hath ſometimes wrought upon thee; and hope that he hath done ſo upon another. It is a moderation to be imbraced, that *Peter Martyr* leads us to: The Primitive Church had D the ſpirit of diſcerning ſpirits; we have not; And therefore, though by way of definition, we may ſay, This is that ſin, yet by way of demonſtration, let us ſay of no man, This is that ſinner: I may ſay of no man, This ſin in thee is irremiſſible.

Triſmeg.

Now, in conſidering this word, Irremiſſible, That it cannot be forgiven, wee finde it to be a word, rather uſurped by the Schoole, then expreſſed in the Scriptures: for in all thoſe three Euangeliſts, where this fearfull denunciation is interminated, ſtill it is in a phraſe, of ſomewhat more mildneſſe, then ſo; It is, *It ſhall not be forgiven*, It is not, it cannot be forgiven: It is an irremiſſion, it is not an irremiſſibleneſſe. Abſolutely there is not an impoſſibility, and irremiſſibleneſſe on Gods part: but yet ſome kinde of impoſſibility there is on his part, and on ours too. For, if he could forgive this ſin, he would; or elſe, his power were above his mercy; and his mercy is above all his works. But God can doe nothing that implies contradiction; and God having declared, by what E meanes onely his mercy and forgiveneſſe ſhall be conveyed to man, God ſhould contradict himſelfe, if he ſhould give forgiveneſſe to them, who will fully exclude thoſe meanes of mercy. And therefore it were not boldly, nor irreverently ſaid, That God could not give grace to a beaſt, nor mercy to the Devill, becauſe either they are naturally deſtitute, or have wilfully deſpoiled themſelves of the capacity of grace, and mercy. When we conſider, that God the Father, whom, as the roote of all, we conſider principally in the Creation, created man in a poſſibility, and ability, to perſiſt in that goodneſſe, in which he created him, And conſider that God the Son came, and wrought a reconciliation for man to God, and ſo brought in a treaſure, in the nature thereof, a ſufficient ranſome for all the world, but then a man knowes not this, or beleeves not this, otherwiſe

*Irremiſſibilitas.*

wise then Historically, Morally, Civilly, and so evacuates, and shakes off God the Son, And then consider that the holy Ghost comes, and presents meanes of applying all this, and making the generall satisfaction of Christ, reach and spread it selfe upon my soule, in particular, in the preaching of the Word, in the seales of the Sacraments, in the absolution of the Church, and I preclude the wayes, and shut up my selfe against the holy Ghost, and so evacuate him, and shake him off, when I have resisted Father, Son, and holy Ghost, is there a fourth person in the God-head to work upon me? If I blaspheme, that is, deliberately pronounce against the holy Ghost, my sin is irremissible therefore, because there is no body left to forgive it, nor way left, wherein forgivenesse should work upon me; So farre it is irremissible on Gods part, and on mine too.

And then, take it there, in that state of irremissibleneſſe, and consider seriously the fearefulnesse of it. I have been *angry*; and then, (as Christ tells me) I have been *in danger of a judgement*; but in judgement, I may have counsell, I may be heard; I have said *Racha*, expressed my anger and so been *in danger of a Councell*; but a Councell does but consult, what punishment is fit to be inflicted; and so long there is hope of mitigation, and commutation of penance; But I have said *fatue*, I have called my brother *foole*, and so am *in danger of hell fire*. In the first, there is *Ira*, an inward commotion, an irregular distemper; In the second, there is *Ira & vox*; In the first it is but *Ira carnis, non animi*, It is but my passion, it is not I that am angry, but in the second I have suffered my passion to vent and utter it selfe; but in the third, there is *Ira, vox & vituperatio*, A distemper within, a declaration to evill example without, and an injury and defamation to a third person, and this exalts the offence to the height: But then when this third Person comes to be the third Person in the Trinity, the Holy Ghost, in all the other cases, there is danger, danger of judgement, danger of a Councell, danger of hell, but here is irremissibleneſſe, hell it selfe, and no avoiding of hell, no cooling in hell, no deliverance from hell; Irremissible; Those hands that reached to the ends of the world, in creating it, & span the world in preserving it, and stretched over all in redeeming it, those hands have I manacled, that they cannot open unto me: That tenderneſſe that is affected to all, have I damped, retarded that proneneſſe, stupified that alacrity, confounded that voyce, diverted those eyes, that are naturally disposed to all: And all this, Irremissibly, for ever; not, though he would, but because he will not shew mercy; not, though I would, but because I cannot ask mercy: And therefore beware all approaches towards that sin, from which there is no returning, no redemption.

Mat. 5. 22.

August. Chrysost.

*In quibus Script.*

We are come now, in our order, to our third and last Branch of this last Part, That this Doctrine of a *sin against the Holy Ghost*, is not a dreame of the Schoole-men, though they have spoken many things frivolously of it, but grounded in evident places of Scriptures: Amongst which, we looke especially, how farre this Text conduces to that Doctrine. There are two places ordinarily cited, which seeme directly to concerne this sin; and two others, which to me seeme not to doe so. Those of the first kinde, are both in the Epistle to the *Hebrewes*: There the Apostle sayes, *For those who were once inlightned, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, If they fall away, it is impossible to renew them by repentance.* Now, if finall impenitence had been added, there could have been no question, but that this must be The sin against the Holy Ghost; And because the Apostle speaks of such a totall falling away, as precludes all way of repentance, it includes finall impenitence, and so makes up that sin. The other place from which it rises most pregnantly, is, *Of how sore a punishment shall they be thought worthy, who have trodden under foot the Son of God, and have done despite unto the Spirit of grace?* As he had said before, *If we sin wilfully, after we have received the knowledge of truth, there remaineth no more sacrifice for sins, but a certain fearfull looking for of judgement, and fiery indignation.* But yet, though from these places, there arises evidence, that such a sin there is, as naturally shuts out repentance, and so is thereby irremissible, yet there arise no markes, by which I can say, This man is such a sinner; not though hee himselfe would sweare to me, that he were so now, and that he would continue so, till death.

Heb. 6. 4.

Heb. 10. 29.

Ver. 26.

The other places that doe not so directly concerne this sin, and yet are sometimes used in this affaire, are, one in S. *Iohn*, and this text another. That in S. *Iohn* is, *There is a sin unto death, I doe not say, that he shall pray for it.* It is true, that the Master of the Sentences, and from him, many of the Schoole, and many of our later Interpreters too, doe understand

1 John 5. 16.

understand this, of the ſin againſt the Holy Ghoſt, becauſe we are (almoſt) forbidden to pray for it; but yet we are not abſolutely forbidden, in that we are not bidden. And if we were forbidden, when God ſayes to *Ieremy*, *Pray not thou for this people, neither lift up cry, nor prayer for them, neither make interceſsion to me, for I will not heare thee*, And againe, *Pray not for them, for I will not heare them*, Not them, though they ſhould come to pray for themſelves, God forbid that we ſhould therefore ſay, that all that people had committed the ſin againſt the Holy Ghoſt. And for this particular place of S. *Iohn*, that anſwer may ſuffice, which very good Divines have given, Pray not for them, is indeed pray not with them, admit them to no part in the publique prayers of the Congregation, but if they ſin a ſin unto death, a notorious, an inexcuſable ſin, let them be perſons excommunicated to thee. Ier. 7. 16. 11. 14.

For the words in this text, which ſeeme to many appliable to that great ſin, it is not cleare, it is not much probable, that they can be ſo applied. Take the words inveſted in their circumſtance, in the context and coherence, and it will appeare evident. Chriſt ſpeaks this to the Phariſees, upon occaſion of that which they had ſaid to him, and of him before, and he carries it, intends it no farther. That appeares by the firſt word of our text, *Propterea*, *Therefore I ſay unto you*; Therefore, that is, Becauſe you have uſed ſuch words unto me. And S. *Marke* makes it more cleare, *He ſaid this to them, becauſe they ſaid, He had an uncleane ſpirit*; becauſe they ſaid he did his Miracles by the power of the Devill. Now, this was certainely a ſin againſt the Holy Ghoſt, ſo far, as that it was diſtinguiſhed from the ſins againſt the Son of Man; But it was not the ſin againſt the Holy Ghoſt; for, Chriſt being a mixt perſon, God and Man, did ſome things, in which his Divinity had nothing to doe, but were onely actions of a meere naturall man, and when they ſlandered him in theſe, they blaſphemed the Son of Man. Some things he did in the power of his Godhead, in which his humanity contributed nothing; as all his Miracles; and when they attributed theſe works to the Devill, they blaſphemed the Holy Ghoſt. And therefore S. *Auguſtine* ſayes, That Chriſt in this place, did not ſo much accuſe the Phariſees, that they had already incurred the ſin of the Holy Ghoſt, as admoniſh them, that by adventuring upon ſuch ſins as were ſins againſt the Holy Ghoſt, they might at laſt fall into The ſin, that impenitible, and therfore irremiſſible ſin. But that ſin, this could not be, becauſe the Phariſees had not embraced the Goſpel before, and ſo this could not be a falling from the Goſpel, in them: Neither does it appeare to have continued to a finall impenitence; ſo far from it, as that S. *Chryſoſt.* makes no doubt, but that ſome of theſe Phariſees did repent upon Chriſts admonition. Marke 3. 30.

Now, beloved, ſince we ſee by this collation of places, that it is not ſafe to ſay of any man, he is this ſinner, nor very conſtantly agreed upon, what is this ſin, but yet we are ſure, that ſuch a ſin there is, that captivates even God himſelf, and takes from him the exerciſe of his mercy, and caſts a dumneſſe, a ſpeechleſneſſe upon the Church it ſelfe, that ſhe may not pray for ſuch a ſinner; and ſince we ſee, that Chriſt, with ſo much earneſtneſſe, rebukes the Phariſees for this ſin in the text, becauſe it was a limbe of that ſin, and conduced to it, let us uſe all religious diligence, to keep our ſelves in a ſafe diſtance from it. To which purpoſe, be pleaſed to caſt a particular, but ſhort and tranſitory glaunce, upon ſome ſuch ſins, as therefore, becauſe they conduce to that, are ſometimes called ſins againſt the holy Ghoſt. Sins againſt *Power*, (that is the *Fathers* Attribute) ſins of infirmity are eaſily forgiven; ſins againſt *Wiſdome*, (that is the *Sons* Attribute) ſins of Ignorance are eaſily forgiven; but ſins againſt *Goodneſſe*, (that is the *Holy Ghoſts* Attribute,) ſins of an hard and ill nature are hardly forgiven: Not at all, when it comes to be The ſin; not eaſily, when they are Thoſe ſins, thoſe that conduce to it, and are branches of it.

For branches, the Schoolemen have named three couples, which they have called *ſins againſt the Holy Ghoſt*, becauſe naturally they ſhut out thoſe meanes by which the Holy Ghoſt might work upon us. The firſt couple is, *preſumption* and *deſperation*; for preſumption takes away the feare of God, and deſperation the love of God. And then, they name *Impenitence*, and *hardneſſe of heart*; for Impenitence removes all ſorrow for ſins paſt, and hardneſſe of heart all tenderneſſe towards future tentations. And laſtly, they name *The reſiſting of a truth acknowledged before*, and *the envying of other men, who have made better uſe of Gods grace then we have done*; for this reſiſting of a Truth, is a ſhutting up of our ſelves againſt it, and this envying of others, is a ſorrow, that that Truth ſhould prevaile upon them. And truly (to reflect a very little upon theſe three couples again) To preſume upon

upon God, that God cannot damne me eternally in the next world, for a few half-houres in this; what is a fornication, or what is an Idolatry to God? what is a jeſt, or a ballad, or a libel to a King? Or to deſpaire, that God will not ſave me, how well ſoever I live, after a ſin? what is a teare, what is a ſigh, what is a prayer to God? what is a petition to a King? To be impenitent, ſenſleſſe of ſins paſt; I paſt yeſterday in riot, and yeſternight in wantonneſſe, and yet I heare of ſome place, ſome office, ſome good fortune fallen to me to day; To be hardned againſt future ſins; ſhall I forbeare ſome company, becauſe that company leads me into tentation? Why, that very tentation wil lead me to preferment; To forſake the truth formerly profeſſed, becauſe the times are changed, and wiſer men then I change with them; To envy and hate another, another State, another Church, another man, becauſe they ſtand out in defence of the truth, (for, if they would change, I might have the better colour, the better excuſe of changing too) al theſe are ſhrewd and ſlippery approaches towards the ſin againſt the Holy Ghoſt, and therefore the Schoolemen have called all theſe ſix, (not without juſt reaſon, and good uſe) by that heavy name.

And ſome of the Fathers have extended it farther, then to theſe ſix. S. *Bernard*, in particular, ſayes, *Nolle obedire*, To reſiſt lawfull Authority; And another, *Simulata pœnitentia*, To delude God with relapſes, & counterfait repentances; and another alſo, *Omne ſchiſma*, All ſchiſmaticall renting of the peace of the Church, All theſe they call in that ſenſe, *Sins againſt the Holy Ghoſt*. Now, all ſins againſt the Holy Ghoſt, are not irremiſſible. *Stephen* told his perſecutors, *They reſiſted the Holy Ghoſt*, and yet he prayed for them. But becauſe theſe ſins may, and ordinarily doe come to that ſin, ſtop betimes. *David* was far from the murder of *Vriah*, when he did but looke upon his Wife, as ſhe was bathing. A man is far from defying the holy Ghoſt, when he does but neglect him; and yet *David* did come, and he will come to the bottome quickly. It may make ſome impreſſion in you, to tell, and to apply a ſhort ſtory. In a great Schiſme at Rome, *Ladiſlaus* tooke that occaſion to debauch and corrupt ſome of the Nobility; It was diſcerned; and then, to thoſe ſeven Governors, whom they had before, whom they called *Sapientes*, Wiſe men, they added ſeven more, and called them *Bonos*, Good men, honeſt men, and relied, and confided in them. Goodneſſe is the Attribute of the Holy Ghoſt; If you have Greatneſs, you may ſeeme to have ſome of the Father, for Power is his: If you have Wiſdome, you may ſeeme to have ſome of the Son, for that is his: If you have Goodneſſe, you have the Holy Ghoſt, who ſhall lead you into all truth. And Goodneſſe is, To be good and eaſie in receiving his impreſſions, and good and conſtant in retaining them, and good and diffuſive in deriving them upon others: To embrace the Goſpel, to hold faſt the Goſpel, to propagate the Goſpel, this is the goodneſſe of the Holy Ghoſt. And to reſiſt the entrance of the Goſpel, to abandon it after we have profeſſed it, to forſake them, whom we ſhould aſſiſt and ſuccour in the maintenance of it, This is to depart from the goodneſſe of the Holy Ghoſt: and by theſe ſins againſt him, to come too neare the ſin, the irremiſſible ſin, in which the calamities of this world ſhall enwrap us, and deliver us over to the everlaſting condemnation of the next. This is as much as theſe words do juſtly occaſion us to ſay of that ſin; and into a more curious ſearch thereof, it is not holy ſobriety to pierce.

A&s 7. 51. 60.

A B C D

SERM.

# SERM. XXXVI.

## *Preached upon Whitſunday.*

JOHN 16. 8, 9, 10, 11.

*And when he is come, he will reprove the world of ſin, and of righteouſneſſe, and of judgement.*
*Of ſin, becauſe ye beleeve not on me.*
*Of righteouſneſſe, becauſe I goe to my Father, and ye ſee me no more.*
*Of judgement, becauſe the Prince of this world is judged.*

OUr *Panis quotidianus*, Our daily bread, is that *Iuge ſacrificium*, That daily ſacrifice of meditating upon God; Our *Panis hodiernus*, This dayes bread, is to meditate upon the holy Ghoſt. To day if ye will heare his voice, to day ye are with him in Paradiſe; For, whereſoever the holy Ghoſt is, he creates a Paradiſe. The day is not paſt yet; As our Saviour ſaid to *Peter*, *Hodie, in nocte hac*, This day, even in this night thou ſhalt deny me, ſo, *Hodie in nocte hac*, Even now, though evening, the day-ſpring from on high viſits you, God carries back the ſhadow of your Sun-dyall, as to *Hezechias*; And now God brings you to the beginning of this day, if now you take knowledge, that he is come, who, when he comes, *Reproves the world of ſin, &c.* Luk. 23. 43. Mar. 14. 10. Eſay 38. 8.

*Diviſio.*

The ſolemnity of the day requires, and the method of the words offers for our firſt conſideration, the Perſon; who is not named in our text; but deſigned by a moſt emphaticall denotation, *Ille*, *He*, He who is all, and doth all. But the word hath relation to a name, proper to the holy Ghoſt: for, in the verſe immediatly preceding, our Saviour tels his diſciples, *That he will ſend them the Comforter*. So, forbearing all other myſterious conſiderations of the holy Ghoſt, we receive him in that notion, and function in which Chriſt ſends him, *The Comforter*. And therefore, in this capacity, as *The Comforter*, we muſt conſider his action, *Arguet*, *He ſhall reprove*; Reprove, and yet Comfort; nay, therefore comfort, becauſe reprove: And then the ſubject of his action, *Mundum*, *The world*, the whole world; no part left unreproved, yet no part left without comfort: And after that, what he reproves the world of; That multiplies; *Of ſin, of righteouſneſſe, of judgement*. Can there be comfort in reproofe for ſin? Or can there lie a reproofe upon righteouſneſſe, or upon judgement? Very juſtly; Though the evidence ſeem at firſt, as ſtrange as the crime; for, though that be good evidence againſt the ſin of the world, That they beleeve not in Chriſt, (*Of ſin, becauſe ye beleeve not on me*) yet to be *Reproved of righteouſneſſe, becauſe Chriſt goes to his Father, and they ſee him no more*, And to be *Reproved of judgement, becauſe the Prince of this world is judged*, this ſeemes ſtrange, and yet this muſt be done, and done to our comfort; For, this muſt be done, *Cum venerit*, Then when the holy Ghoſt, and he in that function, as the Comforter, *is come*, is preſent, is working.

Beloved, Reproofes upon others without charity, rather to defame them, then amend them, Reproofes upon thy ſelfe, without ſhewing mercy to thine own ſoule, diffidences, and jealouſies, and ſuſpitions of God, either that he hated thee before thy ſin, or hates thee irremediably, irreconciliably, irrecoverably, irreparably for thy ſin, Theſe are Reproofes, but they are *Abſente ſpiritu*, In the abſence of the holy Ghoſt, before he comes, or when he is gone; *When he comes*, and ſtayes, *He ſhall reprove*, and *reprove all the world*, and all the world of thoſe errours, *ſin, and righteouſneſſe, and judgement*, and thoſe errours upon thoſe evidences, *Of ſin, becauſe ye beleeve not on me, &c.* But, in all this proceeding he ſhall never deveſt the natute of a Comforter; In that capacity he is ſent, in that he comes, and works. I doubt I ſhall ſee an end of my houre, and your patience, before

before I ſhall have paſſed thoſe branches, which appertaine moſt properly to the celebration of this day, the Perſon, the Comforter, his action, Reproofe, the ſubject thereof, the world, and the Time, *Cum venerit*, When he comes. The inditement, of what the accuſation is, and the evidence, how it is proved, may exerciſe your devotion at other times. This day, the holy Ghoſt is ſaid to have come ſuddenly, and therefore in that pace we proceed, and make haſte to the conſideration of the Perſon, *Ille*, *When he*, He the holy Ghoſt, the Comforter, *is come*.

Acts 2.2.

*Spiritus ſanctus.* Gen.3.15.

*Ille*, *Ille* alone, *He*, is an emphaticall denotation; for to this purpoſe *Ille* and *Ipſe* is all one; And then, you know the Emphaſis of that *Ipſe*; *Ipſe conteret*, *He* or *It ſhall bruiſe the Serpents head*, denotes the Meſſias, though there be no Meſſias named: This *Ipſe* is ſo emphaticall a denotation, as that the Church of Rome, and the Church of God ſtrives for it; for they will needs reade it *Ipſa*, and ſo refer our ſalvation, in the bruiſing of the Serpents head, to the Virgin *Mary*; we refer it according to the truth of the doctrine, and of the letter, to Chriſt himſelfe, and therefore reade it *Ipſe*, *He*. If there were no more but that in *David*, *It is He that hath made us*, every man would conclude, that that He is God. And if S. *Paul* had ſaid *Ipſe* alone, and not *Ipſe ſpiritus*, That *He*, and not *He the Spirit beares witneſſe with our ſpirit*, every ſpirit would have underſtood this to be the holy Spirit, the holy Ghoſt. If in our text there had been no more, but ſuch a denotation of a perſon that ſhould ſpeak to the hearts of all the world, that that *Ille*, that *He* would proceed thus, we muſt neceſſarily have ſeen an Almighty power in that denotation; But becauſe that denotation might have carried terrour in it, being taken alone, therefore we are not left to that, but have a relation to a former name, and ſpecification of the holy Ghoſt, *The Comforter*.

Pſal.100.3. Rom.8.16.

For the eſtabliſhment of Chriſts divinity, Chriſt is called *The mighty God*; for his relation to us, he hath divers names. As we were all *In maſſa damnata*, Forfeited, loſt, he is *Redemptor*, A Redeemer; for that that is paſt, *The Redeemer ſhall come to Sion*, ſayes the Prophet, and ſo *Iob* ſaw *His Redeemer*, one that ſhould redeem him from thoſe miſeries that oppreſſed him. As Chriſt was pleaſed to provide for the future, ſo he is, *Salvator*, A Saviour, Therefore the Angel gave him that name *Ieſus*, *For he ſhall ſave his people from their ſins*. So, becauſe to this purpoſe Chriſt conſiſts of two natures, God and man, he is called our Mediator, *There is one Mediator between God and man, the man Chriſt Ieſus*. Becauſe he preſents thoſe merits which are his, as ours, and in our behalfe, he is called an Advocate, *If any man ſin, we have an Advocate with the Father, Ieſus Chriſt the righteous*. And becauſe every man is to expect according to his actions, he is called the Judge, *We teſtifie that it is he, that is ordained of God to bee the Iudge of quick and dead*. Now, for Chriſts firſt name, which is the roote of all, which is, *The mighty God*, *No man can ſay that Ieſus is the Lord, but by the holy Ghoſt*; And there is our firſt comfort, in knowing that Chriſt is God; for, he were an Intruder for that which is paſt, no Redeemer, he were a weak Saviour for the future, an inſufficient Mediator, a ſilenced Advocate, and a Judge that might be miſinformed, if he were not God. And though he were God, he might be all theſe to my diſcomfort, if there were not a holy Ghoſt to make all theſe offices comfortable unto me. To be a Redeemer and not a Saviour, is but to pay my debts, and leave me nothing to live on. To be a Mediator, a perſon capable by his compoſition of two natures, to intercede between God and man, and not to be my Advocate, is but to be a good Counſellor, but not of counſell with me; To be a Judge of quick and dead, and to proceed out of outward evidence, and not out of his boſome mercy, is but an acceleration of my conviction; I were better lie in Priſon ſtill, then appeare at that Aſſize; better lye in the duſt of the grave for ever, then come to that judgement. But, as there is *Mens in anima*, There is a minde in the ſoule, and every man hath a ſoule, but every man hath not a minde, that is, a Conſideration, an Actuation, an Application of the faculties of the ſoule to particulars; ſo there is *Spiritus in Spiritu*, a Holy Ghoſt in all the holy offices of Chriſt, which offices, being, in a great part, directed upon the whole world, are made comfortable to me, by being, by this holy Spirit, turned upon me, and appropriated to me; for ſo, even that name of Chriſt, which might moſt make me afraid, The name of Judge, becomes a comfort to me. To this purpoſe does S. *Baſil* call the holy Ghoſt, *Verbum Dei*, *quia interpres filii*: The Son of God is the word of God, becauſe he manifeſts the Father, and the Holy Ghoſt is the word of God, becauſe he applies the Son. Chriſt comes with that loud Proclamation, *Ecce auditum fecit*, Behold the

Eſay 9.6. Eſay 59.20. Job 19.2. Mat.1.21. 1 Tim.2.5. 1 John 2.1. Rom.2.6. Acts 10.42. 1 Cor.12.3.

Baſil.

Eſay 62.11.

A the Lord hath proclaimed it, to the end of the world, *Ecce Salvator*, and *Ecce Merces*, Behold his Salvation, Behold thy Reward, (This is his publication in the manifest Ordinances of the Church) And then the Holy Ghost whispers to thy soule, as thou standest in the Congregation, in that voyce that he promises, *Sibilabo populum meum*, I will hisse, I will whisper to my people by soft and inward inspirations. Christ came to tell us all, *That to as many as received him, he gave power to become the Sons of God*, The Holy Ghost comes to tell thee, that thou art one of them. The Holy Ghost is therefore *Legatus*, and *Legatum Christi*, He is Christs Ambassadour sent unto us, and he is his Legacy bequeathed unto us by his Will; his Will made of force by his death, and proved by his Ascension. Zach. 10. 8. Iohn 1. 12.

Now, when those dayes were come, that the *Bridegroome was to bee taken from them*, Christ Jesus to be removed from their personall sight, and conversation, and therefore
B even the *children of the mariage Chamber were to mourne, and fast*; when that Church that mourned, and lamented his absence, when she was but his *Spouse*, must necessarily mourn now in a more vehement manner, when she was to be, (in some sense) his *Widow*, when that *Shepheard* was not onely to be *smitten*, and so *the flock dispersed*, (this was done in his passion) but he was to be taken away, in his Ascension; what a powerfull Comforter had that need to be, that should be able to recompence the absence of Christ Jesus himselfe, and to infuse comfort into his Orphans, the children of his mariage Chamber, into his Widow, the desolate, and disconsolate Church, into his flock, his amazed, his distressed, and, (as we may, properly enough, say in this case) his beheaded Apostles and Disciples? *Quantus ergo Deus, qui dat Deum?* Lesse then God could not minister this comfort; How great a God is he, that sends a God to comfort us? and how powerfull a Comforter hee, who is not onely sent by God, but is God? Therefore does the Apo-
C stle inlarge, and dilate, and delight his soule upon this comfort, *Blessed be God, even the Father of our Lord Iesus Christ, the Father of mercies, and the God of all comfort, who comforteth us in all our tribulations, that we may be able to comfort them which are in any affliction, by that comfort, wherewith our selves are comforted of God.* The Apostle was loath to depart from the word, *Comfort*; And therefore, as *God, because he could sweare by no greater, sware by himselfe*, So, because there is no stronger adjuration, then the comfort it selfe, to move you to accept this comfort, as the Apostle did, so we intreat you by that, *If there be any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels, and mercie*, Lay hold upon this true comfort, the comming of the Holy Ghost, and say to all the deceitfull comforts of this world, not onely *Vanæ consolationes*, Your comforts are frivolous, but *Onerosi consolatores*, Your comforts are burdensome; there is not onely a disappointing of hopes, but an aggravating of sin, in entertaining the comforts of this
D world. As *Barnabas*, that is, *Filius consolationis, The son of consolation*, that he might bee capable of this comfort, devested himselfe of all worldly possessions, so, as such sons, *Suck and be satisfied, at the breasts of this consolation, that you may milke out, and be delighted with the abundance of his glory; And as one whom his mother comforteth, so will I comfort you, and you shall be comforted in Ierusalem.* Heaven is Glory, and heaven is Joy; we cannot tell which most; we cannot separate them; and this comfort is joy in the Holy Ghost. This makes all *Iobs* states alike; as rich in the first Chapter of his Booke, where all is suddenly lost, as in the last, where all is abundantly restored. This Consolation from the Holy Ghost makes my mid-night noone, mine Executioner a Physitian, a stake and pile of Fagots, a Bone-fire of triumph; this consolation makes a Satyr, and Slander, and Libell against me, a Panegyrique, and an Elogy in my praise; It makes a *Tolle* an *Ave*, a *Va* an *Euge*, a *Crucifige* an *Hosanna*; It makes my death-bed, a mariage-
E bed, And my Passing-Bell, an Epithalamion. In this notion therefore we receive this Person, and in this notion we consider his proceeding, *Ille, He*, He the Comforter, *shall reprove*. Matt. 9. 15. Cant. Mat. 26. 31. Aug. 2 Cor. 1. 3. Heb. 6. 13. Phil. 2. 1. Zach. 10. 2. Job 16. 2. Acts 4. 36. Esay 66. 11. Ver. 13.

This word, that is here translated *To reprove*, *Arguere*, hath a double use and signification in the Scriptures. First to reprehend, to rebuke, to correct, with Authority, with Severity; So *David*, *Ne in furore arguas me, O Lord rebuke me not in thine anger*: And secondly, to convince, to prove, to make a thing evident, by undeniable inferences, and necessary consequences; So, in the instructions of Gods Ministers, the first is *To reprove*, and then *To rebuke*; So that reproving is an act of a milder sense, then rebuking is. S. *Augustine* interprets these words twice in his Works; and in the first place he followes the first *Arguet.* Psal. 6. 1. 2 Ti. Augu.

first signification of the word, That the Holy Ghost should proceed, when he came, by power, by severity against the world. But though that sense will stand well with the first act of this Reproofe, (That he shall *Reprove*, that is, reprehend *the world of sin*) yet it will not seeme so properly said, To reprehend the world of Righteousnesse, or of Judgement; for how is Righteonsnesse, and Judgement the subject of reprehension? Therefore S. *Augustine* himselfe in the other place, where he handles these words, imbraces the second sense, *Hoc est arguere mundum, ostendere vera esse, quæ non credidit*; This is to reprove the world, to convince the world of her errours, and mistakings; And so (scarce any excepted) doe all the Ancient Expositors take it, according to that, *All things are reproved of the light, and so made manifest*; The light does not reprehend them, not rebuke them, not chide, not upbraid them; but to declare them, to manifest them, to make the world see clearely what they are, this is to reprove. A

Ephes. 5. 13.

*Elenchus.* That reproving then, which is warrantable by the Holy Ghost, is not a sharp increpation, a bitter proceeding, proceeding onely out of power, and authority, but by inlightning, and informing, and convincing the understanding. The signification of this word, which the Holy Ghost uses here for reproofe, *Elenchos*, is best deduced, and manifested to us, by the Philosopher who had so much use of the word, who expresses it thus, *Elenchus est Syllogismus contra contraria opinantem*; A reproofe, is a proofe, a proofe by way of argument, against another man, who holds a contrary opinion. All the pieces must be laid together: For, first it must be against an opinion, and then an opinion contrary to truth, and then such an opinion held, insisted upon, maintained, and after all this, the reproofe must lie in argument, not in force, not in violence. B

*Opinio.* First it must come so farre, as to be an opinion; which is a middle station, betweene ignorance, and knowledge; for knowledge excludes all doubting, all hesitation; opinion does not so; but opinion excludes indifferency, and equanimity; I am rather inclined to one side then another, when I am of either opinion. *Id opinatur quisque quod nescit*: A man may have an opinion that a thing is so, and yet not know it. S. *Bernard* proposes three wayes for our apprehending Divine things; first, understanding, which relies upon reason; faith, which relies upon supreme Authority; and opinion, which relies upon probability, and verisimilitude. Now there may arise in some man, some mistakings, some mis-apprehensions of the sense of a place of Scripture, there may arise some scruple in a case of conscience, there may arise some inclinations to some person, of whose integrity and ability I have otherwise had experience, there may arise some Paradoxicall imaginations in my selfe, and yet these never attaine to the setledness of an opinion, but they float in the fancy, and are but waking dreames; and such imaginations, and fancies, and dreames, receive too much honour in the things, and too much favour in the persons, if they be reproved, or questioned, or condemned, or disputed against. For, often times, even a condemnation nourishes the pride of the author of an opinion; and besides, begets a dangerous compassion, in spectators and hearers; and then, from pitying his pressures and sufferings, who is condemned, men come out of that pity, to excuse his opinions; and from excusing them, to incline towards them; And so that which was but straw at first, by being thus blown by vehement disputation, sets fire upon timber, and drawes men of more learning and authority to side, and mingle themselves in these impertinencies. Every fancy should not be so much as reproved, disputed against, or called in question. C D

Lactant.
Bernard.

*Contra.* As it must not be only a fancy, an imagination, but an opinion, (in which, though there be not a *Certò*, yet there is a *Potiùs*, Though I be not sure, yet I doe rather thinke it) so we consider *Contraria opinantem*, That it must be an opinion contrary to something that we are sure of; that is, to some received article, or to some evident religious duty; contrary to religion, as religion is matter of faith, or as religion is matter of obedience, to lawfull Authority. Though fancies grow to be opinions, that men come to thinke they have reasons for their opinions, and to know they have other men on their side, in those opinions; yet, as long as these are but opinions of a little too much, or a little too little, in matter of Ceremony and Circumstance, as long as they are but deflectings, and deviations upon collaterall matters, no foundation shaked, no corner-stone displaced, as long as they are but preteritions, not contradictions, but omissions, not usurpations, they are not worthy of a reproofe, of a conviction, and there may be more danger then profit in bringing them into an over-vehement agitation. Those men whose end is schisme, and sedition, E

A sedition, and distraction, are brought so neare their owne ends, and the accomplishment of their owne desires, if they can draw other men together by the eares: As some have all they desire, if they can make other men drunke, so have these if they can make sober men wrangle.

They must be Opinions, not fancies, and they must have a contrariety, an opposition to certaine truths, and then they must be held, persisted in, before it be fit to give a reproofe, either by calling in question, or by confutation. As some men are said to have told a lye so often, as that at last, they beleeve it themselves, so a man admits sometimes an opinion to lodge so long, as that *Transit in intellectum*, It fastens upon his understanding, and that that he did but think before, now he seems to himself to know it, and he beleeves it. And then, *Fides si habet hæsitationem, infirma est*, As that faith that admits a scruple is weake, and so, without scruple he comes peremptorily to beleeve it. But so, *Opinio si habet assertionem, temeraria est*, When that which is but an opinion comes to be published and avowed for a certaine, and a necessary truth, then it becomes dangerous; And that growes apace; for scarcely does any man beleeve an opinion to be true, but he hath a certaine appetite and itch to infuse it into others too.

*Tenenda.* Bernard. Idem.

Now when these pieces meet, when these atomes make up a body, a body of Error, that it come to an Opinion, a halfe-assurance, and that in some thing contrary to foundations, and that it be held stiffely, publiquely persisted in, then enters this reproofe; but yet even then reproofe is but *Syllogismus*, it is but an argument, it is but convincing, it is not destroying; it is not an Inquisition, a prison, a sword, an axe, a halter, a fire; It is a syllogisme, not a syllogisme, whose *major* is this, Others, your Ancestors beleeved it, and the *minor* this, We that are your Superiours beleeve it, *Ergo* you must, or else be banisht or burnt. With such syllogismes the Arians abounded, where they prevailed in the Primitive Church, and this is the Logique of the Inquisition of Rome. But our syllogisme must be a syllogisme within our Authors definition, when out of some things which are agreed on all sides, other things that are controverted, are made evident and manifest. Hell is presented to us by fire, but fire without light: Heaven by light, and light without any ill effect of fire in it. Where there is nothing but an Accuser, (perchance not that) and fire, citation and excommunication, here is Satan, (who is an Accuser, but an invisible one) and here is Hell it selfe, a devilish and a darke proceeding. But when they, to whom this reproofe belongs, take Christs way, not to *treadout smoaking flaxe*, that a poore soule, mis-led by ignorant zeale, and so easily combustible and apt to take fire, be not troden downe with too much power, and passion, when they doe not *breake a bruised reed*, that is, not terrifie a distracted conscience, which perchance a long ill conversation with schismaticall company, and a spirituall melancholy, and over-tender sense of sin hath cast too low before, then does this reproofe worke aright, when it is brought in with light before fire, with convenient instruction, and not hasty condemnation.

*Syllogismus.*

We may well call this *Viam Christi*, and *Viam Spiritus sancti*, Christs way, and the Holy Ghosts way, for he had need be a very good Christian, and a very sanctified man, that can walke in that way; *Perfectorum est, nihil in peccatore odisse præter peccata*: He that hates nothing in an Heretique, or in a Schismatique, but the Schisme, or the Heresie, He that sets bounds to that sea, and hath said to his affections, and humane passions, Stay there, go no farther, hath got far in the steps of Christian perfection. The slipperinesse, the precipitation is so great on the other side, that commonly we begin to hate the person first, and then grow glad, when he growes guilty of any thing worthy our hate; and we make God himselfe the Devils instrument, when we pretend zeale to his service, in these reproofes and corrections, and serve onely our owne impotent passion, and inordinate ambition. For therein *Plerumque cum tibi videris odisse inimicum, fratrem odisti, & nescis*; Thou thinkest or pretendest to hate an enemy, and hatest thine owne brother, and knowest it not; Thou knowest not, considerest not, that he, by good usage and instruction, might have beene made thy Brother, a fellow-member in the Visible Church, by outward conformity, and in the Invisible too, by inward. *Etiam fictilia vasa confringere, Domino soli concessum*, If thou be a vessell of gold or silver, and that other of clay, thou of a cleere, and rectified, he of a darke and perverted understanding, yet even vessels of clay are onely in the power of that Potters hand that made them, or bought them, to breake, and no bodies else: Still, as long as it is possible, proceed we with the moderation of that blessed Father, *Sic peccata Hæreticorum compesce, ut sint quos pœniteat peccasse*,

Augustin. Augustin. Cyprian. Augustin.

Take

Take not away the ſubject of the error, (the perverſeneſſe of the man) ſo, as that thou take away the ſubject of repentance, the man himſelfe; If thou require fruit, leave a tree; If thou wouldſt have him repent, take not away his life, ſayes he. We ſee the leaſurely pace that Gods Juſtice walks in: When *Daniel* had told *Nebuchadnezzar* his danger, yea *the Decree of God upon him,* (as hee cals it) yet he told him a way how to revoke it; *by workes of mercy to the poore, and breaking off his ſinnes*; And after all this, hee had a yeares ſpace to conſider himſelfe, before the judgement was executed upon him.

Dan. 4. 24.

26.

*Voluntas perverſa.*

But now beloved, all that we have ſaid, or can be ſaid to this purpoſe, conduces but to this, That though this reproof, which the Holy Ghoſt leads us to, be rather in convincing the underſtanding by argument, and other perſwaſions then by extending our power to the deſtruction of the perſon, yet this hath a modification, how it muſt be, and a determination where it muſt end, for, there are caſes in which we may, we muſt go farther. For, for the underſtanding, we know how to worke upon that; we know what arguments have prevayled upon us, with what arguments we have prevailed upon others, and thoſe we can uſe: ſo far, *Vt nihil habeant contra, & ſi non aſſentiantur*, That though they will not be of our minde, yet they ſhall have nothing to ſay againſt it. So far we can go upon that faculty, the underſtanding. But the will of man is ſo irregular, ſo unlimited a thing, as that no man hath a bridle upon anothers will, no man can undertake nor promiſe for that; no Creature hath that faculty but man, yet no man underſtands that faculty. It hath beene the exerciſe of a thouſand wits, it hath beene the ſubject, yea the knot and perplexity of a thouſand diſputations, to find out, what it is that determines, that concludes the will of man ſo, as that it aſſents thereunto. For, if that were abſolutely true which ſome have ſaid, (and yet perchance that is as far as any have gone) that *Vltimus actus intellectus eſt voluntas*, That the laſt act of the Underſtanding is the Will, then all our labour were ſtill to worke upon the Underſtanding, and when that were rectified, the Will muſt follow. But it is not ſo; As we feele in our ſelves that we doe many ſins, which our underſtanding, and the ſoule of our underſtanding, our conſcience, tels us we ſhould not doe, ſo we ſee many others perſiſt in errors, after manifeſt convincing, after all reproofe which can be directed upon the underſtanding.

When therefore thoſe errors which are to be reproved, are in that faculty, which is not ſubject to this reproofe by argument, in a perverted will, becauſe this wilfull ſtubbornneſſe is alwaies accompanied with pride, with ſingularity, with faction, with ſchiſme, with ſedition, we muſt remember the way which the Holy Ghoſt hath directed us in, *If the iron be blunt, we muſt either put to more ſtrength, or whet the edge.* Now, when the fault is in the perverſeneſſe of the will, we can put to no more ſtrength, no argument ſerves to overcome that; And therefore the holy Ghoſt hath admitted another way, *To whet the iron*; And in that way does the Apoſtle ſay, *Vtinam abſcindantur, I would they were even cut off which trouble you.* There is an incorrigibility, in which, when the reproofe cannot lead the will, it muſt draw blood; which is, where pretences of Religion are made, and Treaſons, and Rebellions, and Invaſions, and Maſſacres of people, and Aſſaſinates of Princes practiſed. And this is a reproofe (which, as we ſhall ſee of the reſt, in the following branches is) from the Holy Ghoſt, in his function in this text, as he is a Comforter; This therefore is our comfort, That our Church was never negligent in reproving the Adverſary, but hath from time to time ſtrenuouſly and confidently maintained her truths againſt all oppoſitions, to the ſatisfying of any underſtanding, though not to the reducing of ſome perverſe wils. So *Gregor: de Valentia* profeſſes of our arguments, I confeſſe theſe reaſons would conclude my underſtanding, *Niſi didiciſſem captivare intellectum meum ad intellectum Eccleſiæ*, But that I have learnt to captivate my underſtanding to the underſtanding of the Church, and, ſay what they will, to beleeve as the Church of Rome beleeves; which is *Maldonats* profeſſion too, upon divers of *Calvins* arguments, This argument would prevaile upon me, but that he was an Heretique that found it. So that here is our comfort, we have gone ſo far in this way of Reproofe, *Vt nihil habeant contra, etſi nobiſcum non ſentiant.* This is our comfort, that as ſome of the greateſt Divines in forraine parts, ſo alſo, in our Church at home, ſome of the greateſt Prelates, who have beene traduced to favour Rome, have written the moſt ſolidly and effectually againſt the hereſies of Rome of any other. But it muſt be a comfort upon them that are reproved. And this is their comfort, that the State never drew drop of blood

Eccleſ. 10. 10.

Gal. 5. 12.

A B C D E

A blood for Religion; But then, this is our comfort ſtill, that where their perverſneſſe ſhall endanger either Church or State, both the State and Church may, by the holy Ghoſts direction, and will return to thoſe means which God allows them for their preſervation, that is, *To whet the edge of the Iron*, in execution of the laws. And ſo we paſſe from our ſecond conſideration, The Action, Reproofe, to the ſubject of Reproofe, The world, *He ſhall reprove the world.*

*Mundus.*

It is no wonder that this word *Mundus* ſhould have a larger ſignification then other words, for it containes all, embraces, comprehends all: But there is no word in Scripture, that hath not only not ſo large, but ſo diverſe a ſignification, for it ſignifies things contrary to one another. It ſignifies commonly, and primarily, the whole frame of the world; and more particularly all mankinde; and oftentimes only wicked men; and ſometimes only good men, As *Dilexit mundum, God loved the world*, And *Hic eſt verè* John 3.16.
B *ſalvator mundi, This is the Chriſt, the Saviour of the world*; And *Reconciliatio mundi, The* John 4.42.
*caſting away of the Iews, is the reconciliation of the world*: The Jews were a part of the Rom.11.15.
world, but not of this world. Now in every ſenſe, the world may well be ſaid to bee ſubject to the reproofe of God, as reproof is a rebuke: for *He rebuked the winde, and it* Luk.8.24.
*was quiet*; And, *He rebuked the red Sea, and it was dryed up*; He rebuked the earth bit- Pſal.106.17.
terly in that *Maledicta terra*, for *Adams* puniſhment, *Curſed be the ground for thy ſake*; Gen.3.17.
And for the nobleſt part of earth, man, and the nobleſt part of men, Kings, *He rebuked* Pſal.105.14.
*even Kings for their ſakes, and ſaid, Touch not mine anointed.* But this is not the rebuke of our Text; for ours is a rebuke of comfort, even to them that are rebuked; Whereas the angry rebuke of God carries heavy effects with it. *Increpat, & fugiunt, God ſhall re-* Eſay 17.13.
*buke them, and they ſhall flie far off*; He ſhall chide them out of his preſence, and they ſhall never return to it. *Increpaſti ſuperbos, & maledicti iſti: Thou haſt rebuked the proud,* Pſal.119.21.
C and thy rebuke hath wrought upon them as a *malediction*, not phyſick, but poyſon; As it is in another Pſalme, *Increpaſti, & periit, Thou haſt rebuked them, and they periſhed.* In Pſal.9.6.
theſe caſes, there is a working of the holy Ghoſt; and that, as the holy Ghoſt is a Comforter; for it is a comfort to them, for whoſe deliverances God executes theſe judgements upon others, that they are executed; but we conſider a rebuke, a reproofe that miniſters comfort even to them upon whom it fals; and ſo in that ſenſe, we ſhall ſee that *this Comforter reproves the world*, in all thoſe ſignifications of the world which wee named before.

*Mundus magnus.*

As the world is the whole frame of the world, God hath put into it a reproofe, a rebuke, leſt it ſhould ſeem eternall, which is, a ſenſible decay and age in the whole frame of the world, and every piece thereof. The ſeaſons of the yeare irregular and diſtempered; the Sun fainter, and languiſhing; men leſſe in ſtature, and ſhorter-lived. No addi-
D tion, but only every yeare, new ſorts, new ſpecies of wormes, and flies, and ſickneſſes, which argue more and more putrefaction of which they are engendred. And the Angels of heaven, which did ſo familiarly converſe with men in the beginning of the world, though they may not be doubted to perform to us ſtill their miniſteriall aſſiſtances, yet they ſeem ſo far to have deſerted this world, as that they do not appeare to us, as they did to thoſe our Fathers. S. *Cyprian* obſerved this in his time, when writing to *Demetri-* Cyprian.
*anus*, who imputed all thoſe calamities which afflicted the world then, to the impiety of the Chriſtians who would not joyne with them in the worſhip of their gods, *Cyprian* went no farther for the cauſe of theſe calamities, but *Ad ſeneſcentem mundum*, To the age and impotency of the whole world; And therefore, ſayes he, *Imputent ſenes Chri-*
*ſtianis, quòd minùs valeant in ſenectutem*; Old men were beſt accuſe Chriſtians, that they are more ſickly in their age, then they were in their youth; Is the fault in our religion,
E or in their decay? *Canos in pueris videmus, nec ætas in ſenectute deſinit, ſed incipit à ſene-*
*ctute*; We ſee gray haires in children, and we do not die old, and yet we are borne old. Leſt the world (as the world ſignifies the whole frame of the world) ſhould glorifie it ſelfe, or flatter, and abuſe us with an opinion of eternity, we may admit uſefully (though we do not conclude peremptorily) this obſervation to be true, that there is a reproofe, a rebuke born in it, a ſenſible decay and mortality of the whole world.

*Conſolatio.*

But is this a reproofe agreeable to our Text? A reproofe that carries comfort with it? Comfort to the world it ſelfe, that it is not eternall? Truly it is; As S. *Paul* hath moſt Rom.8.19.
pathetically expreſſed it; *The creature* (that is, the world) *is in an earneſt expectation, The creature waiteth, The whole creation groaneth, and travelleth in pain.* Therefore the crea-

ture

ture (that is, the world) receives a perfect comfort, in being delivered at last, and an inchoative comfort, in knowing now, that *it shall be delivered*; From what? *From subjection to vanity, from the bondage of corruption*; That whereas the world is now subject to mutability and corruption, at the Resurrection it shall no longer be so, but in that measure, and in that degree which it is capable of, *It shall enter into the glorious liberty of the children of God*, that is, be as free from corruption, or change in that state, wherein it shall be glorified, as the Saints shall be in the glory of their state; for, *The light of the Moon shall be as the light of the Sun, and the light of the Sun shall be sevenfold*; *And there shall be new heavens, and new earth*; Which is a state, that this world could not attaine to, if it were eternally to last, in that condition, in which it is now, a condition subject to vanity, impotency, corruption, and therefore there is a comfort in this reproofe, even to this world, That it is not eternall; This world is the happier for that.

Ver. 20. & 21.

Ver. 21.

Esay 30. 26.

2 Pet. 3. 13.

A

*Mundus, homines.* Mat. 18. 7.

As the world, in a second sense, signifies all the men of the world, (so it is, Wo unto the world, because of offences) There is a reproofe born in every man; which reproofe is an uncontrollable sense, and an unresistible remorse, and chiding of himselfe inwardly, when he is about to sin, and a horrour of the Majesty of God, whom, when he is alone, he is forced (and forced by himselfe) to feare, and to beleeve, though he would fain make the world beleeve, that he did not beleeve in God, but lived at peace, and subsisted of himselfe, without being beholding to God. For, as in nature, heavy things will ascend, and light descend rather then admit a vacuity, so in religion, the devill will get into Gods roome, rather then the heart of man shall be without the opinion of God; There is no Atheist; They that oppose the true, do yet worship a false god; and hee that sayes there is no God, doth for all that, set up some God to himselfe. Every man hath this reproofe borne in him, that he doth ill, that he offends a God, that he breaks a law when he sins. And this reproofe is a reproofe within our Text, for it hath this comfort with it, That howsoever some men labour to overcome the naturall tendernesse of the conscience, and so triumph over their own ruine, and rejoyce when they can sleep, and wake again without any noise in their conscience, or sense of sin, yet, in truth this candle cannot be blowne out, this remorse cannot be overcome; But were it not a greater comfort to me if I could overcome it? No. For though this remorse (which is but a naturall impression, and common to all men) be not grace, yet this remorse, which is the naturall reproofe of the soule, is that, that grace works upon. Grace doth not ordinarily work upon the stifnesse of the soule, upon the silence, upon the frowardnesse, upon the aversnesse of the soule, but when the soule is soupled and mellowed, and feels this reproofe, this remorse in it self, that reproofe, that remorse becomes as the matter, and grace enters as the form, that becomes the body, and grace becomes the soule; and that is the comfort of this naturall reproofe of the world, that is, of every man: First, that it will not be quenched in it selfe, and then, that ordinarily it induces a nobler light then it selfe, which is effectuall and true Repentance.

B

*Consolatio.*

C

D

*Mundus, mali.* Heb. 11. 7. 2 Pet. 2. 5.

As the world, in a third sense, signifies only the wicked world (so it is, *Noah in preparing an Ark, condemned the world*; And so, *God spared not the old world*) That world, the world of the wicked suffer many reproofes, many rebukes in their hearts, which they will not discover, because they envy God that glory. We reade of divers great actors in the first persecutions of the Christians, who being fearefully tormented in body and soule, at their deaths, took care only, that the Christians might not know what they suffered, lest they should receive comfort, and their God glory therein. Certainly *Herod* would have been more affected, if he had thought that we should have knowne how his pride was punished with those sudden wormes, then with the punishment it selfe. This is a self-reproofe; even in this, though he will not suffer it to break out to the edification of others, there is some kinde of chiding himself for some thing mis-done. But is there any comfort in this reproofe? Truly, beloved, I can hardly speak comfortably of such a man, after he is dead, that dyes in such a dis-affection, loath that God should receive glory, or his servants edification by these judgements. But even with such a man, if I assisted at his death-bed, I would proceed with a hope to infuse comfort, even from that dis-affection of his: As long as I saw him in any acknowledgement (though a negligent, nay though a malignant, a despitefull acknowledgement) of God, as long as I found him loath that God should receive glory, even from that loathnesse, from that reproofe, from that acknowledgement, That there is a God to whom glory is due, I would hope to

Acts 12. 23.

E

*Consolatio.*

A to draw him to glorifie that God before his last gasp; My zeale should last as long as his wives officiousnesse, or his childrens, or friends, or servants obsequiousnesse, or the solicitude of his Physitians should; as long as there were breath, they would minister some help; as long as there were any sense of God, I would hope to do some good. And so much comfort may arise even out of this reproofe of the world, as the world is only the wicked world.

In the last sense, the world signifies the Saints, the Elect, the good men of the world, beleeving and persevering men. Of those Christ sayes, *The world shall know that I love the Father*; And, *That the world may beleeve that thou hast sent me*. And this world, that is, the godliest of this world, have many reproofes, many corrections upon them. That outwardly they are the prey of the wicked, and inwardly have that *Stimulum carnis*, which is the devils Solicitor, and round about them they see nothing but profanation of B his word, mis-imployment of his works, his creatures, mis-constructions of his actions, his judgements, blasphemy of his name, negligence and under-valuation of his Sacraments, violation of his Sabbaths, and holy convocations. O what a bitter reproofe, what a manifest evidence of the infirmity, nay of the malignity of man, is this, (if it be put home, and throughly considered) That even the goodnesse of man gets to no higher a degree, but to have been the occasion of the greatest ill, the greatest cruelty that ever was done, the crucifying of the Lord of life! The better a man is, the more he concurred towards being the cause of Christs death; which is a strange, but a true and a pious consideration. *Dilexit mundum, He loved the world, and he came to save the world*; That is, most especially, and effectually, those that should beleeve in him, in the world, and live according to that beliefe, and die according to that life. If there had been no such, Christ had not died, never been crucified. So that impenitent men, mis-beleeving men have not put C Christ to death; but it is we, we whom he loves, we that love him, that have crucified him.

In what rank then, of opposition against Christ, shall we place our sins, since even our faith and good works have been so farre the cause why Christ died, that, but for the salvation of such men, Beleevers, Workers, Perseverers, Christ had not died? This then is the reproofe of the world, that is, of the Saints of God in the world, that though *I had rather be a doore-keeper in the house of my God*, I must *dwell in the tents of wickednesse*, That though *my zeale consume me, because mine enemies have forgotten thy words*, I must stay amongst them that have forgotten thy words; But this, and all other reproofes, that arise in the godly, (that we may still keep up that consideration, that he that reproves us, is *The Comforter*) have this comfort in them, that these faults that I indure in others, God hath either pardoned in me, or kept from me: and that though this world be wicked, yet when I shall come to the next world, I shall finde *Noah*, that had been drunk; and *Lot*, D that had been incestuous; and *Moses*, that murmured at Gods proceedings; and *Iob*, and *Ieremy*, and *Ionas*, impatient, even to imprecations against themselves; Christs owne Disciples ambitious of worldly preferment; his Apostles forsaking him, his great Apostle forswearing him; And *Mary Magdalen* that had been, I know not what sinner; and *David* that had been all; I leave none so ill in this world, but I may carry one that was, or finde some that had been as ill as they, in heaven; and that blood of Christ Jesus, which hath brought them thither, is offered to them that are here, who may be successors in their repentance, as they are in their sins. And so have you all intended for the Person, the Comforter, and the Action, Reproofe, and the Subject, the World; remaines only (that for which there remaines but a little time) the Time, *Cum venerit, When the Comforter comes he will proceed thus.*

We use to note three Advents, three commings of Christ. An Advent of Humiliati- E on, when he came in the flesh; an Advent of glory, when he shall come to judgement; and between these an Advent of grace, in his gracious working in us, in this life; and this middlemost Advent of Christ, is the Advent of the Holy Ghost, in this text; when Christ works in us, the Holy Ghost comes to us. And so powerfull is his comming, that whereas he that sent him, Christ Jesus himself, *Came unto his own, and his own received him not*; The Holy Ghost never comes to his owne but they receive him; for, onely by receiving him, they are his owne; for, besides his title of Creation, by which we are all his, with the Father, and the Son, as there is a particular title accrewed to the Son by Redemption, so is there to the Holy Ghost, of certaine persons, upon whom he sheds the comfort of his application. The Holy Ghost picks out and chooses whom he will; *Spirat ubi vult*;

*Mundus, sancti.* John 14.31. John 17.21.

Psal. 84.10.

Psal. 119.138.

Gen. 9.21. Gen. 19.33. Numb. 11.11.

*Cum venerit*

John 1.11.

perchance me that ſpeake; perchance him that heares; perchance him that ſhut his eyes yeſter-night, and opened them this morning in the guiltineſſe of ſin, and repents it now: perchance him that hath been in the meditation of an uſurious contract, of an ambitious ſupplantation, of a licentious ſolicitation, ſince he came hither into Gods houſe, and deprehends himſelfe in that ſinfull purpoſe now. This is his Advent, this is his Pentecoſt. As he came this day with a Manifeſtation, ſo, if he come into thee this evening, he comes with a Declaration, a Declaration in operation. *Pater meus uſque modo operatur, & ego*
John 5.17. *operor*, *My Father works even now, and I work*, was Chriſts anſwer, when he was accuſed to have broken the Sabbath day; that the Father wrought that day as well as he. So
Luke 14.5. alſo Chriſt aſſignes other reaſons of working upon the Sabbath; *Cujus Bos*, Whoſe Oxe
Mat.12.3,5. is in danger, and the owner will not relieve him? *Nonne legiſtis*, Have ye not read how *David* ate the Shew-bread? And *Annon legiſtis*, Did not the Prieſts breake the Sabbath, in their ſervice in the Temple? But the Sabbath is the Holy Ghoſts greateſt working day: The Holy Ghoſt works more upon the Sunday, then all the week. In other dayes, he picks and chooſes; but upon theſe dayes of holy Convocation, I am ſurer that God ſpeakes to me, then at home, in any private inſpiration. For, as the Congregation beſieges God in publique prayers, *Agmine facto*, ſo the Holy Ghoſt caſts a net
Tertul. over the whole Congregation, in this Ordinance of preaching, and catches all that break not out.

If he be come into thee, he is come to reprove thee; to make thee reprove thy ſelfe; But doe that, *Cum venerit*, *when the Holy Ghoſt is come.* If thou have beene ſlack in the outward acts of Religion, and findeſt that thou art the worſe thought of amongſt men for that reſpect, & the more open to ſome penall Laws, for thoſe omiſſions, and for theſe reaſons onely beginneſt to correct, and reprove thy ſelfe, this is a reproofe, *Antequam Spiritus venerit*, before the Holy Ghoſt is come into thee, or hath breathed upon thee, and inanimated thine actions. If the powerfulneſſe, and the piercing of the mercies of thy Saviour, have ſometimes, in the preaching thereof, entendered and melted thy heart, and yet upon the confidence of the readineſſe, and eaſineſſe of that mercy, thou returne to thy vomit, to the re-purſuite of thoſe halfe-repented ſins, and thinkeſt it time enough to goe forward upon thy death-bed, this is a reproofe *Poſtquam abierit Spiritus*, After the Holy Ghoſt is departed from thee. If the burden of thy ſins oppreſſe thee, if thou beeſt ready to caſt thy ſelfe from the Pinacle of the Temple, from the participation of the comforts afforded thee in the Abſolution, and Sacraments of the Church, If this appeare to thee in a kinde of humility, and reverence to the Majeſty of God, That thou dareſt not come into his ſight, not to his table, not to ſpeake to him in prayer, whom thou haſt ſo infinitely offended, this is a reproofe, *Cum Spiritus Sanctus ſimulatur*, when the Holy Ghoſt is counterfaited, when Satan is transformed into an Angel of light, and makes thy diſmayed conſcience beleeve, that that affection, which is truly a higher Treaſon againſt God, then all thy other ſins, (which is, a diffident ſuſpecting of Gods mercy) is ſuch a reverend feare, and trembling as he looks for.

Reprove thy ſelfe; but doe it by convincing, not by a downe-right ſtupefaction of the conſcience; but by a conſideration of the nature of thy ſin, and a contemplation of the infinite proportion between God and thee, and ſo between that ſin and the mercy of God; for, thou canſt not be ſo abſolutely, ſo intirely, ſo eſſentially ſinfull, as God is abſolutely, and intirely, and eſſentially mercifull. Doe what thou canſt, there is ſtill ſome goodneſſe in thee, that nature that God made, is good ſtill: Doe God what hee will, hee cannot ſtrip himſelfe, not deveſt himſelfe of mercy. If thou couldſt doe as much as God can pardon, thou wert a Manichæan God, a God of evill, as infinite as the God of goodneſſe is. Doe it, *Cum venerit Spiritus*, when the Holy Ghoſt pleads on thy ſide; not *cum venerit homo*, not when mans reaſon argues for thee, and ſayes, It were injuſtice in God, to puniſh one for another, the ſoule for the body: Much leſſe *Cum venerit inimicus homo*, when the Devill pleads, and pleads againſt thee, that thy ſins are greater then God can forgive. Reprove any over-bold preſumption, that God cannot forſake thee, with remembring who it was that ſaid, *My God, my God, why haſt thou forſaken me?* Even Chriſt himſelfe could apprehend a dereliction. Reprove any diſtruſt in God, with remembring to whom it was ſaid, *Hodiè mecum eris in Paradiſo*; Even the thiefe himſelfe, who never ſaw him, never met him, but at both their executions, was carryed up with him, the firſt day of his acquaintance. If either thy cheerefulneſſe, or

thy

thy ſadneſſe bee conceived of the Holy Ghoſt, there is a good ground of thy *Noli timere*, feare neither. So the Angel proceeded with *Ioſeph, Feare not to take Mary, for that which is conceived in her, is of the Holy Ghoſt.* Feare not thou, that a chearefulneſſe and alacrity in uſing Gods bleſſings, feare not that a moderate delight in muſique, in converſation, in recreations, ſhall be imputed to thee for a fault, for, it is conceived by the Holy Ghoſt, and is the off-ſpring of a peacefull conſcience. Embrace therefore his working, *Qui omnia opera noſtra operatus eſt nobis, Thou, O Lord, haſt wrought all our works in us*; And whoſe working none ſhall be able to fruſtrate in us; *Operabitur, & quis avertit? I will worke, and who ſhall let it?* And as the Son concurred with the Father, and the Holy Ghoſt with the Son, in working in our behalfe, ſo *Operemur & nos*, let us alſo *worke out our Salvation with feare and trembling*, by reproving the errors in our underſtanding, and the perverſeneſſes of our converſation, that way, in which the Holy Ghoſt is our guide, by reproving, that is, chiding and convincing the conſcience, but ſtill with comfort, that is, ſtedfaſt application of the merits of Chriſt Jeſus.

Esay 26.12. 43.13.

Preached upon Whitſunday 3 Feb. 1616

# SERM. XXXVII.

## *Preached upon Whitſunday.*

JOHN 16. 8, 9, 10, 11.

*And when he is come, he will reprove the world of ſin, and of righteouſneſſe, and of judgement.*
*Of ſin, becauſe ye beleeve not on me.*
*Of righteouſneſſe, becauſe I goe to my Father, and ye ſee me no more.*
*Of judgement, becauſe the Prince of this world is judged.*

IN a former Sermon upon theſe words, we have eſtabliſhed this, That the Perſon whom our Saviour promiſes here, being by himſelfe promiſed, in the verſe before the text, in the name and quality of *The Comforter*, All that this Perſon is to do in this text, is to be done ſo, as the *World*, upon which it is to be done, may receive comfort in it. Therfore this word, Reproof admitting a double ſignification, one by way of authority, as it is a rebuke, an increpation, the other as it is a convincing by argument, by way of inſtruction, and information, becauſe the firſt way cannot be applied to all the parts of this text; and to all that the Holy Ghoſt is to do upon the world, (for, howſoever he may rebuke the world of ſin, he cannot be ſaid to rebuke it of righteouſneſſe, and of judgement) according to S. *Auguſtines* later interpretation of theſe words, (for in one place of his workes, he takes this word, Reproofe, in the harder ſenſe, for rebuke, but in another, in the milder) we have and muſt purſue the ſecond ſignification of the word, *That the Holy Ghoſt ſhall reprove the world of ſin, of righteouſneſſe, of judgement*, by convincing the world, by making the world confeſſe and acknowledge all that that the Holy Ghoſt intends in all theſe. And this manifeſtation, and this conviction in theſe three, will be our parts, In the firſt of which, *That the Holy Ghoſt ſhall Reprove*, that is, convince, *the world of ſin*, we ſhall firſt looke how all the world is under ſin; and then, whether the Holy Ghoſt, being come, have convinced all the world, made all the world ſee that it is ſo; and in theſe two inquiſitions, we ſhall determine that firſt branch.

For the firſt, (for, of the other two we ſhall reach you the boughes anon, when you come to gather the fruit, and lay open the particulars, then when we come to handle them) That all the world is under ſin, and knowes it not, (for this Reproofe, *Elenchus*, is, (ſayes the Philoſopher) *Syllogiſmus contra contraria opinantem*, An argument againſt him that is of a contrary opinion) we condole firſt the miſery of this Ignorance, for, *Quid miſerius miſero, non miſerante ſeipſum?* What miſery can be ſo great, as to be ignorant, inſenſible

1 Part. *Mundus ſub peccato.*

Auguſt.

inſenſible of our owne miſery? Every act done in ſuch an ignorance as we might overcome, is a new ſin; And it is not onely a new practiſe from the Devill, but it is a new A
Auguſt. puniſhment from God; *Iuſtiſti Domine, & ſic eſt, ut pœna ſit ſibi omnis inordinatus animus*, Every ſinner is an Executioner upon himſelfe; and he is ſo by Gods appointment, who puniſhes former ſins with future. This then is the miſerable ſtate of the world, It might know, and does not, that it is wholly under an inundation, a deluge of ſin. For, ſin is a tranſgreſſion of ſome Law, which, he that ſins may know himſelfe to be bound by: For, if any man could be exempt from all Law, he were impeccable, he could not ſin; And if he could not poſſibly have any knowledge of the Law, it were no Law to him.

*Lex Humana.* Now under the tranſgreſſion of what Law lyes all the World? For the poſitive Laws of the States in which we live, a man may keepe them, according to the intention of them that made thoſe Laws; which is all that is required in any humane Law; (to keepe it, if not according to the letter, yet according to the intention of the Law-maker) Nay B
Seneca. it is not onely poſſible, but eaſie to do ſo; *Anguſta innocentia ad legem bonum eſſe*, (ſayes the morall mans holy Ghoſt, *Seneca*) It is but a narrow and a ſhallow honeſty, to be no honeſter then the Law forces him to be. Thus then, in violating the Laws of the State, all the World is not under ſin.

*Ceremonialia.* If we paſſe from Laws meerely humane, (though, in truth, ſcarce any juſt Law is ſo, meerely humane, for God, that commands obedience to humane Laws, hath a hand in the making of them) to thoſe ceremoniall, and judiciall Laws, which the Jews received immediately from God, (in which reſpect they may be called divine Laws, though they were but locall and but temporary) which were in ſuch a number, as that, though penall Laws in ſome States be ſo many, and ſo heavy, as that they ſerve onely for ſnares, and ſpringes upon the people, yet they are no where equall to the ceremoniall and judiciall
Phil. 3.6. Laws, which lay upon the Jews; yet even for theſe Laws S. *Paul* ſayes of himſelfe, *That touching that righteouſneſſe which is in the Law, he was blameleſſe.* Thus therefore (in violating ceremoniall or judiciall Laws) all the World is not under ſin, both becauſe all the World was not bound by that Law, and ſome in the World did keepe it. C

*Lex Naturæ.* But in two other reſpects it is; firſt, That there is a Law of Nature that paſſes through all the World, a Law in the heart; and of the breach of this, no man can be alwayes ignorant. As every man hath a devill in himſelfe, *Spontaneum Dæmonem*, A Devill of his
Chryſoſt. owne making, ſome particular ſin that tranſports him, ſo every man hath a kinde of God in himſelfe, ſuch a conſcience, as ſometimes reproves him. Carry we this conſideration a little higher, and we may ſee herein, ſome verification, at leaſt, ſome uſefull ap-
Origen. plication of *Origens* extreme error. He thought, that at laſt, after infinite revolutions, (as all other ſubſtances ſhould be) even the Devill himſelfe ſhould be (as it were) ſucked and ſwallowed into God, and there ſhould remaine nothing at laſt, (as there was nothing elſe D
at firſt) but onely God; (not by an annihilation of the Creature, that any thing ſhould come to nothing, but by this abſorption, by a tranſmigration of all Creatures into God, that God ſhould be all, and all ſhould be God) So in our caſe, That which is the ſinners devill, becomes his God; That very ſin which hath poſſeſſed him, by the exceſſe of that ſin, or, by ſome loſſe, or paine, or ſhame following that ſin, occaſions that reproofe and remorſe, that withdraws him from that ſin. So all the world is under ſin, becauſe they have a Law in themſelves, and a light in themſelves.

*Originale peccatum.* Eſay 1.4. Wiſd. 2.23. And it is ſo in a ſecond reſpect, That all being derived from *Adam*, *Adams* ſin is derived upon all. Onely that one man, that was not naturally deduced from *Adam*, Chriſt Jeſus, was guilty of no ſin; All others are ſubject to that maledi&ction, *Va genti peccatrici*, Wo to this ſinfull World: God made man *Inexterminabilem*, ſayes the Wiſeman, undiſ-
Auguſt. ſeiſible, unexpellible; ſuch, as he could not be thruſt out of his Immortality, whether he would or no: for, that was mans firſt immortality, *Poſſe non mori*, That he needed not have dyed. When man killed himſelfe, and threw upon all his poſterity the *morte morieris*, that we muſt dye, and that *Death* is *Stipendium peccati*, *The wages of ſin*, and that
Ezech. 18.4. *Anima quæ peccaverit, ipſa morietur*, that *That ſoule, and onely that ſoule that ſins, ſhall dye*, Since we ſee the puniſhment fall upon all, we are ſure the fault cleaves to all too; all do dye, therefore all do ſin. And though this Originall ſin that over-flowes us all, may in ſome ſenſe be called *peccatum involuntarium*, a ſin without any elicite act of the Will, (for ſo it muſt needs be in Children) and ſo properly no ſin, yet as all our other faculties
Auguſt. were, ſo *omnium voluntates in Adam*, all our wils were in *Adam*, and we ſinned wilfully,

when

when he did ſo, and ſo Originall ſin is a voluntary ſin: Our will is poyſoned in the fountaine; and, as ſoone as our will is able to exerciſe any election, we are willing to ſin, as ſoone as we can, and ſorry we can ſin no ſooner, and ſorry no longer: we are willing before the Devill is willing, and willing after the Devill is weary, and ſeek occaſions of tentation, when he preſents none. And ſo, as the breach of the Law of Nature, and as the deluge of Originall ſin hath ſurrounded the whole world, the whole world is under ſinne.

That all the world is ſo, requires not much proofe: But then, does the Holy Ghoſt, by his comming, reprove, that is, convince the whole world, that it is ſo? The Holy Ghoſt is able to doe it, and he hath good cauſe to doe it; But does he doe it? Is this *Cum venerit, when he comes*, come? Is he come to this purpoſe, to make all the world know their ſinfull condition? God knowes they know it not. Howſoever they may have ſome knowledge of the breach of the Law of Nature, yet they have no knowledge of any remedy after, and ſo lack all comfort; and therefore this is no knowledge from the Holy Ghoſt, from the Comforter. And for the knowledge of Originall ſin, which lies more heavy upon them then upon us, (who have the eaſe of Baptiſme, which ſlackens, and weakens Originall ſin in us) they are ſo farre from knowing, that that ſin is derived from *Adam*, as that they doe not know, that they themſelves are derived from *Adam*; not that there is ſuch a ſin, not that there was ſuch an *Adam*. How then doth the Holy Ghoſt, who is come according to Chriſts promiſe, according to his promiſe, *Reprove*, that is, Convince *the world of ſinne*, ſince this (being to bee done by the Holy Ghoſt) implies a knowledge of Chriſt, and a way of comfort in the doing thereof? *An arguat Spiritus ſanctus?*

This one word *Arguet, He ſhall reprove*, convince, admits three acceptations. Firſt, in the future, as it is here preſented, *He ſhall*; and ſo the *Cum venerit, When he comes*, ſignifies *Antequam abierit*, Before he departs. He came at Pentecoſt, and preſently ſet on foot his Commiſſion, by the Apoſtles, to reprove, convince the world of ſin, and hath proceeded ever ſince, by their ſucceſſors, in reducing Nation after Nation; and, before the conſummation of the world, before he retire, to reſt eternally in the boſome of the Father and the Son, from whom he proceeded, he ſhall reprove the whole world of ſin, that is, bring them to a knowledge, That in the breach of the law of nature, and in the guiltineſſe of originall ſin, they are all under a burthen, which none of them all, of themſelves, can diſcharge. This work S. *Paul* ſeemes to haſten ſooner: To convince the Jews of their infidelity, he argues thus, *Have not they heard the Goſpell?* They, that is, the Gentiles; and if They, much more You; And that They had heard it, he proves by the application of thoſe words, *In omnem terram, Their voice is gone through all the earth, and their words to the end of the world*, That is, the voice of the Apoſtles, in the preaching of the Goſpell. *Antequam abierit.* Rom. 10. 18. Pſal. 19. 3.

Hence grew that diſtraction, and perplexity which we finde in the Fathers, Whether it could be truly ſaid, that the Goſpell had been preached over all the world in thoſe times. If we number the Fathers, moſt are of that opinion, That before the deſtruction of the Temple of Jeruſalem, this was fulfilled. Of thoſe that think the contrary, ſome proceed upon reaſons ill grounded; particularly *Origen*; *Quid de Britannis & Germanis, qui nec adhuc audierunt verbum Euangelii?* What ſhall we ſay of Britanny, and Germany, who have not heard of the Goſpell yet? For, before *Origens* time, (though *Origen* were 1400. yeares ſince) in whit darkneſſe ſoever he miſtook us to be, we had a bleſſed and a glorious diſcovery of the Goſpell of Chriſt Jeſus in this Iland. S. *Hierome*, who denies this univerſall preaching of the Goſpell before the deſtruction of the Temple, yet doubts not but that the fulfilling of that prophecy was then in action, and in a great forwardneſſe; *Iam completum, aut brevi terminus complendum*; Already we ſee it performed, ſayes he; Or, at leaſt ſo earneſtly purſued, as that it muſt neceſſarily, very ſoon be performed: *Nec puto aliquam remanere gentem, quæ Chriſti nomen ignorat*; I do not think, (ſayes that Father, more then 1200. yeares ſince) that there is any nation that hath not heard of Chriſt; *Et quanquam non habuerit prædicatorem, ex vicinis, &c.* If they have not had expreſſe Preachers themſelves, yet from their neighbours they have had ſome Echoes of this voice, ſome reflexions of this light. Origen. Hierom.

The later Divines, and the School, that finde not this early, and generall preaching over the world, to lye in proofe, proceed to a more ſafe way, That there was then *Odor Euangelii*, A ſweet ſavour of the Goſpell iſſued, though it were not yet arrived to all parts:

parts: As if a plentifull and diffuſive perfume were ſet up in a houſe, we would ſay The houſe were perfumed, though that perfume were not yet come to every corner of the houſe. But not to thruſt the world into ſo narrow a ſtraite, as it is, when a *Decree* is ſaid to have gone out from *Auguſtus, to taxe all the world*, (for this was but the Romane world) Nor, *That there were men dwelling at Ieruſalem, devout men, of every nation under heaven*, (for, this was but of nations diſcovered, and traded withall then) nor, when S. *Paul* ſayes, *That the faith of the Romanes was publiſhed to the world*, (for that was as far as he had gone) thoſe words of our Saviour, *This Goſpell of the kingdome ſhall be preached in all the world, for a witneſſe to all nations, and then ſhall the end come*, have evermore, by all, Ancient and Modern, Fathers and School, Preachers and Writers, Expoſitors and Controverters, been literally underſtood, that before the end of the world, the Goſpell ſhall be actually, really, evidently, effectually preached to all nations; and ſo, *Cum venerit, When the holy Ghoſt comes*, that is, *Antequam abierit*, Before he go, he ſhall reprove, convince the whole world of ſin, and this, as he is a Comforter, by accompanying their knowledge of ſin, with the knowledge of the Goſpell, for the remiſſion of ſins.

Luk. 2. 1. Acts 2. 5. Rom. 15. 18. Mat. 24. 14.

It agrees with the nature of goodneſſe to be ſo diffuſive, communicable to all. It agrees with the nature of God, who is goodneſſe, That as all the fountaines of the great Deep were broken up, and the windows of heaven were opened, and ſo came the flood over all, ſo there ſhould be *Diluvium Spiritus*, A flowing out of the holy Ghoſt upon all, as he promiſes, *Effundam*, I will poure it out upon all, and *Diluvium gentium*, That all nations ſhould flow up unto him. For, this Spirit, *Spirat ubi vult*, Breathes where it pleaſes him; and though a naturall winde cannot blow Eaſt and Weſt, North and South together, this Spirit at once breathes upon the moſt contrary diſpoſitions, upon the preſuming, and upon the deſpairing ſinner; and, in an inſtant can denizen and naturalize that ſoule that was an alien to the Covenant, Empale and inlay that ſoule that was bred upon the Common, amongſt the Gentiles, transform that ſoul, which was a Goate, into a Sheep, unite that ſoul which was a loſt ſheep to the fold again, ſhine upon that ſoul that ſits in darkneſſe, and in the ſhadow of death, and ſo melt and poure out that ſoul that yet underſtands nothing of the Divine nature, nor of the Spirit of God, that it ſhall become partaker of the Divine nature, and be the ſame Spirit with the Lord. When Chriſt took our fleſh, he had not all his Anceſtors of the Covenant; he was pleaſed to come of *Ruth*, a Moabite, a poore ſtranger; As he came, ſo will the holy Ghoſt go to ſtrangers alſo. Shall any man murmur, or draw into diſputation, why this Spirit doth not breath in all nations at once? or why not ſooner then it doth in ſome? Doth this Spirit fall and reſt upon every ſoul in this Congregation now? May not one man finde that he receives him now, and ſuffer him to go away again? May not another who felt no motion of him now, recollect himſelf at home, and remember ſomething then, which hath been ſaid now, to the quickning of this Spirit in him there? Since the holy Ghoſt viſits us ſo, ſucceſſively, not all at once, not all with an equall eſtabliſhment, we may ſafely imbrace that acceptation of this word *Arguet*, He ſhall, he will, *Antequam abierit*, Before the end come, *Reprove*, convince the whole world of ſin, by this his way, the way of comfort, the preaching of the Goſpell. And that is the firſt acceptation thereof.

Gen. 7. 11. Joel. 2. 28. Eſay 2. 2. Joh. 3. 8. 2 Pet. 1. 4. 1 Cor. 6. 17.

*Arguit.*

The ſecond acceptation of the word is in the preſent; not *Arguet*, *He ſhall*, but *Arguit*, *He doth*, now he doth reprove all the world. As when the Devill confeſſed Chriſt in the Goſpel, as when Judas, (who was the Devils Devill, for, he had ſold Chriſt to the Chiefe-Prieſts, *Mat.* 26. 14. before Satan entred into him after the Sop, *John* 13. 27.) profeſſed this Goſpel, this was not *Sine omni impulſu Spiritus Sancti*, Altogether without the motion of the Holy Ghoſt, who had his ends, and his purpoſes therein, to draw teſtimonies for Chriſt out of the mouths of his adverſaries; ſo when a naturall man comes to be diſpleaſed with his owne actions, and to diſcerne ſin in them, though his naturall faculties be the Inſtruments in theſe actions, yet the Holy Ghoſt ſets this Inſtrument in tune, and makes all that is muſique and harmony in the faculties of this naturall man. At *Epheſus* S. *Paul* found certaine Diſciples which were baptized, and when he asked them, *Whether they had received the Holy Ghoſt*, they ſaid, *That they had not ſo much as heard that there was a Holy Ghoſt*. So certainly, infinite numbers of men, in thoſe unconverted Nations have the Holy Ghoſt working in them, though they have never ſo much as heard that there is a Holy Ghoſt. When we ſee any man doe any work well, that belongs to the hand, to write, to carve, to play, to doe any mechanique office well, doe we determine

Acts 19. 2.

mine

A mine our conſideration onely upon the Inſtrument, the hand, doe we onely ſay, he hath a good, a fit, a well diſpoſed hand for ſuch a work, or doe we not rather raiſe our contemplation to the ſoule, and her faculties, which enable that hand to do that work? So certainly when a morall man hath any reproofe, any ſenſe of ſin in himſelfe, the holy Ghoſt is the intelligence that moves in that ſpheare, and becomes the ſoule of his ſoule, and works that in him primarily, of which, naturall faculties, or philoſophicall inſtructions, are but miniſteriall inſtruments and ſuppletory aſſiſtances after. And not only in the beginning of good actions, but in the proſecution of ſome eviſſ, the holy Ghoſt hath an intereſt, though we diſcern him not: In the diſpoſing of our ſins, the holy Ghoſt hath a working thus, That when we intended ſome miſchievous ſin to morrow, a leſſe ſin, ſome ſin of pleaſure meets us, and takes hold of us, and diverts us from our firſt purpoſe, and ſo the holy Ghoſt reſcues us from one ſin, by ſuffering us to fall into another. What
B action ſoever hath any degree of good, what action ſoever hath any leſſe evill in it then otherwiſe it would have had, hath received a working of the holy Ghoſt, though that man upon whom he hath wrought, knew not his working, nor his name. As we thinke that we have the differences of ſeaſons, of Winter and Summer, by the naturall motion of the Sun, but yet it is not truly by that naturall motion, but by a contrary motion of a higher ſpheare, which drawes the Sun againſt his naturall courſe; (for, if the Sun were left to himſelfe, we ſhould not have theſe ſeaſons) ſo if the ſoul and conſcience of a meere naturall man have any of theſe reproofes, and remorſes, though perchance fear, or ſhame, or ſickneſſe, or penalties of law, yea though a wearineſſe, and exceſſe of the ſin it ſelfe, may ſeem to him to be the thing that reproves him, and that occaſions this remorſe, becauſe it is the moſt immediate, and therefore moſt diſcernible; yet there is *Digitus Dei*, The hand of God, and *ſpiritus Spiritus ſancti*, The breath of the holy Ghoſt, in all this,
C who, as a liberall almes-giver ſends to perſons, that never know who ſends, works upon perſons, who never know who works. So the holy Ghoſt reproves all the world of ſin; that is, all the reproofe, which even the naturall man hath, (and every man hath ſome at ſometimes) is from the holy Ghoſt; and, as in the former ſenſe, the *Cum venerit*, *When he comes*, was *Antequam abierit*, before he goes, ſo here the *Cum venerit*, is *Quia adeſt*, becauſe he is alwayes preſent, and alwayes working.

And then there is a third acceptation, where the *Arguet* is not in the future, That he *Operatus eſt.*
ſhall do it, nor in the preſent, *Arguit*, That he doth it now in every naturall man, but it is in the time paſt, *Arguit*, He hath done it, done it already. And here in this ſenſe, it is not that the holy Ghoſt ſhall bring the Goſpell before the end, to all Nations, that is, *Antequam abierit*, Nor that the holy Ghoſt doth exalt the naturall faculties of every man in all his good actions, that is, *Quia ſemper adeſt*, but it is, that he hath infuſed and
D imprinted in all their hearts, whom hee hath called effectually to the participation of the meanes of ſalvation in the true Church, a conſtant and infallible aſſurance, that all the world, that is, all the reſt of the world which hath not imbraced thoſe helps, lies unrecoverably (by any other meanes then theſe which we have imbraced) under ſin, under the waight, the condemnation of ſin. So that the comfort of this reproofe (as all the reproofes of the holy Ghoſt in this Text, are given by him in that quality, as he is *The Comforter*) is not directly, and ſimply, and preſently upon all the world indeed, but upon thoſe whom the holy Ghoſt hath taken out of this world, to his world in this world, that is, to the Chriſtian Church, them he *Reproves*, that is Convinces them, eſtabliſhes, delivers them from all ſcruples, that they have taken the right way, that they, and onely they, are delivered, and all the world beſide are ſtill under ſin.

When the Holy Ghoſt hath brought us into the Ark from whence we may ſee all the
E world without, ſprawling and gaſping in the flood, (the flood of ſinfull courſes in the world, and of the anger of God) when we can ſee this violent flood, (the anger of God) break in at windowes, and there devoure the licentious man in his ſinfull embracements, and make his bed of wantonneſſe his death-bed; when we can ſee this flood (the anger of God) ſwell as faſt as the ambitious man ſwels, and purſue him through all his titles, and and at laſt ſuddenly, and violently waſh him away in his owne blood, not alwayes in a vulgar, but ſometimes in an ignominious death; when we ſhall ſee this flood (the flood of the anger of God) over-flow the valley of the voluptuous mans gardens, and orchards, and follow him into his Arbours, and Mounts, and Teraſſes, and carry him from thence into a bottomleſſe Sea, which no Plummet can ſound, (no heavy ſadneſſe relieve him) no

anchor

anchor take hold of, (no repentance ſtay his tempeſted and weather-beaten conſcience) when wee finde our ſelves in this Ark, where we have firſt taken in the freſh water of Baptiſme, and then the Bread, and Wine, and Fleſh, of the Body and Blood of Chriſt Jeſus, Then are we reproved, forbidden all ſcruple, then are we convinced, That as *the twelve Apoſtles ſhall ſit upon twelve ſeats, and judge the twelve Tribes at the laſt day*; So doth the Holy Ghoſt make us Judges of all the world now, and inables us to pronounce that ſentence, That all but they, who have ſincerely accepted the Chriſtian Religion, are ſtill *ſub peccato*, under ſin, and without remedy. For we muſt not waigh God with leaden, or iron, or ſtone waights, how much land, or metall, or riches he gives one man more then another, but how much grace in the uſe of theſe, or how much patience in the want, or in the loſſe of theſe, we have above others. When we come to ſay, *Hi in curribus, Hi in equis, nos autem in nomine Domini Dei noſtri invocabimus*, *Some truſt in chariots, and ſome in horſes, but we will remember the name of the Lord our God*; *Ipſi obligati ſunt, & ceciderunt, nos autem ſurreximus, & erecti ſumus*, *They are brought downe and fallen, but we are riſen, and ſtand upright. Obligati ſunt, & ceciderunt*, They are pinion'd and fallen, fettered, and manacled, and ſo fallen; fallen and there muſt lie: *Nos autem erecti*, Wee are riſen, and enabled to ſtand, now we are up. When we need not feare the mighty, nor envy the rich, *Quia ſignatum ſuper nos lumen vultus tui Domine*, Becauſe *the light of thy countenance O Lord*, *is* (not onely ſhed, but) *lifted up upon us*, *Quia dediſti latitiam in corde noſtro*, Becauſe *thou haſt put gladneſſe in our heart, more then in the time that their corne and their wine increaſed*; when we can thus compare the Chriſtian Church with other States, and ſpirituall bleſſings with temporall, then hath the Holy Ghoſt throughly reproved us, that is, abſolutely convinced us, that there is no other foundation but Chriſt, no other name for ſalvation but Jeſus, and that all the world but the true profeſſors of that name, are ſtill under ſin, under the guiltineſſe of ſin. And theſe be the three acceptations of this word, *Arguet*, He ſhall carry the Goſpel to all before the end, *Arguit*, Hee does worke upon the faculties of the naturall man every minute, and *Arguit* againe, Hee hath manifeſted to us, that that they who goe not the ſame way, periſh. And ſo wee paſſe to the ſecond Reproofe and Conviction, *He ſhall reprove the world, De Iuſtitia, of Righteouſneſſe.*

Pſal. 20. 7. Ver. 8. Ver. 7.

2 Part. *De juſtitia.*

This word, *Iuſtificare*, *To juſtifie*, may be well conſidered three wayes; Firſt as it is *verbum vulgare*, as it hath an ordinary and common uſe; And then as it is *verbum forenſe*, as it hath a civill and a legall uſe; And laſtly, as it is *verbum Eccleſiaſticum*, as it hath a Church uſe, as it hath been uſed amongſt Divines. The firſt way, To juſtifie, is to averre, and maintaine any thing to be true, as wee ordinarily ſay to that purpoſe, I will juſtifie it; and in that ſenſe the Pſalmiſt ſayes, *Iuſtificata judicia Domini in ſemetipſo*, *The judgements of the Lord juſtifie themſelves*, prove themſelves to be juſt: And in this ſenſe men are ſaid to juſtifie God, *The Phariſees and Lawyers rejected the counſell of God, but all the people, and the Publicans juſtified God*, that is, teſtified for him. In the ſecond way, as it is a judiciall word, To juſtifie is only a verdict of Not guilty, and a Judgement entred upon that, That there is not evidence enough againſt him, and therefore he is juſtified, that is, acquited. In this ſenſe is the word in the *Proverbs*, *He that juſtifieth the wicked, and he that condemneth the juſt, even they both are an abomination to the Lord.* Now neither of theſe two wayes are we juſtified; we cannot be averred to be juſt; God himſelfe cannot ſay ſo of us; of us, as we are we: *Non juſtificabo impium*, *I will not juſtifie the wicked.* God will not ſay it, God cannot doe it; A wicked man cannot be, he cannot, by God, be ſaid to be juſt; they are incompatible, contradictory things. Nor the ſecond way neither; conſider us ſtanding in judgement before God, no man can be acquited for want of evidence; *Enter not into Iudgement with thy ſervant, for, in thy ſight ſhall none that liveth be juſtified.* For, if we had another ſoule to give the Devill, to bribe him, to give no evidence againſt this, if we had another iron to ſeare up our conſciences againſt giving of evidence againſt our ſelves then, yet who can take out of Gods hands thoſe examinations, and thoſe evidences, which he hath regiſtred exactly, as often as we have thought, or ſaid, or done any thing offenſive to him?

Luke 7. 29. Prov. 17. 14. Exod. 23. 7. Pſal. 143. 2.

It is therefore onely in the third ſenſe of this word, as it is *Verbum Eccleſiaſticum*, A word which S. *Paul*, and the other Scriptures, and the Church, and Eccleſiaſticall Writers have uſed to expreſſe our Righteouſneſſe, our Juſtification by: And that is onely by the way of pardon, and remiſſion of ſins, ſealed to us in the blood of Chriſt Jeſus; that what

what kinde of ſinners ſoever we were before, yet that is applied to us, Such and ſuch you were before, *But ye are juſtified by the name of the Lord Ieſus, and by the Spirit of our God.* 1 Cor. 6 11. Now the reproofe of the World, the convincing of the World, the bringing of the World to the knowledg, that as they are all *ſub peccato*, under ſin, by the ſin of another, ſo there is a righteouſneſſe of another, that muſt prevaile for all their Pardons, this reproof, this convincing, this inſtruction of the World is thus wrought: That the whole World conſiſting of Jews and Gentiles, when the Holy Ghoſt had done enough for the convincing of both theſe, enough for the overthrowing of all arguments, which could either be brought by the Jew for the righteouſneſſe of the Law, or by the Gentile for the righteouſneſſe of Works, (all which is abundantly done by the Holy Ghoſt, in the Epiſtles of S. *Paul*, and other Scriptures) when the Holy Ghoſt had poſſeſſed the Church of God, of theſe all-ſufficient Scriptures, Then the promiſe of Chriſt was performed, and then, though all the world were not preſently converted, yet it was preſently convinced by the Holy Ghoſt, becauſe the Holy Ghoſt had provided in thoſe Scriptures, of which he is the Author, that nothing could be ſaid in the Worlds behalfe, for any other Righteouſneſſe, then by way of pardon in the blood of Chriſt.

Thus much the Holy Ghoſt tels us; And if we will ſearch after more then hee is pleaſed to tell us, that is to rack the Holy Ghoſt, to over-labour him, to examine him upon ſuch Intergatories, as belongs not to us, to miniſter unto him. Curious men are not content to know, That our debt is paid by Chriſt, but they will know farther, whether Chriſt have paid it with his owne hands, or given us money to pay it our ſelves; whether his Righteouſneſs, before it do us any good, be not firſt made ours by Imputation, or by Inheſion; They muſt know whoſe money, and then what money, Gold or Silver, whether his active obedience in fulfilling the Law; or his paſſive obedience in ſhedding his blood. But all the Commiſſion of the Holy Ghoſt here, is, *To reprove the World of righteouſneſſe*, To convince all Sects in the World, that ſhall conſtitute any other righteouſneſſe, then a free pardon by the incorruptible, and invaluable, and inexhauſtible blood of Chriſt Jeſus. By that pardon, his Righteouſneſſe is ours: How it is made ſo, or by what name we ſhall call our title, or eſtate, or intereſt in his Righteouſneſſe, let us not enquire. The termes of ſatisfaction in Chriſt, of acceptation in the Father, of imputation to us, or inheſion in us, are all pious and religious phraſes, and ſomething they expreſſe; but yet none of theſe, Satisfaction, Acceptation, Imputation, Inheſion, will reach home to ſatisfie them, that will needs inquire, *Quo modo*, by what meanes Chriſts Righteouſneſſe is made ours. This is as far as we need go, *Ad eundem modum juſti ſumus coram Deo, quo coram eo Chriſtus fuit peccator*, So as *God made Chriſt ſin for us, we are made the righteouſneſſe of God in him*: ſo; but how was that? He that can finde no comfort in this Doctrine, till he finde How Chriſt was made ſin, and we righteouſneſſe, till he can expreſſe *Quo modo*, robs himſelf of a great deale of peacefull refreſhing, which his conſcience might receive, in taſting the thing it ſelfe in a holy and humble ſimplicity, without vexing his owne, or other mens conſciences, or troubling the peace of the Church with impertinent and inextricable curioſities. 2 Cor. 5. 21.

Thoſe queſtions are not ſo impertinent, but they are in a great part unneceſſary, which are moved about the cauſe of our righteouſneſſe, our juſtification. Alas, let us be content that God is the cauſe, and ſeeke no other. We muſt never ſlacken that proteſtation, That good works are no cauſe of our juſtification. But we muſt alwaies keepe up a right ſignification of that word, Cauſe. For, Faith it ſelfe is no cauſe; no ſuch cauſe, as that I can merit Heaven, by faith. What doe I merit of the King, by beleeving that he is the undoubted Heire to all his Dominions, or by beleeving that he governes well, if I live not in obedience to his Laws? If it were poſſible to beleeve aright, and yet live ill, my faith ſhould doe me no good. The beſt faith is not worth Heaven; The value of it grows *Ex pacto*, That God hath made that Covenant, that Contract, *Crede & vives*, onely beleeve and thou ſhalt be ſafe. Faith is but one of thoſe things, which in ſeverall ſenſes are ſaid to juſtifie us. It is truly ſaid of God, *Deus ſolus juſtificat*, God only juſtifies us; *Efficienter*, nothing can effect it, nothing can worke towards it, but onely the meere goodneſſe of God. And it is truly ſaid of Chriſt, *Chriſtus ſolus juſtificat*, Chriſt onely juſtifies us; *Materialiter*, nothing enters into the ſubſtance and body of the ranſome for our ſins, but the obedience of Chriſt. It is alſo truly ſaid, *Sola fides juſtificat*, Onely faith juſtifies us; *Inſtrumentaliter*, nothing apprehends, nothing applies the merit of Chriſt to thee, but thy

thy faith. And laſtly it is as truly ſaid, *Sola opera juſtificant*, Onely our works juſtifie us; *Declaratorie*, Only thy good life can aſſure thy conſcience, and the World, that thou art juſtified. As the efficient juſtification, the gracious purpoſe of God had done us no good, without the materiall ſatisfaction, the death of Chriſt had followed; And as that materiall ſatisfaction, the death of Chriſt would do me no good, without the inſtrumentall juſtification, the apprehenſion by faith; ſo neither would this profit without the declaratory juſtification, by which all is pleaded and eſtabliſhed. God enters not into our materiall juſtification, that is onely Chriſts; Chriſt enters not into our inſtrumentall juſtification, that is onely faiths; Faith enters not into our declaratory juſtification, (for faith is ſecret) and declaration belongs to workes. Neither of theſe can be ſaid to juſtifie us alone, ſo, as that we may take the chaine in pieces, and thinke to be juſtified by any one link thereof; by God without Chriſt, by Chriſt without faith, or by faith without works; And yet every one of theſe juſtifies us alone, ſo, as that none of the reſt enter into that way and that meanes, by which any of theſe are ſaid to juſtifie us. A B

Conſider we then our ſelves, as men fallen downe into a darke and deepe pit; and juſtification as a chaine, conſiſting of theſe foure links, to be let downe to us, and let us take hold of that linke that is next us, A good life, and keepe a faſt and inſeparable hold upon that; for though in that ſenſe of which we ſpoke, *Fides juſtificat ſola*, Only faith do juſtifie, yet it is not true in any ſenſe, *Fides eſt ſola*, that there is any faith, where there is nothing but faith. God comes downeward to us; but we muſt go upward to God; not to get above him in his unrevealed Decrees, but to go up towards him, in laying hold upon that loweſt linke; that as the holy Ghoſt ſhall reprove, that is, convince the world, that there is no other righteouſneſſe but that of Chriſt, ſo he may enable you to paſſe a judgement upon your ſelves, and to teſtifie to the world that you have apprehended that righteouſneſs; Which is that that is principally intended in the third and laſt part, *That the holy Ghoſt, when he comes, ſhall reprove the World, as of ſin, & of righteouſneſs, ſo of judgement.* C

3. Part.

After thoſe two convictions of the World, that is, Jew, and Gentile, firſt, that they are all under ſin, and ſo in a ſtate of condemnation; And ſecondly, that there is no righteouſneſſe, no juſtification to be had to the Jew by the Law, nor to the Gentile in Nature, but that there is Righteouſneſſe, and Juſtification enough for all the world, Jew, and Gentile in Chriſt; In the third place, the Holy Ghoſt is to reprove, that is, ſtill to convince the world, to acquaint the world with this myſtery, That there is a means ſettled to convey this Righteouſneſſe of Chriſt upon the World, and then an account to be taken of them, who do not lay hold upon this meanes; for, both theſe are intended in this word *Judgement*, He ſhall reprove them, prove to them this double ſignification of judgement; firſt, that there is a judgement of order, of rectitude, of government, to which purpoſe he hath eſtabliſhed the Church; And then a judgement of account, and of ſentence, and beatification upon them, who did, and malediction upon them who did not apply themſelves to the firſt judgement, that is, to thoſe orderly wayes and meanes of embracing Chriſts righteouſneſſe, which were offered them in the Church. God hath ordered all things in meaſure, and number, and waight; *Let all things be done decently and in order for, God is the God of order, and not of confuſion.* And this order, is this judgement; The Court, the Tribunall, the Judgment ſeat, in which all mens conſciences and actions muſt be regulated and ordered, the Church. The perfecteſt order was Innocency; that firſt integrity in which God made all. All was diſordered by ſin: For, in ſin, and the author of ſin, Satan, there is no order, no conformity; nothing but diſorder, and confuſion. Though the Schoole doe generally acknowledge a diſtinction of orders in the miniſtring Spirits of Heaven, now; Angels and Archangels, and others, yet they diſpute, and doubt, and (in a great part) deny that this diſtinction of orders was before the fall of thoſe Angels; for, they confeſſe this diſtribution into orders, to have been upon their ſubmiſſion, and recognition of Gods government, which recognition was their very confirmation, and after that they could not fall. And though thoſe fallen Angels, the Devils, concurre in an unanimous conſent to ruin us, (for, *Bellum Dæmonum, ſumma pax hominum*) we ſhould agree better, if devils did fall out, yet this is not ſuch a peace, ſuch an unity, as gives them any peace, or relaxation, or intermiſſion of anguiſh, but, as they are the Authors of our confuſion, ſo they are in a continuall confuſion themſelves. D E

Wiſd. 11.20.
1 Cor. 14.40.
Hieron.

There is no order in the Author of ſin, and therfore the God of order cannot, directly nor indirectly, poſitively nor conſecutively, be the Author of ſin. There is no order in ſin

it

it ſelfe. The nature, the definition of ſin, is diſorder. *Dictum, factum, concupitum contra legem*; God hath ordered a law, and ſin is an act; if we cannot do that, it is a word; if we dare not do that, it is a deſire againſt that law. *Forma peccati, deformitas*; we can aſſigne ſin no other form, but deformity. So that our affecting of any thing, as our end, which God hath not propoſed for our end, or our affecting of true ends, by any other wayes then he hath propoſed, this is a diſordering of Gods providence, as much as we can, and ſo a ſin. For the Schoole reſolves conveniently, probably, that that firſt ſin that ever was committed, (that *peccatum pragnans, peccatum prolificum*, That womb and matrice of all ſins that have been committed ſince) The ſin of the Angels, it was a diſorder, an obliquity, a deformity, not in not going to the right end, (for, *Illud quæſiverunt, ad quod perveniſſent, ſi ſtetiſſent*, ſayes *Aquinas* out of S. *Auguſt*. They deſired no more then they were made for, and ſhould have come to, if they had ſtood) but their ſin was in affecting a right end a wrong way, in deſiring to come to their appointed perfection by themſelves, to ſubſiſt of themſelves, & to be independent, without any farther need of God, for that was their deſire, *To be like the moſt High*, To depend upon nothing, but be all-ſufficient to themſelves. So they diſordered Gods purpoſe; and when they had once broke that chaine, when they had once put that harmony out of tune, then came in diſorder, diſcord, confuſion, and that is ſin. Auguſt.

*Gods work is perfect*; How appeares that? *For all his wayes are Judgement*, ſayes *Moſes* in his victorious ſong. This is Perfection, That he hath eſtabliſhed an order, a judgement. Which is not only that order which S. *Auguſtine* defines, *Ordo eſt, per quem omnia aguntur, quæ Deus conſtituit*, The order and the judgement by which God governs the world, according to his purpoſe, (which judgement is Providence) But (as the ſame Father ſayes in the ſame book) it is *Ordo, quem ſi tenueris in vita, perducet ad Deum*, It is an order and a judgement which he hath manifeſted to thee, (for the order and judgement of his providence, he doth not alwayes manifeſt) by obedience to which order and judgement, thou maiſt be ſaved. The ſame Father ſpeaking of this order and judgement of providence, ſayes, *Nihil ordini contrarium*, Nothing can be contrary to that order; He is in a holy rapture tranſported with that conſideration, That even diſorders are within Gods order; There is in the order and judgement of his providence an admiſſion, a permiſſion of diſorders: This unſearchable proceeding of God, carries him to that paſſionate exclamation, *O ſi poſſem dicere quod vellem!* O that I were able to expreſſe my ſelf! *Rogo, ubi ubi eſtis verba, ſuccurrite*; Where, where are thoſe words which I had wont to have at command? why do ye not ſerve me, help me now? Now, when I would declare this, *Bona & mala ſunt in ordine*, That even diſorders are done in order, that even our ſins ſome way or other fall within the providence of God. But that is not the order, nor judgement which the holy Ghoſt is ſent to manifeſt to the world. The holy Ghoſt works beſt upon them, which ſearch leaſt into Gods ſecret judgements and proceedings. But the order and judgement we ſpeak of, is an order, a judgement-ſeate eſtabliſhed, by which, every man, howſoever oppreſſed with the burden of ſin, may, in the application of the promiſes of the Goſpel by the Ordinance of preaching, and in the ſeales thereof in the participation of the Sacraments, be aſſured, that he hath received his Abſolution, his Remiſſion, his Pardon, and is reſtored to the innocency of his Baptiſme, nay to the integrity which *Adam* had before the fall, nay to the righteouſneſſe of Chriſt Jeſus himſelfe. In the creation God took red earth, and then breathed a ſoule into it: When Chriſt came to a ſecond creation, to make a Church, he took earth, men, red earth, men made partakers of his blood; (for, *Eccleſiam quæſivit, & acquiſivit*, Hee deſired a Church, and he purchaſed a Church; but by a bleſſed way of Simony; *Adde medium acquiſitionis, Sanguine acquiſivit, He purchaſed a Church with his own blood*) And when he had made this body, in calling his Apoſtles, then he breathed the ſoule into them, his Spirit, and that made up all: *Quod inſufflavit Dominus Apoſtolis, & dixit, Accipite Spiritum ſanctum, Eccleſiæ poteſtas collata eſt*, Then when Chriſt breathed that Spirit into them, he conſtituted the Church. And this power of Remiſſion of ſins, is that order, and that judgement which Chriſt himſelfe calls by the name of the moſt orderly frame in this, or the next world, A Kingdome, *Diſpono vobis regnum, I appoint unto you a Kingdome, as my Father hath appointed unto me.* Bernard. Acts 20.28. Auguſt. Luk. 22.29.

Now, *Faciunt favos & veſpa, faciunt Eccleſias & Marcionita*, As Waſpes make combs, but empty ones, ſo do Heretiques Churches, but frivolous ones, ineffectuall ones. And, as we told you before, That errors and diſorders are as well in wayes, as in ends, ſo may Tertul.

we

we deprive our ſelves of the benefit of this judgement, The Church, as well in circumſtances, as in ſubſtances, as well in oppoſing diſcipline, as doctrine. The holy Ghoſt *reproveth thee*, convinces thee, *of judgement*, that is, offers thee the knowledge that ſuch a Church there is; A Jordan to waſh thine originall leproſie in Baptiſme; A City upon a mountaine, to enlighten thee in the works of darkneſſe; a continuall application of all that Chriſt Jeſus ſaid, and did, and ſuffered, to thee. Let no ſoule ſay, ſhe can have all this at Gods hands immediatly, and never trouble the Church; That ſhe can paſſe her pardon between God and her, without all theſe formalities, by a ſecret repentance. It is true, beloved, a true repentance is never fruſtrate: But yet, if thou wilt think thy ſelfe a little Church, a Church to thy ſelfe, becauſe thou haſt heard it ſaid, That thou art a little world, a world in thy ſelfe, that figurative, that metaphoricall repreſentation ſhall not ſave thee. Though thou beeſt a world to thy ſelf, yet if thou have no more corn, nor oyle, nor milk, then growes in thy ſelf, or flowes from thy ſelf, thou wilt ſtarve; Though thou be a Church in thy fancy, if thou have no more ſeales of grace, no more abſolution of ſin, then thou canſt give thy ſelf, thou wilt periſh. Gregor. *Per ſolam Eccleſiam ſacrificium libenter accipit Deus:* Thou maiſt be a Sacrifice in thy chamber, but God receives a Sacrifice more cheerefully at Church. *Sola, quæ pro errantibus fiducialiter intercedit*, Only the Church hath the nature of a ſurety; Howſoever God may take thine own word at home, yet he accepts the Church in thy behalfe, as better ſecurity. Joyne therefore ever with the Communion of Saints; Auguſt. *Et cum membrum ſis ejus corporis, quod loquitur omnibus linguis, crede te omnibus linguis loqui*, Whilſt thou art a member of that Congregation, that ſpeaks to God with a thouſand tongues, beleeve that thou ſpeakeſt to God with all thoſe tongues. And though thou know thine own prayers unworthy to come up to God, becauſe thou lifteſt up to him an eye, which is but now withdrawne from a licentious glancing, and hands which are guilty yet of unrepented uncleanneſſes, a tongue that hath but lately blaſphemed God, a heart which even now breaks the walls of this houſe of God, and ſteps home, or runs abroad upon the memory, or upon the new plotting of pleaſurable or profitable purpoſes, though this make thee thinke thine own prayers uneffectuall, yet beleeve that ſome honeſter man then thy ſelfe ſtands by thee, and that when he prayes with thee, he prayes for thee; and that, if there be one righteous man in the Congregation, thou art made the more acceptable to God by his prayers; and make that benefit of this reproofe, this conviction of the holy Ghoſt, That he convinces thee *De judicio*, aſſures thee of an orderly Church eſtabliſhed for thy reliefe, and that the application of thy ſelf to this judgement, The Church, ſhall enable thee to ſtand upright in that other judgement, the laſt judgement, which is alſo enwrapped in the ſignification of this word of our Text, *Judgement*, and is the concluſion for this day.

*Judicium finale.* Sap. 11. As God begun all with judgement, (for he made all things in meaſure, number, and waight) as he proceeded with judgement, in erecting a judiciall ſeat for our direction, and correction, the Church, ſo he ſhall end all with judgement, The finall, and generall judgement, at the Reſurrection; which he that beleeves not, beleeves nothing; not God; Heb. 11. 6. for, *He that commeth to God* (that makes any ſtep towards him) *muſt beleeve, Deum remuneratorem*, God, and God in that notion, as he is a Rewarder; Therefore there is judgement. But was this work left for the Holy Ghoſt? Did not the naturall man that knew no Holy Ghoſt, know this? Truly, all their fabulous Divinity, all their Mythology, their Minos, and their Rhadamanthus, taſted of ſuch a notion, as a judgement. And yet the firſt planters of the Chriſtian Religion found it hardeſt to fixe this roote of all other articles, *That Chriſt ſhould come againe to judgement.* Miſerable and froward men! They would beleeve it in their fables, and would not beleeve it in the Scriptures; They would beleeve it in the nine Muſes, and would not beleeve it in the twelve Apoſtles; They would beleeve it by Apollo, and they would not beleeve it by the Holy Ghoſt; They would be ſaved Poetically, and fantaſtically, and would not reaſonably, and ſpiritually; By Copies, and not by Originals; by counterfeit things at firſt deduced by their Authors, out of our Scriptures, and yet not by the word of God himſelf. Which Tertull. *Tertullian* apprehends and reprehends in his time, when he ſayes, *Præſcribimus adulteris noſtris*, Wee preſcribe above them, which counterfeit our doctrine, for we had it before them, and they have but rags, and thoſe torn from us. *Fabulæ immiſſæ, quæ fidem infirmarent veritatis*; They have brought part of our Scriptures into their Fables, that all the reſt might ſeem but Fables too. *Gehennam prædicantes & judicium, ridemur, decachinnamur*, They laugh

A laugh at us when we preach of hell, and judgement, *Et tamen Elysii campi fidem præoccupaverunt*, And yet they will needs be beleeved when they talk of their Elysian fields. *Fideliora nostra, quorum imagines fidem inveniunt*, Is it not safer trusting to our substance, then their shadows; To our doctrine of the judgement, in the Scriptures, then their allusions in their Poets?

So far *Tertullian* considers this; But to say the truth, and all the truth, Howsoever the Gentiles had some glimmering of a judgement, that is, an account to be made of our actions after this life, yet of this judgement which we speak of now, which is a generall Judgement of all together, And that judgement to be executed by Christ, and to be accompanied with a Resurrection of the body, of this, the Gentiles had no intimation, this was left wholly for the holy Ghost to manifest. And of this, all the world hath received a full convincing from him, because he hath delivered to the world those Scriptures,
B which do so abundantly, so irrefragably establish it. And therfore, *Memorare novissima & non peccabis*; Remember the end, and thou shalt never do amisse. *Non dicitur memorare primordia, aut media*; If thou remember the first reproofe, that all are under sin, that may give occasion of excusing, or extenuating, How could I avoid that, that all men do? If thou remember the second reproofe, That there is a righteousnesse communicable to all that sin, that may occasion so bold a confidence, Since I may have so easie a pardon, what haste of giving over yet? But *Memorare novissima*, consider that there is a judgement, and that that judgement is the last thing that God hath to doe with man, consider this, and thou wilt not sin, not love sin, not doe the same sins to morrow thou didst yester-day, as though this judgement were never the nearer, but that as a thousand yeares are as one day with God, so thy threescore yeares should be as one night with thee, one continuall sleep in the practise of thy beloved sin. Thou wilt not think so, if thou re-
C member this judgement.

Now, in respect of the time after this judgement, (which is Eternity) the time between this and it cannot be a minute; and therefore think thy self at that Tribunall, that judgement now: Where thou shalt not onely heare all thy sinfull workes, and words, and thoughts repeated, which thou thy selfe hadst utterly forgot, but thou shalt heare thy good works, thine almes, thy comming to Church, thy hearing of Sermons given in evidence against thee, because they had hypocrisie mingled in them; yea thou shalt finde even thy repentance to condemne thee, because thou madest that but a doore to a relapse. There thou shalt see, to thine inexpressible terror, some others cast downe into hell, for thy sins; for those sins which they would not have done, but upon thy provocation. There thou shalt see some that occasioned thy sins, and accompanied thee in them, and sinned them in a greater measure then thou didst, taken up into heaven, because in the way,
D they remembred the end, and thou shalt sink under a lesse waight, because thou never lookedst towards him that would have eased thee of it. *Quis non cogitans hæc in desperationis rotetur abyssum?* Who can once thinke of this and not be tumbled into desperation? But who can think of it twice, maturely, and by the Holy Ghost, and not finde comfort in it, when the same light that shewes mee the judgement, shewes me the Judge too? Knowing therefore the terrors of the Lord, we perswade men; but knowing the comforts too, we importune men to this consideration, That as God preceeds with judgement in this world, to give the issue with the tentation, and competent strength with the affliction, as the Wiseman expresses it, That God punishes his enemies with deliberation, and requesting, (as our former Translation had it) and then with how great circumspection will he judge his children? So he gives us a holy hope, That as he hath accepted us in this first judgement, the Church, and made us partakers of the Word
E and Sacraments there, So he will bring us with comfort to that place, which no tongue but the tongue of S. *Paul*, and that moved by the Holy Ghost, could describe, and which he does describe so gloriously, and so pathetically, *You are come unto Mount Sion, and to the City of the living God, The heavenly Ierusalem, And to an innumerable company of Angels, To the generall Assembly and Church of the first borne, which are written in heaven, and to God the Iudge of all, and to Iesus the Mediator of the new Covenant, and to the blood of sprinkling, that speaks better things then the blood of Abel.* And into this blessed and inseparable society, The Father of lights, and God of all comfort, give you an admission now, and an irremoveable possession hereafter, for his onely Sons onely sake, and by the working of his blessed Spirit, whom he sends to work in you, *This reproofe of Sin, of Righteousnesse, and of Iudgement.* Amen.

Ecclus 7.36. Bernard.

Bernard.

1 Cor. 5.25.

Wisd. 12.21.

Heb. 12.22.

# SERMONS

## Preached upon

# Trinity-Sunday.

# SERMONS

Preached upon

Trinity-Sunday.



# SERM. XXXVIII.

## *Preached upon Trinity-Sunday.*

2 COR. 1. 3.

*Bleſſed be God, even the Father of our Lord Ieſus Chriſt, the Father of mercies, and the God of all comfort.*

THere was never Army compoſed of ſo many ſeverall Nations, the Towre of Babel it ſelf, in the confuſion of tongues, gave not ſo many ſeverall ſounds as are uttered and muſtered againſt God, and his Religion. The Atheiſt denies God; for, though *David* call it a fooliſh thing to do ſo, (*The foole hath ſaid it in his heart*) And though *David* ſpeake it in the ſingular number, *The foole*, as though there were not many ſo very fooles, as *to ſay*, and *to ſay in their heart*, *There is no God*, yet ſome ſuch fooles there are, that ſay it in their very heart, and have made ſhift to think ſo indeed; But for ſuch fools as ſay it in their actions, that is, that live as though there were no God, *Stultorum plena ſunt omnia*; We have ſeen fooles in the Court, and fooles in the Cloiſter, fooles that take no calling, and fooles in all callings that can be taken, fooles that heare, and fooles that preach, fooles at generall Councells, and fooles at Councell-tables, *Stultorum plena ſunt omnia*, ſuch fooles as deny God, ſo far, as to leave him out, are not in *Davids* ſingular number, but ſuper-abound in every profeſſion: So that *Davids* manner of expreſſing it, is not ſo much ſingular, as though there were but one, or few ſuch fooles, but emphaticall, becauſe that foole, that any way denies God, is the foole, the veryeſt foole of all kinds of fooliſhneſſe.

Now, as God himſelfe, ſo his religion amongſt us hath many enemies; Enemies that deny God, as Atheiſts; And enemies that multiply gods, that make many gods, as Idolaters; And enemies that deny thoſe divers perſons in the Godhead, which they ſhould confeſſe, The Trinity, as Jews and Turks: So in his Religion, and outward worſhip, we have enemies that deny God his Houſe, that deny us any Church, any Sacrament, any Prieſthood, any Salvation, as Papiſts; And enemies that deny Gods houſe any furniture, any ſtuffe, any beauty, any ornament, any order, as non-Conformitans; And enemies that are glad to ſee Gods houſe richly furniſhed for a while, that they may come to the ſpoile thereof, as ſacrilegious uſurpers of Gods part. But for Atheiſticall enemies, I call not upon them here, to anſwer me; Let them anſwer their own terrors, and horrors alone at mid-night, and tell themſelves whence that proceeds, if there be no God. For Papiſticall enemies, I call not upon them to anſwer me; Let them anſwer our Laws as well as our Preaching, becauſe theirs is a religion mixt as well of Treaſon, as of Idolatry. For our refractary, and ſchiſmaticall enemies, I call not upon them to anſwer me neither; Let them anſwer the Church of God, in what nation, in what age was there ever ſeen a Church, of that form, that they have dreamt, and beleeve their own dream? And for our ſacrilegious enemies, let them anſwer out of the body of Story, and give one example of proſperity upon ſacriledge.

But leaving all theſe to that which hath heretofore, or may hereafter be ſaid of them, I have bent my meditations, for thoſe dayes, which this Terme will afford, upon that, which is the character and mark of all Chriſtians in generall, The Trinity, the three Perſons in one God; not by way of ſubtile diſputation, as to perſons that doubted, but by way of godly declaration, as to perſons diſpoſed to make uſe of it; not as though I feared your faith needed it, nor as though I hoped I could make your reaſon comprehend it, but becauſe I preſume, that the conſideration of God the Father, and his Power, and the ſins directed againſt God, in that notion, as the Father; and the conſideration of God the Son, and his Wiſedome, and the ſins againſt God, in that apprehenſion, the Son; and the conſideration of God the Holy Ghoſt, and his Goodneſſe, and the ſins againſt God, in that acceptation, may conduce, as much, at leaſt, to our edification, as any Doctrine, more controverted. And of the firſt glorious perſon of this bleſſed Trinity, the Almighty Father, is this Text, *Bleſſed be God, &c.*

*Diviſio.* In theſe words, the Apoſtle having taſted, having been fed with the ſenſe of the power, and of the mercies of God, in his gracious deliverance, delivers a ſhort Catechiſme of all our duties: So ſhort, as that there is but one action, *Benedicamus, Let us bleſſe*; Nor but one object to direct that bleſſing upon, *Benedicamus Deum, Let us bleſſe God.* It is but one God, to exclude an Idolatrous multiplicity of Gods, But it is one God notified and manifeſted to us, in a triplicity of perſons; of which, the firſt is literally expreſſed here, That he is a *Father.* And him we conſider *In Paternitate æterna*, As he is the eternall Father, *Even the Father of our Lord Ieſus Chriſt*, ſayes our Text; And then *In Paternitate interna*, as we have *the Spirit of Adoption, by which we cry, Abba, Father*; As he is *Pater miſerationum, The Father of mercies*; And as he expreſſes theſe mercies, by the ſeale and demonſtration of comfort, as he is *the God of comfort*, and *Totius conſolationis, of all comfort.* Receive the ſumme of this, and all that ariſes from it, in this ſhort Paraphraſe; The duty required of a Chriſtian, is *Bleſſing*, Praiſe, Thankſgiving; To whom? To *God*, to God onely, to the onely God. There is but one; But this one God is ſuch a tree, as hath divers boughs to ſhadow and refreſh thee, divers branches to ſhed fruit upon thee, divers armes to ſpread out, and reach, and imbrace thee. And here beo with thee as a *Father*: From all eternity a *Father of Chriſt Ieſus*, and now thy Father in him, in that which thou needeſt moſt, *A Father of mercy*, when thou waſt in miſery; And a *God of comfort*, when thou foundeſt no comfort in this world, And *a God of all comfort*, even of ſpirituall comfort, in the anguiſhes, and diſtreſſes of thy conſcience. *Bleſſed bee God, even the Father, &c.*

1 Part. *Benedictus.* First then, the duty which God, by this Apoſtle, requires of man, is a duty ariſing out of that, which God hath wrought upon him: It is not a conſideration, a contemplation of God ſitting in heaven, but of God working upon the earth; not in the making of his eternall Decree there, but in the execution of thoſe Decrees here; not in ſaying, God knowes who are his, and therefore they cannot faile, but in ſaying in a rectified conſcience, God, by his ordinary marks, hath let me know that I am his, and therefore I look to my wayes, that I doe not fall. S. *Paul* out of a religious ſenſe what God had done for him, comes to this duty, to bleſſe him.

There is not a better Grammar to learne, then to learne how to bleſſe God, and therefore it may be no levity, to uſe ſome Grammar termes herein. God bleſſes man *Dativè*, He gives good to him; man bleſſes God *Optativè*, He wiſhes well to him; and he bleſſes him *Vocativè*, He ſpeaks well of him. For, though towards God, as well as towards man, reall actions are called bleſſings, (ſo *Abigail* called the preſent which ſhe brought to *David*, *A bleſſing*, and ſo *Naaman* called that which he offered to *Eliſha*, *A bleſſing*) though reall ſacrifices to God, and his cauſe, ſacrifices of Almes, ſacrifices of Armes, ſacrifices of Money, ſacrifices of Sermons, advancing a good publique cauſe, may come under the name of bleſſing, yet the word here, Εὐλογία, is properly a bleſſing in ſpeech, in diſcourſe, in conference, in words, in praiſe, in thanks. *The dead doe not praiſe thee*, ſayes *David*; The dead (men civilly dead, allegorically dead, dead and buryed in an uſeleſſe ſilence, in a Cloyſter, or Colledge, may praiſe God, but not in words of edification, as it is required here, and they are but dead, and doe not praiſe God ſo; and *God is not the God of the dead, but of the living*, of thoſe that delight to praiſe and bleſſe God, and to declare his goodneſſe.

1 Sam. 25. 27. 2 King. 5. 15.

We repreſent the Angels to our ſelves, and to the world with wings, they are able to flie;

A flie; and yet when *Iacob* ſaw them aſcending and deſcending, even thoſe winged Angels had a Ladder, they went by degrees: There is an immediate bleſſing of God, by the heart, but God requires the tongue too, becauſe that ſpreads and diffuſes his glory upon others too. *Calicis benedictionis benedicimus*, ſayes the Apoſtle, *The cup which we bleſſe, is a cup of bleſſing*; When we have bleſſed it, according to Chriſts holy inſtitution, then it derives holy bleſſings upon us; and when we bleſſe God according to his Commandement, he bleſſes us according to his promiſe, and our deſire. When God imployed *Moſes*, and when he imployed *Ieremy*, *Moſes* and *Ieremy* had no excuſe, but the unreadineſſe of their tongues; he that hath a tongue diſpoſed to Gods ſervice, that will ſpeak all he can, and dares ſpeake all he ſhould to the glory of God, is fit for all. As S. *Iames* ſayes, *The tongue is but a little member, but boaſteth great things*; ſo truly, as little as it is, it does great things towards our ſalvation. The Son of God, is Λόγος, *verbum*, *The word*; B God made us with his word, and with our words we make God ſo farre, as that we make up the myſticall body of Chriſt Jeſus with our prayers, with our whole liturgie, and we make the naturall body of Chriſt Jeſus appliable to our ſoules, by the words of Conſecration in the Sacrament, and our ſoules apprehenſive, and capable of that body, by the word Preached. Bleſſe him therefore in ſpeaking to him, in your prayers: Bleſſe him in ſpeaking with him, in aſſenting, in anſwering that which he ſayes to you in his word: And bleſſe him in ſpeaking of him, in telling one another the good things that he hath done abundantly for you. *I will bleſſe the Lord at all times*, ſayes *David*. Is it at all times, ſayes S. *Auguſtine*, *Cum circumfluunt omnia*, at all times, when God bleſſes mee with temporall proſperity? *Cum minus naſcuntur, cum nata dilabuntur*, ſayes that Father, when thy gaine ceaſes for the preſent, when that that thou hadſt formerly got, waſts and periſhes, and threatens penury for the future, ſtill bleſſe thou the Lord, *Quia ille dat, ille tollit, ſed ſeipſum à benedicente ſe non tollit*; C The Lord gives, and the Lord takes away, but the Lord never takes away himſelfe from him that delights in bleſſing his name. Bleſſe, praiſe, ſpeake; there is the duty, and we have done with that which was our firſt Part: And bleſſe thou God, which is our ſecond Part, and a Part derived into many Branches. *Bleſſed be God, even, &c.*

Here firſt we ſee the object of our praiſes, whom we muſt bleſſe, *Benedictus ſit Deus*, *God*. Firſt, *Solus Deus*, God onely, that is, God and not man, and then *Deus ſolus*, the onely God, that is God, and not many Gods. God onely, and not man; not that we may not bleſſe, and wiſh well to one another, for there is a bleſſing from God, belongs to that, *Benedicam benedicentibus tibi*, ſayes God to *Abraham*, *I will bleſſe them that bleſſe thee*: Neither is it that we may not bleſſe, that is, give due praiſe to one another; for as the vices and ſins of great perſons are not ſmothered in the Scriptures, ſo their ver- D tues, and good deeds are publiſhed with praiſe. *Noahs* drunkenneſſe, and *Lots* inceſt is not diſguiſed, *Iobs* righteouſneſſe and holy patience is not concealed neither; *Doe that which is good*, ſayes the Apoſtle, *and thou ſhalt have praiſe for the ſame*. Neither is it that we may not bleſſe, that is, pray for one another, of what ſort ſoever; for we are commanded to doe that, for our ſuperiours; inferiours may bleſſe ſuperiours too; Nor that wee ſhould not bleſſe, that is, pray to one another, in petitioning and ſupplicating our ſuperiours for thoſe things which are committed to their diſpenſation; for the importunate ſutor, the widow, is not blamed in the Goſpel for her importunity to the Judge; It is true, the Judge is blamed, for with-holding Juſtice, till importunity extorted it. But to bleſſe, by praiſe, or prayer, the man without relation to God, that is, the man, and not God in the man, to determine the glory in the perſon, without contributing thereby to the glory of God, this is a manner of bleſſing accurſed here, becauſe bleſſing is radi- E cally, fundamentally, originally, here reſerved to God, to God onely, *Benedictus ſit Deus*, *God be bleſſed*.

For, properly, truly none is to be thus bleſſed by us, but he upon whom we may depend and rely: and can we depend and rely upon man? upon what man? upon Princes? As far as we can looke for examples, round about us, in our next neighbours, and in France, and in Spaine, and farther, we have ſeene in our age Kings diſcarded, and wee have ſeene in ſome of them, the diſcarded cards taken in againe, and win the game. Upon what man wilt thou rely? upon great perſons in favour with Princes? Have we not ſeen often, that the bed-chambers of Kings have back-doores into priſons, and that the end of that greatneſſe hath beene, but to have a greater Jury to condemne them? wilt thou rely

Gen. 28. 12.

1 Cor. 10. 16.

Exod. 6. 12. Ier. 1. 6.

Iames 3. 5.

Pſal. 34. 2.

2 Part. *Deum ſolum.*

Gen. 12. 3.

Rom 13. 3.

Luke 18. 5.

rely upon the Prophet, he can teach thee; or upon thy Brother, he does love thee; or upon thy Son, he ſhould love thee; or the Wife of thy boſome, ſhe will ſay ſhe loves thee; or upon thy Friend, he is as thine owne ſoule: yet *Moſes* puts a caſe when thou muſt depart from all theſe, not conſent, no not conceale, not pardon, no not reprieve, *Thou ſhalt ſurely kill him*, ſayes *Moſes*, even this *Prophet*, this *Brother*, this *Son*, this *Wife* may encline thee *to the ſervice of other Gods*; Thou canſt not rely, and therefore doe not bleſſe, not with praiſe, not with prayer and dependance upon him, That Prophet, by what name or title ſoever he be called; that Brother, how willingly ſoever he divide the inheritance with thee; that Son, how dutifull ſoever in civill things; that Wife, how carefull ſoever of her owne honour, and thy children; that Friend, how free ſoever of his favours, and of his ſecrets, that enclines thee to other Gods, or to other ſervice of the true God, then is true. Greatneſſe is not the object of this bleſſing, for Greatneſſe is often eclipſed by the way, and at laſt certainely extinguiſhed in death, and ſwallowed in the grave. Goodneſſe, as it is morall, is not the object of this bleſſing; but bleſſe God onely; God in the roote, in himſelfe, or God exemplified, and manifeſted in godly men; bleſſe God in them, in whom he appeares, and in them who appeare for him, and ſo thou doeſt bleſſe *ſolum Deum*, God onely.

Deut. 13.

*Deus ſolus.*

This thou muſt doe, Bleſſe God onely, not man, and then the onely God, not other gods. For, this was the wretched and penurious narrowneſſe to which the Gentiles were reduced, that being unable to conſider God intirely, they broke God in pieces, and crumbled, and ſcattered God into as many ſeverall gods, as there are Powers in God, nay almoſt into as many ſeverall gods, as there are Creatures from God; and more then that, as many gods as they could fancie or imagine in making Chimera's of their owne, for not onely that which was not God, but that which was not at all, was made a God. And then, as in narrow channels that cannot containe the water, the water over-flowes, and yet that water that does ſo over flow, flies out and ſpreads to ſuch a ſhallowneſſe, as will not beare a Boat to any uſe; ſo when by this narrowneſſe in the Gentiles, God had over-flowne this bank, this limitation of God in an unity, all the reſt was too ſhallow to beare any ſuch notion, any ſuch conſideration of God, as appertained to him: They could not think him an Omnipotent God, when if one God would not, another would, nor an Infinite God, when they had appeales from one God to another; and without Omnipotence, and without Infiniteneſſe they could not truly conceive a God. They had cantoned a glorious Monarchy into petty States, that could not ſubſiſt of themſelves, nor aſſiſt another, and ſo imagined a God for every ſtate and every action, that a man muſt have applied himſelfe to one God when he ſhipped, and when he landed to another, and if he travailed farther, change his God by the way, as often as he changed coynes, or poſt-horſes. But, *Heare O Iſrael, the Lord thy God is one God.* As though this were all that were to be heard, all that were to be learned, they are called to *heare*, and then there is no more ſaid but that, *The Lord thy God is one God.*

Deut. 6. 4.

There are men that will ſay and ſweare, they do not meane to make God the Author of ſin; but yet when they ſay, That God made man therefore, that he might have ſomething to damne, and that he made him ſin therefore, that he might have ſomething to damne him for, truly they come too neare making God the Author of ſin, for all their modeſt proteſtation of abſtaining. So there are men that will ſay and ſweare, they do not meane to make Saints Gods; but yet when they will aske the ſame things at Saints hands, which they do at Gods, and in the ſame phraſe and manner of expreſſion, when they will pray the Virgin *Mary* to aſſiſt her Son, nay to command her Son, and make her a Chancellor to mitigate his common Law, truly they come too neare making more Gods then one. And ſo do we too, when we give particular ſins dominion over us; *Quot vitia, tot Deos recentes*, ſayes *Hierom:* As the Apoſtle ſayes *Covetouſneſſe is Idolatry*, ſo, ſayes that Father, is voluptuouſneſſe, and licentiouſneſſe, and every habituall ſin. *Non alienum* ſayes God, *Thou ſhalt have no other God but me*, But, *Quis ſimilis*, ſayes God too, *Who is like me?* Hee will have nothing made like him, not made ſo like a God as they make their Saints, nor made ſo like a God, as we make our ſins. Wee thinke one King Soveraigne enough, and one friend counſellor enough, and one Wife helper enough, and he is ſtrangely inſatiable, that thinks not one God, God enough: eſpecially, ſince when thou haſt called this God what thou canſt, he is more then thou haſt ſaid of him. *Cum definitur, ipſe ſua definitione creſcit*; When thou haſt defined him to be the God of juſtice,

Hilar.

and

A and trembleſt, he is more then that, he is the God of mercy too, and gives thee comfort. When thou haſt defined him to be all eye, He ſees all thy ſins, he is more then that, he is all patience, and covers all thy ſins. And though he be in his nature incomprehenſible, and inacceſſible in his light, yet this is his infinite largeneſſe, that being thus infinitely One, he hath manifeſted himſelfe to us in three Perſons, to be the more eaſily diſcerned by us, and the more cloſely and effectually applied to us.

Now theſe notions that we have of God, as a Father, as a Son, as a Holy Ghoſt, as a Spirit working in us, are ſo many handles by which we may take hold of God, and ſo many breaſts, by which we may ſuck ſuch a knowledge of God, as that by it wee may grow up into him. And as wee cannot take hold of a torch by the light, but by the ſtaffe we may; ſo though we cannot take hold of God, as God, who is incomprehenſible, and inapprehenſible, yet as a Father, as a Son, as a Spirit, dwelling in us, we can. *Trinitas.*

B There is nothing in Nature that can fully repreſent and bring home the notion of the Trinity to us. There is an elder booke in the World then the Scriptures; It is not well ſaid, in the World, for it is the World it ſelfe, the whole booke of Creatures; And indeed the Scriptures are but a paraphraſe, but a comment, but an illuſtration of that booke of Creatures. And therefore, though the Scriptures onely deliver us the doctrine of the Trinity, clearely, yet there are ſome impreſſions, ſome obumbrations of it, in Nature too. Take but one in our ſelves, in the ſoule. The underſtanding of man (that is as the Father) begets diſcourſe, ratiocination, and that is as the Son; and out of theſe two proceed concluſions, and that is as the Holy Ghoſt. Such as theſe there are many, many ſprinkled in the Schoole, many ſcattered in the Fathers, but, God knowes, poore and faint expreſſions of the Trinity. But yet, *Præmiſit Deus naturam magiſtram, ſubmiſſurus & prophetiam*, Though God meant to give us degrees in the Univerſity, that is, increaſe of knowledge in his Scriptures after, yet he gave us a pedagogy, he ſent us to Schoole in Nature before; *Vt facilius credas prophetiæ diſcipulus naturæ*, That comming out of that Schoole, thou mighteſt profit the better in that Univerſity, having well conſidered Nature, thou mighteſt be eſtabliſhed in the Scriptures. *Tertul.*

C He is therefore inexcuſable, that conſiders not God in the Creature, that comming into a faire Garden, ſayes onely, Here is a good Gardiner, and not, Here is a good God; and when he ſees any great change, ſayes onely, This is a ſtrange accident, and not, a ſtrange Judgement. Hence is it, that in the books of the Platonique Philoſophers, and in others, much ancienter then they, (if the books of *Hermes Triſmegiſtus* and others, be as ancient as is pretended in their behalfe) we finde as cleare expreſſing of the Trinity, as in the Old Teſtament, at leaſt; And hence is it, that in the Talmud of the Jews, and in the Alcoran of the Turks, though they both oppoſe the Trinity, yet when they handle not

D that point, there fall often from them, as cleare confeſſions of the three Perſons, as from any of the elder of thoſe Philoſophers, who were altogether diſ-intereſted in that Controverſie.

But becauſe God is ſeene *Per creaturas, ut per ſpeculum, per verbum ut per lucem*, In the creature, and in nature, but by reflection, In the Word, and in the Scriptures, directly, we reſt in the knowledge which we have of the plurality of the perſons, in the Scriptures; And becauſe we are not now in a Congregation that doubts it, nor in a place to multiply teſtimonies, we content our ſelves (being already poſſeſt with the beliefe thereof) with this illuſtration from the old Teſtament, That the name of our one God, is expreſſed in the plurall number, in that place, which we mentioned before, where it is ſaid, *The Lord thy God is one God*, that is, *Elohim, unus Dii*, one Gods. And though as much as that ſeem to be ſaid by God to *Moſes*, *Erit Aaroni in Elohim, Thou ſhalt be as Gods to Aaron*; Yet *Aleuſ.* Deut. 6. 4. Exod. 4. 16.

E that was becauſe *Moſes* was to repreſent God, all God, all the Perſons in God, and therefore it might as well be ſpoken plurally of *Moſes*, ſo, as of God. But becauſe it is ſaid, *Gods appeared unto Iacob*; And againe, *Dii Sancti ipſe eſt, Hee is the Holy Gods*; And ſo alſo, *Vbi Deus factores mei? Where is God my Makers?* And God ſayes of himſelfe, *Faciamus hominem*, and *Factus eſt ſicut unus ex nobis*, *God ſayes, Let us make man*, and *he ſayes, Man is become as one of us*, We imbrace humbly, and thankfully, and profitably, this, ſhall we call it *Effigiationem anſarum*, This making out of handles? Or *Protuberationem mammarum*, This ſwelling out of breaſts? Or *Germinationem gemmarum*, This putting forth of buds, and bloſſomes, and fruits, by which we may apprehend, and ſee, and taſte God himſelf, ſo as his wiſedome hath choſen to communicate himſelf to us, in the notion and manifeſtation Gen. 35. 7. Ioſ. 24. 19. Iob 35. 10. Gen. 1. 26. 3. 22.

manifestation of divers persons? Of which in this Text, we lay hold on him, by the first handle, by the name of Father. *Blessed be God, even the Father, &c.* A

*Pater Essentialiter.*

Now we consider in God, a two-fold Paternity, a two-fold Father-hood: One, as he is Father to others, another as to us. And the first is two-fold too: One essentially, by which he is a Father by Creation, and so the name of *Father* belongs to all the three Persons in the Trinity, for, *There is one God, and Father of all, who is above all, and through all,* Eph. 4. 6. *and in you all,* Which is spoken of God gathered into his Essence, and not diffused into persons. In which sense, the Son of God, Christ Jesus, is called Father, *Vnto us a Son is given, and his name shall be The Everlasting Father:* Esay 9. 6. And to this Father, even to the Son of God, in this sense, are the faithfull made sons, *Son, be of good cheare, thy sins are forgiven thee,* Mat. 9. 2. Mark 5. 34. sayes Christ to the Paralytique, And *Daughter, thy faith hath made thee whole,* sayes he to the woman with the bloody issue; Thus Christ is a Father; And thus *Per filiationem vestigii,* By that impression of God, which is in the very beeing of every B creature, God, that is, the whole Trinity, is the Father of every creature, as in *Iob, Quis pluviæ Pater? Hath the raine a Father? or who hath begotten the drops of dew?* Iob 38. 28. And so in the Prophet, *Have we not all one Father? hath not one God created us?* Mal. 2. 10. But the second Paternity is more mysterious in it selfe, and more precious to us, as he is a Father, not by Creation, but by Generation, *Even the Father of our Lord Iesus Christ.*

*Personaliter.*

Now, *Generationem istam quis enarrabit?* who shall declare this generation? who shall tell us how it was? who was there to see it? Since the first-borne of all creatures, the Angels, who are almost sixe thousand yeares old, (and much elder in the opinion of many of the Fathers, who think the Angels to have been created long before the generall Creation) since, I say, these Angels are but in their swathing clouts, but in their cradle, in respect of this eternall generation, who was present? *Quis enarrabit?* who shall tell us how it was? who shall tell us when it was, when it was so long before any time C was, as that, when time shall be no more, and that, after an end of time, wee shall have lived infinite millions of millions of generations in heaven, yet this generation of the Son of God, was as long before that immortall life, as that Immortality, and Everlastingnesse shall be after this life? It cannot be expressed, nor conceived how long our life shall be after, nor how long this generation was before. Esay 53. 8.

Nazian. Bel.

This is that Father, that hath a Son, and yet is no elder then that Son, for he is *à Patre,* but not *Post Patrem,* but so from the Father, as he is not after the Father: He hath from him *Principium Originale,* but not *Initiale,* A root from whence he sprung, but no spring-time, when he sprung out of that root. *Blessed be God even the Father of our Lord Iesus Christ.* Wherefore blessed? *Quia potuit?* Because he could have a Son? *Non genera-vit potentia, sed natura;* God did not beget this Son because he had alwayes a power to doe so; for then, if this Son had ever been but *in Potentia,* onely in such a condition, as D that he might have been, then this had not been an eternall generation, for if there were a time, when only he might have been, at that time he was not. He is not blessed then because he could, is he blessed (that is, to be blessed by us) because he would beget this Son? *Non genera vit voluntate, sed natura:* God did not beget this Son, then when he would, that is, had a will to doe so, for, if his will determined it, now I will doe it, then till that, there had been no Son, and so this generation had not been eternall neither. But when it was, or how it was, *Tu ratiocinare, ego mirer,* sayes S. *Augustine,* Let others discourse it, let me admire it; *Tu disputa, ego credam,* Let others dispute it, let me beleeve it. And when all is done, you have done disputing, and I have done wondring, that that brings it nearer then either, is this, That there is a Paternity, not by Creation, by which Christ and the Holy Ghost are Fathers too, nor by generation, by which God is, though inexpressibly, the Father even of our Lord Jesus Christ, but by Adoption, as in Christ Jesus, he is Father of us all, notified in the next appellation, *Pater miserationum, The Father of mercies.* E

*Pater.*

In this alone, we discerne the whole Trinity; here is the *Father,* and here is *Mercy,* which mercy is in the Son; And the effect of this mercy, is *the Spirit of Adoption, by which also we cry, Abba, Father* too. Rom. 8. 15. When Christ would pierce into his Father, and melt those bowels of compassion, he enters with that word, *Abba, Father, All things are possible to thee; take away this Cup from me.* Mark 14. 36. When Christ apprehended an absence, a dereliction on Gods part, he cals not upon him by this name, not *My Father,* but *My God, my God, why hast thou forsaken me?* Mat. 27. 37. But when he would incline him to mercy, mercy to others,

mercy

A mercy to enemies, he comes in that name, wherein he could be denied nothing, Father; *Father forgive them, they know not what they doe.* He is *the Lord of Hosts*; There hee ſcatters us in thunder, tranſports us in tempeſts, enwraps us in confuſion, aſtoniſhes us with ſtupefaction, and conſternation; *The Lord of Hosts*, but yet *the Father of mercies*, There he receives us into his own bowels, fills our emptineſſe, with the blood of his own Son, and incorporates us in him; *The Lord of Hosts*, but *the Father of mercy*. Sometimes our naturall Fathers die, before they can gather any ſtate to leave us, but he is the immortall Father, and all things that are, as ſoone as they were, were his. Sometimes our naturall Fathers live to waſte, and diſſipate that ſtate which was left them, to be left us: but this is the Father, out of whoſe hands, and poſſeſſion nothing can be removed, and who gives ineſtimably, and yet remaines inexhauſtible. Sometimes our naturall Fathers live to need us, and to live upon us: but this is that Father whom we need every minute, and
B requires nothing of us, but that poore rent of *Benedictus ſit*, Bleſſed, praiſed, glorified be this Father. Luke 23.24.

This Father of mercies, of *mercies* in the plurall; *David* calls God, *Miſericordiam ſuam*, His mercy; all at once: *God is the God of my mercy*: God is all ours, and all mercy. *Pardon this people*, ſayes *Moſes*, *Secundùm magnitudinem miſericordiæ*, *According to the greatneſſe of thy mercy*. Pardon me, ſayes *David*, *Have mercy upon me*, *Secùndum multitudinem miſericordiarum*, *According to the multitude of thy mercies*: His mercy, in largeneſſe, in number, extends over all; It was his mercy that we were made, and it is his mercy that we are not conſumed. *David* calls his mercy, *Multiplicatam*, and *Mirificatam*, It is manifold, and it is marvellous, miraculous: *Shew thy marvellous loving kindneſſe*; and therefore *David* in ſeverall places, carries it *Super judicium*, above his judgements, *Super Cœlos*, above the heavens, *Super omnia opera*, above all his works. And for the multitude
C of his mercies, (for we are now upon the conſideration of the plurality thereof, *Pater miſerationum*, *Father of mercies*) put together that which *David* ſayes, *Vbi miſericordiæ tuæ antiquæ? Where are thy ancient mercies?* His mercy is as Ancient, as *the Ancient of dayes*, who is God himſelfe, And that which another Prophet ſayes, *Omni mane*, *His mercies are new every morning*, And put betweene theſe two, betweene Gods former, and his future mercies, his preſent mercy, in bringing thee this minute to the conſideration of them, and thou haſt found *Multiplicatam*, and *Mirificatam*, manifold, and wondrous mercy. *Miſerationum.* Pſal. 59.17. Numb. 14.19. Pſal. 51.1. Pſal. 17.7. Pſal. 31.22. Pſal. 89.50.

But carry thy thoughts upon theſe three Branches of his mercy, and it will be enough. Firſt, that upon *Adams* fall, and all ours in him, he himſelfe would think of ſuch a way of mercy, as from *Adam*, to that man whom Chriſt ſhall finde alive at the laſt day, no man would ever have thought of, that is, that to ſhew mercy to his enemies, he would
D deliver his owne, his onely, his beloved Son, to ſhame, to torments, to death: That hee would plant *Germen Iehovæ in ſemine mulieris*, The bloſſome, the branch of God, in the ſeed of the woman: This mercy, in that firſt promiſe of that Meſſias, was ſuch a mercy, as not onely none could have undertaken, but none could have imagined but God himſelfe: And in this promiſe, we were conceived *In viſceribus Patris*, In the bowels of this Father of mercies. In theſe bowels, in the womb of this promiſe we lay foure thouſand yeares; The blood with which we were fed then, was the blood of the Sacrifices, and the quickning which we had there, was an inanimation, by the often refreſhing of this promiſe of that Meſſias in the Prophets. But *in the fulneſſe of time*, that infallible promiſe came to an actuall performance, *Chriſt came in the fleſh*, and ſo, *Venimus ad partum*, In his birth we were borne; and that was the ſecond mercy; in the promiſe, in the performance, he is *Pater miſerationum*, *Father of mercies*. And then there is a third
E mercy, as great; That he having ſent his Son, and having re-aſſumed him into heaven againe, he hath ſent his Holy Spirit to governe his Church, and ſo becomes a Father to us, in that Adoption, in the application of Chriſt to us, by the Holy Ghoſt; and this is that which is intended in the laſt word, *Deus totius Conſolationis*, *The God of all Comfort*.

I may know that there is a Meſſias promiſed, and yet be without comfort, in a fruitleſſe expectation; The Jews are ſo in their diſperſion. When the Jews will ſtill poſt-date the commings of Chriſt, when ſome of them ſay, There was no certaine time of his comming deſigned by the Prophets; And others, There was a time, but God for their ſins prorogued it; And others againe, God kept his word, the Meſſiah did come when it was promiſed *Conſolatio.*

promiſed he ſhould come, but for their ſins, he conceales himſelfe from Manifeſtation; when the Jews will poſtdate his firſt comming, and the Papiſts will antidate his ſecond comming, in a comming that cannot become him, That he comes, even to his Saints in torment, before he comes in glory, That when he comes to them at their diſſolution, at their death, he comes not to take them to Heaven, but to caſt them into one part of hell, That the beſt comfort which a good man can have at his death, is but Purgatory, *Miſerable comforters are they all.* How faire a beame of the joyes of Heaven is true comfort in this life? If I know the mercies of God exhibited to others, and feele them not in my ſelf, I am not of *Davids* Church, not of his Quire, *I cannot ſing of the mercies of God:* I may ſee them, and I may ſigh to ſee the mercies of God determined in others, and not extended to me; but I cannot ſing of the mercies of God, if I find no mercy. But when I come to that, *Conſolationes tuæ lætificaverunt, In the multitude of my thoughts within me, thy comforts delight my ſoule*, then the true Comforter is deſcended upon me, and the *Holy Ghoſt* hath *over-ſhadowed* me, and all that ſhall be *borne* of me, and *proceed* from me, ſhall be *holy*. *Bleſſed are they that mourne*, ſayes Chriſt: But the bleſſedneſſe is not in the mourning, but becauſe *they ſhall be comforted.* Bleſſed am I in the ſenſe of my ſins, and in the ſorrow for them, but bleſſed therefore, becauſe this ſorrow leads me to my reconciliation to God, and the conſolation of his Spirit. Whereas, if I ſinke in this ſorrow, in this dejection of ſpirit, though it were Wine in the beginning, it is lees, and tartar in the end; Inordinate ſorrow growes into ſinfull melancholy, and that melancholy, into an irrecoverable deſperation. The Wiſe-men of the Eaſt, by a leſſe light, found a greater, by a Star, they found the Son of glory, Chriſt Jeſus: But by darkneſſe, nothing: By the beames of comfort in this life, we come to the body of the Sun, by the Rivers, to the Ocean, by the cheerefulneſſe of heart here, to the brightneſſe, to the fulneſſe of joy hereafter. For, beloved, Salvation it ſelfe being ſo often preſented to us in the names of Glory, and of Joy, we cannot thinke that the way to that glory is a ſordid life affected here, an obſcure, a beggarly, a negligent abandoning of all wayes of preferment, or riches, or eſtimation in this World, for the glory of Heaven ſhines downe in theſe beames hither; Neither can men thinke, that the way to the joyes of Heaven, is a joyleſſe ſevereneſſe, a rigid auſterity; for as God loves a cheerefull giver, ſo he loves a cheerefull taker, that takes hold of his mercies and his comforts with a cheerefull heart, not onely without grudging, that they are no more, but without jealouſie and ſuſpition that they are not ſo much, or not enough.

*Deus.* But they muſt be his comforts that we take in, Gods comforts. For, to this purpoſe, the Apoſtle varies the phraſe; It was *The Father of mercies*; To repreſent to us gentleneſſe, kindneſſe, favour, it was enough to bring it in the name of *Father*; But this *Comfort*, a power to erect and ſettle a tottering, a dejected ſoule, an overthrowne, a bruiſed, a broken, a troden, a ground, a battered, an evaporated, an annihilated ſpirit, this is an act of ſuch might, as requires the aſſurance, the preſence of God. God knows, all men receive not comforts, when other men think they do, nor are all things comforts to them, which we preſent, and meane ſhould be ſo. Your Father may leave you his inheritance, and little knowes he the little comfort you have in this, becauſe it is not left to you, but to thoſe Creditors to whom you have engaged it. Your Wife is officious to you in your ſickneſſe, and little knowes ſhe, that even that officiouſneſſe of hers then, and that kindneſſe, aggravates that diſcomfort, which lyes upon thy ſoul, for thoſe injuries which thou hadſt formerly multiplied againſt her, in the boſome of ſtrange women. Except the God of comfort give it, in that ſeale, in peace of conſcience, *Nec intus, nec ſubtus, nec circa te occurrit conſolatio*, ſayes S. *Bernard*; *Non ſubtus*, not from below thee, from the reverence and acclamation of thy inferiours; *Non circa*, not from about thee, when all places, all preferments are within thy reach, ſo that thou maiſt lay thy hand, and ſet thy foote where thou wilt; *Non intus*, not from within thee, though thou have an inward teſtimony of a morall conſtancy, in all afflictions that can fall, yet not from below thee, not from about thee, not from within thee, but from above muſt come thy comfort, or it is miſtaken. S. *Chryſoſtome* notes, and *Areopagita* had noted it before him, *Ex beneficiis acceptis nomina Deo affingimus*, We give God names according to the nature of the benefits which he hath given us: So when God had given *David* victory in the wars, by the exerciſe of his power, then *Fortitudo mea*, and *firmamentum*, *The Lord is my Rock, and my Caſtle*: When God diſcovered the plots and practiſes of his enemies to him, then *Dominus illuminatio*, *The Lord*

Pſal. 89. 1.

Pſal. 94. 19.

Mat. 5. 4.

Pſal. 18. 2.

27. 1.

A *Lord is my light, and my ſalvation.* So whenſoever thou takeſt in any comfort, be ſure that thou have it from him that can give it; for this God is *Deus totius conſolationis*, *The God of all comfort.*

*Totius.* Bernard.

*Precioſa divina conſolatio, nec omnino tribuitur admittentibus alienam:* The comforts of God are of a precious nature, and they loſe their value, by being mingled with baſer comforts, as gold does with allay. Sometimes we make up a ſumme of gold, with ſilver, but does any man binde up farthing tokens, with a bag of gold? Spirituall comforts which have alwayes Gods ſtampe upon them, are his gold, and temporall comforts, when they have his ſtampe upon them, are his ſilver, but comforts of our owne coyning, are counterfait, are copper. Becauſe I am weary of ſolitarineſſe, I will ſeeke company, and my company ſhall be, to make my body the body of a harlot: Becauſe I am drouſie, I will be kept awake, with the obſcenities and ſcurrilities of a Comedy, or the drums and ejulations of a Tragedy: I will ſmother and ſuffocate ſorrow, with hill upon hill, courſe after B courſe at a voluptuous feaſt, and drown ſorrow in exceſſe of Wine, and call that ſickneſs, health; and all this is no comfort, for *God is the God of all comfort*, and this is not of God. We cannot ſay with any colour, as *Eſau* ſaid to *Iacob*, *Haſt thou but one bleſſing, my Father?* Gen. 17. 38. for he is the God of all bleſſings, and hath given every one of us, many more then one. But yet Chriſt hath given us an abridgement, *Vnum eſt neceſſarium*, there is but one onely Luke 10. 42. thing neceſſary, And *David*, in Chriſt, tooke knowledge of that before, when he ſaid, *Vnum petii, One thing have I deſired of the Lord*, What is that one thing? All in one; *That* Pſal. 27. 4. *I may dwell in the houſe of the Lord* (not be a ſtranger from his Covenant) *all the dayes of my life*, (not diſſeiſed, not excommunicate out of that houſe) *To behold the beauty of the Lord*, (not the beauty of the place only) but to *inquire in his Temple*, (by the advancement and advantage of outward things, to finde out him) And ſo I ſhall have true comforts, outward, and inward, becauſe in both, I ſhall finde him, who is the God of all comfort.

C *Iacob* thought he had loſt *Ioſeph* his Son, *And all his Sons, and all his Daughters roſe* Gen. 37. 35. *up to comfort him, Et noluit conſolationem*, ſayes the Text, *He would not be comforted*, becauſe he thought him dead. *Rachel wept for her children and would not be comforted, becauſe* Mat. 2. 18. *they were not.* But what ayleſt thou? Is there any thing of which thou canſt ſay, It is not? perchance it is, but thou haſt it not: If thou haſt him, that hath it, thou haſt it. Haſt thou not wealth, but poverty rather, not honour, but contempt rather, not health, but daily ſummons of Death rather yet? *Non omnia poſſidet, cui omnia cooperantur in bonum*, If thy Bernard. poverty, thy diſgrace, thy ſickneſſe have brought thee the nearer to God, thou haſt all thoſe things, which thou thinkeſt thou wanteſt, becauſe thou haſt the beſt uſe of them. *All* 1 Cor. 3. 23. *things are yours*, ſayes the Apoſtle; why? by what title? *For you are Chriſts, and Chriſt is Gods.* Carry back your comfort to the root, and bring that comfort to the fruit, and con-D feſſe, that God who is both, is *the God of all comfort.* Follow God in the execution of this good purpoſe upon thee, to thy Vocation, and heare him, who hath left Eaſt, and Weſt, and North, and South, in their dimneſſe, and dumneſſe, and deafneſſe, and hath called thee to a participation of himſelfe in his Church. Go on with him to thy juſtification, That when in the congregation one ſits at thy right hand, and beleeves but hiſtorically (It may be as true which is ſaid of Chriſt, as of *William* the Conquerour, and as of *Iulius Caſar*) and another at thy left hand, and beleeves Chriſt but civilly, (It was a Religion well invented, and keeps people well in order) and thou betweene them beleeveſt it to ſalvation in an applying faith; proceed a ſtep farther, to feele this fire burning out, thy faith declared in works, thy juſtification growne into ſanctification, And then thou wilt be upon the laſt ſtaire of all, That great day of thy glorification will breake out even in this life, and either in the poſſeſſing of the good things of this world, thou ſhalt ſee the glory, and in E poſſeſſing the comforts of this World, ſee the joy of Heaven, or elſe, (which is another of his wayes) in the want of all theſe, thou ſhalt have more comfort then others have, or perchance, then thou ſhouldeſt have in the poſſeſſing of them: for he is *the God of all comfort*, and of all the wayes of comfort; And therefore, *Bleſſed be God, even the Father, &c.*

A good sermon 19 May 1661.

# SERM. XXXIX.

## *Preached upon Trinity-Sunday.*

1 PET. 1. 17.

*And if ye call on the Father, who without respect of persons judgeth according to every mans works, passe the time of your sojourning here in feare.*

YOu may remember, that I proposed to exercise your devotions and religious meditations in these exercises, with words which might present to you, first the severall persons in the Trinity, and the benefits which we receive, in receiving God in those distinct notions of Father, Son, and holy Ghost; And then with other words which might present those sins, and the danger of those sins which are most particularly opposed against those severall persons. Of the first, concerning the person of the Father, we spoke last, and of the other, concerning sins against the Father, these words will occasion us to speak now.

Psal. 51. 1. It is well noted upon those words of *David*, *Have mercy upon me, O God*, that the word is *Elohim*, which is *Gods* in the plurall, *Have mercy upon me, O Gods:* for *David*, though he conceived not divers Gods, yet he knew three divers persons in that one God, and he knew that by that sin which he lamented in that Psalme, that *peccatum complicatum*, that manifold sin, that sin that enwrapped so many sins, he had offended all those three persons. For whereas we consider principally in the Father, *Potestatem*, Power, and in the Son *Sapientiam*, Wisdome, and in the holy Ghost *Bonitatem*, Goodnesse, *David* had sinned against the Father, in his notion, *In potestate*, in abusing his power, and kingly authority, to a mischievous and bloody end in the murder of *Vriah:* And he had sinned against the Son, in his notion, *In sapientia*, in depraving and detorting true wisdome into craft and treachery: And he had sinned against the holy Ghost in his notion, *In bonitate*, when he would not be content with the goodnesse and piety of *Vriah*, who refused to take the eases of his owne house, and the pleasure of his wifes bosome, as long as God himselfe in his army lodged in Tents, and stood in the face of the Enemy. Sins against the Father then, we consider especially to be such as are *In potestate*, Either in a neglect of Gods Power over us, or in an abuse of that power which we have from God over others; and of one branch of that power, particularly of Judgement, is this Text principally intended, *If ye call on the Father, who without respect of persons judgeth, &c.*

*Divisio.* In the words we shall insist but upon two parts, First, A Counsaile, which in the Apostles mouth is a commandement; And then a Reason, an inducement, which in the Apostles mouth is a forcible, an unresistible argument. The Counsell, that is, The commandement, is, *If ye call on the Father, feare him*, stand in feare of him; And the reason, that is, the Argument, is, The name of *Father* implyes a great power over you, therefore feare him; And amongst other powers, a power of *judging* you, of calling you to an account, therefore feare him: In which Judgement, this Judge *accepts no persons*, but judges his sons as his servants, and therefore feare him: And then, he judges, not upon words, outward professions, but upon *works*, actions, *according to every mans works*, and therefore feare him: And then as on his part he shall certainly call you to judgement when you goe hence, so on your part, certainly it cannot be long before you goe hence, for your time is but a *sojourning here*, it is not a dwelling, And yet it is a *sojourning here*, it is not a posting, a gliding through the world, but such a stay, as upon it our everlasting dwelling depends; And therefore that we may make up this circle, and end as we begun, with the feare of God, *passe that time*, that is, all that time, *in fear*; In fear of neglecting and undervaluing, or of over-tempting that great power which is in the Father, And in feare of abusing those limnes, and branches, and beames of that power which he hath communicated

A cated to thee, in giving thee power and authority any way over others; for theſe, To neglect the power of the Father, or To abuſe that power which the Father hath given thee over others, are ſinnes againſt the Father, who is power. *If ye call on the Father, &c.*

First then, for the first part, the Counſell, *Si invocatis, If ye call on the Father, In timore,* Doe it *in feare,* The Counſell hath not a voluntary Condition, and arbitrary in our ſelves annexed to it; If you call, then feare, does not import, If you doe not call, you need not feare; It does not import, That if you profeſſe a particular forme of Religion, you are bound to obey that Church, but if you doe not, but have fancied a religion to your ſelfe without precedent, Or a way to ſalvation without any particular religion, Or a way out of the world without any ſalvation or damnation, but a going out like a candle, if you can think thus you need not feare, This is not the meaning of this *If* in this place, *If you call on* B *the Father, &c.* But this *If* implyes a wonder, an impoſſibility, that any man ſhould deny God to be the Father: If the author, the inventer of any thing uſefull for this life be called the father of that invention, by the holy Ghoſt himſelfe, *Iabal was the father of ſuch as dwell in Tents, and Tubal his brother the father of Muſique,* And ſo *Horace* calls *Ennius* the *father* of one kind of Poeme: how abſolutely is God our Father, who (may I ſay?) invented us, made us, found us out in the depth, and darkneſſe of nothing at all? He is *Pater,* and *Pater luminum, Father,* and *Father of lights,* of all kinds of lights. *Lux lucifica,* as S. *Auguſtine* expreſſes it, The light from which all the lights which we have, whether of nature, or grace, or glory, have their emanation. Take theſe *Lights* of which God is ſaid to be *the Father,* to be the Angels, (ſo ſome of the Fathers take it, and ſo S. *Paul* calls them *Angels of light*; And ſo *Nazianzen* calls them *Secundos ſplendores primi ſplendoris adminiſtros,* ſecond lights that ſerve the firſt light) Or take theſe *Lights* of which God is C ſaid to be *the Father* to be the Miniſters of the Goſpel, the Angels of the Church, (ſo ſome Fathers take them too, and ſo Chriſt ſayes to them, in the Apoſtles, *You are the light of the world*) Or take theſe *Lights* to be thoſe faithfull ſervants of God, who have received an illuſtration in themſelves, and a coruſcation towards others, who by having lived in the preſence of God, in the houſhold of his faithfull, in the true Church, are become, as *John Baptiſt* was, *burning and ſhining lamps,* (as S. *Paul* ſayes of the faithfull, *You ſhine as lights in this world,* And as *Moſes* had contracted a glorious ſhining in his face, by his converſation with God) Or take this *light* to be a fainter light then that, (and yet that which S. *Iames* doth moſt literally intend in that place) The light of naturall underſtanding, That which *Plinie* calls *ſerenitatem animi,* when the mind of man, diſ-encumbred of all Eclipſes, and all clouds of paſſion, or inordinate love of earthly things, is enlightned ſo far, as to diſcerne God in nature; Or take this *light* to be but the light of a ſhadow, D (for *umbræ non ſunt tenebræ, ſed denſior lux,* ſhadows are not darkneſſes, ſhadows are but a groſſer kind of light) Take it to be that ſhadow, that deſigne, that delineation, that obumbration of God, which the creatures of God exhibit to us, that which *Plinie* calls *Cæli latitiam,* when the heavens, and all that they imbrace, in an openneſſe and cheerefulneſſe of countenance, manifeſt God unto us; Take theſe *Lights* of which S. *Iames* ſpeaks, in any apprehenſion, any way, Angels of heaven who are miniſtring ſpirits, Angels of the Church, who are ſpirituall Miniſters, Take it for the light of faith from hearing, the light of reaſon from diſcourſing, or the light flowing from the creature to us, by contemplation, and obſervation of nature, Every way, by every light we ſee, that he is *Pater luminum, the Father of lights*; all theſe lights are from him, and by all theſe lights we ſee that he is A Father, and Our Father.

So that as the Apoſtle uſes this phraſe in another place, *Si opertum Euangelium, If the* E *Goſpel be hid,* with wonder and admiration, Is it poſſible, can it be that this Goſpel ſhould be hid? So it is here, *Si invocatis, If ye call God Father,* that is, as it is certaine you doe, as it is impoſſible but you ſhould, becauſe you cannot aſcribe to any but him, your Being, your preſervation in that Being, your exaltation in that Being to a well-Being, in the poſſeſſion of all temporall, and ſpirituall conveniencies, And then there is thus much more force in this particle *Si, If,* which is (as you have ſeene) *Si conceſſionis, non dubitationis,* an *If* that implyes a confeſſion and acknowledgement, not a heſitation or a doubt, That it is alſo *Si progreſſionis, Si concluſionis,* an *If* that carryes you farther, and that concludes you at laſt, *If* you doe it, that is, *Since* you do it, *Since you do call God Father,* ſince you have paſſed that act of Recognition, ſince not onely by having been produced by

1. Part.

Gen. 4. 20.

Iam. 1. 17.

2 Cor. 11. 14.

Mat. 5. 14.

Phil. 2. 15.

2 Cor. 4. 3.

nature, but by having beene regenerated by the Goſpel, you confeſſe God to bee your Father, and your Father in his Son, in Chriſt Jeſus: Since you make that profeſſion, A

Iames 1.18. *Of his owne will begate he us, with the word of Truth*, If you call him Father, ſince you call him Father, thus, goe on farther, *Timete*, Feare him; *If yee call him Father, feare him, &c.*

*Timete.* Now, for this *feare of God*, which is *the beginning of wiſedome*, and the end of wiſedome too, we are a little too wiſe, at leaſt, too ſubtile, ſometimes in diſtinguiſhing too narrowly between a filiall feare, and a ſervile feare, as though this filiall feare were nothing but a reverend love of God, as he is good, and not a doubt and ſuſpition of incur-

Prov.8.13. ring thoſe evils, that are puniſhments, or that produce puniſhments. *The feare of the Lord is to hate evill*, It is a holy deteſtation of that evill which is *Malum culpæ*, The evill of ſin, and it is a holy trembling under a tender apprehenſion of that other evill, which we call *Malum pœnæ*, The evill of puniſhment for ſin. God preſents to us the joyes of heaven B

Origen. often to draw us, and as often the torments of hell to avert us. *Origen* ſayes aright, As *Abraham* had two ſons, one of a Bond-woman, another of a Free, but yet both ſons of *Abraham*; ſo God is ſerved by two feares, and the later feare, the feare of future torment, is not the perfect feare, but yet even that feare is the ſervant, and inſtrument of God too.

Chryſoſt. *Quis tam inſenſatus*; Who can ſo abſolutely deveſt all ſenſe, *Qui non fluctuante Civitate, imminente naufragio*, But that when the whole City is in a combuſtion and commotion, or when the Ship that he is in, ſtrikes deſperately and irrecoverably upon a rock, hee is otherwiſe affected toward God then, then when every day, in a quietneſſe and calme of holy affections, he heares a Sermon? *Gehennæ timor* (ſayes the ſame Father) *regni nos*

Gen.15.12. *affert coronam*, Even the feare of hell gets us heaven. Upon *Abraham* there fell *A horExod.3.6. rour of great darkneſſe*, And *Moſes hid his face, for he was afraid to look upon God.* And that way, towards that dejected look, does God bend his countenance; *Vpon this man will I* C

Eſay 66.12. *look, even to him that is poore, and of a contrite ſpirit, and trembleth at my word.* As there are both impreſſions in ſecurity, vitious and vertuous, good and bad, ſo there are both in feare alſo. There is a wicked ſecurity in the wicked, by which they make ſhift to put off all Providence in God, and to think God like themſelves, indifferent what becomes of this world; There is an ill ſecurity in the godly, when for the time, in their proſperity, they grow ill husbands of Gods graces, and negligent of his mercies; *In my proſperity*

Pſal.30.6. (ſayes *David* himſelf, of himſelf) *I ſaid, I ſhall not be moved.* And there is a ſecurity of the faithfull, a conſtant perſwaſion, grounded upon thoſe marks, which God, in his Word, hath ſet upon that ſtate, *That neither height, nor depth, nor any creature ſhall ſeparate us from God:* But yet this ſecurity is never diſcharged of that feare, which he that

1 Cor.9.27. ſaid that, had in himſelfe, *I keep under my body, leſt when I have preached to others, I my ſelf*

Phil.2.12. *ſhould be a caſt-away*; And which he perſwades others, how ſafe ſoever they were, *Work* D

1 Cor.10.12. *out your ſalvation with feare and trembling*, And, *Let him that thinketh he ſtandeth, take heed leſt he fall.*

As then there is a vitious, an evill ſecurity; and that holy ſecurity which is good, is not without feare: ſo there is no feare of God, though it have ſome ſervility, (ſo farre, as

Auguſt. ſervility imports but a feare of puniſhment) but it is good. For, *Timor eſt amor inchoativus*, The love of God begins in feare, and then *Amor eſt timor conſummatus*, The feare

Pſal.2.11. of God ends in love; which *David* intends when he ſayes, *Rejoyce with trembling*; Conceive no ſuch feare as excludes ſpirituall joy, conceive no ſuch aſſurance, as excludes an humble and reverentiall feare. There is a feare of God too narrow, when we thinke every naturall croſſe, every worldly accident to be a judgement of God, and a teſtimony of his indignation, which the Poet (not altogether in an ill ſenſe) calls a diſeaſe of the ſoule, *Quo morbo mentem concuſſe? timore deorum*; He imagines a man may be ſick of the E

feare of God, that is, not diſtinguiſh between naturall accidents, and immediate judgements of God; between ordinary declarations of his power, and extraordinary declarations of his anger. There is alſo a feare of God too large, too farre extended, when for a falſe feare of offending God, I dare not offend thoſe men, who pretend to come in his name, and ſo captivate my conſcience to the traditions and inventions of men, as to the word, and law of God. And there is a feare of God conceived, which never quickens, but putrifies in the womb before inanimation; the feare and trembling of the Devill, and men whom he poſſeſſes, deſperate of the mercies of God. But there is a feare acceptable to God, and yet hath in it, a trembling, a horrour, a conſternation, an aſtoniſhment,

an

A an apprehenſion of Gods dereliction for a time. The Law was given in thundring, and lightning, and the people were afraid. How proceeds *Moſes* with them? *Feare not*, ſaies he, *for God is come to prove you, that his feare might be before your faces.* Here is a *feare not*, that is, feare not with deſpaire, nor with diffidence, but yet therefore, That you may feare the Law; for, in this place, the very *Law* it ſelfe (which is given to direct them) is called *feare*; As in another place, God himſelfe is called *feare*, (as he is in other places called *love* too) *Iacob ſwore by the Feare of his Father Iſaac*; that is, by him whom his Father *Iſaac* feared, as the Chalde Paraphraſe rightly expreſſes it. Exod. 20. 20. Gen. 31. 53.

Briefly, this is the difference between Fearfulneſſe, and Feare, (for ſo we are fain to call *Timiditatem* and *Timorem*) Timidity, Fearfulneſſe, is a fear, where no cauſe of fear is; and there is no cauſe of feare, where man and man onely threatens on one ſide, and God commands on the other: *Feare not, thou worme of Iacob, I will help thee, ſaith the Lord thy redeemer, the Holy one of Iſrael.* *Moſes* Parents had overcome this fearfulneſſe: *They hid him*, ſayes the Text, *Et non metuerunt Edictum Regis, They feared not the Proclamation of the King*, Becauſe it was directly, and evidently, and undiſputably againſt the manifeſt will of God. Queen *Eſther* had overcome this fearfulneſſe; ſhe had faſted, and prayed, and uſed all preſcribed and all poſſible meanes, and then ſhe entred the Kings Chamber, againſt the Proclamation, with that neceſſary reſolution, *Si peream, peream, If I periſh, I periſh*; Not upon a diſobedient, not upon a deſperate undertaking, but in a rectified conſcience, and well eſtabliſhed opinion, that either that Law was not intended to forbid her, who was his Wife, or that the King was not rightly informed, in that bloody command, which he had given for the execution of all her Countrymen. And for thoſe who doe not overcome this fearfulneſſe, that is, that feare where no cauſe of feare is, (and there is no cauſe of feare, where Gods cauſe is by godly wayes promoved, though we doe not alwayes diſcern the wayes, by which this is done) for thoſe men that frame imaginary feares to themſelves, to the with-drawing or diſcouraging of others in the ſervice of God, we ſee where ſuch men are ranked by the Holy Ghoſt, when S. *Iohn* ſayes, *The unbeleeving, the murderer, the whore-monger, the ſorcerer, the idolater, ſhall have their portion in the lake of brimſtone, which is the ſecond death*: We ſee who leads them all into this irrecoverable precipitation, The fearfull, that is, he that beleeves not God in his promiſes, that diſtruſts God in his owne cauſe, as ſoone as he ſeemes to open us to any danger; or diſtruſts Gods inſtruments, as ſoone as they goe another way, then he would have them goe. To end this, there is no love of God without feare, no Law of God, no God himſelfe without feare; And here, as in very many other places of Scripture, the feare of God is our whole Religion, the whole ſervice of God; for here, Feare him, includes Worſhip him, reverence him, obey him. Which Counſell or Commandement, D though it need no reaſon, no argument, yet the Apoſtle does purſue with an argument, and that conſtitutes our ſecond Part. Esther 4. 16. Apoc. 21. 8.

Now the Apoſtles arguments grow out of a double root; One argument is drawne from God, another from man. From God, thus implied, If God be a Father, feare him, for naturally we acknowledge the power of a Father to be great over his children, and conſequently the reverent feare of the children great towards him. The Father had *Poteſtatem vitæ & necis*, A power over the life of his child, he might have killed his childe; but that the child ſhould kill his Father, it never entred into the proviſion of any Law, and it was long before it fell into the ſuſpition of any Law-maker. *Romulus* in his Laws, called every man-ſlaughter *Patricidium*, becauſe it was *Paris occiſio*, He had killed a man, a Peere, a creature equall to himſelfe; but for *Parricide* in the later ſenſe, when *Parricide* is *Patricide*, the killing of a Father, it came not into the jealouſie of *Romulus* Law, nor E into the heart or hand of any man there, in ſixe hundred yeares after: *Cum lege cæperunt, & facinus pœna monſtravit*, ſayes their Morall man: That ſin began not, till the Law forbad it, and only the puniſhment ordained for it, ſhewed that there might be ſuch a thing. *He that curſeth Father or Mother, ſhall ſurely dye*, ſayes *Moſes*; And he that is but *ſtubborne* towards them, ſhall *dye* too. The dutifull love of children to Parents is ſo rooted in nature, that *Demoſthenes* ſayes, it is againſt the impreſſions and againſt the Law of nature, for any child ever to love that man, that hath done execution upon his Father, though by way of Juſtice: And this naturall Obligation is not conditioned with the limitations of a good or a bad Father, *Natura te non bono patri, ſed patri conciliavit*, ſayes that little great Philoſopher, Nature hath not bound thee to thy father, as hee is a Seneca. Exod. 21. 17. Deut. 21. 18. Epictetus.

2 Part.

good Father, but meerely as he is thy Father.

Now for the power of Fathers over their children, by the Law of Nations, that is, the generall practiſe of Civill States, the Father had power upon the life of his child; It fell away by diſcontinuance, in a great part, and after was abrogated by particular Laws, but yet, by a connivence admitted in ſome caſes too. For, as in Nature man is *Microcoſmus*, a little World, ſo in nature, a family is a little State, a little Commonwealth, and
Ariſtot. what power the Magiſtrate hath in that, the Father hath in this. *Ipſum regnũ ſuapte natura imperium eſt paternum*, The power of a King, if it be kept within the bounds of the na-
Tertul. ture of that Office, is onely to be a Father to his people: And, *Gratius eſt nomen pietatis, quam poteſtatis*, Authority is preſented in a more acceptable name, when I am called a Father, then when I am called a Maſter; and therefore, ſayes *Seneca*, our Anceſtors mollified it thus, *Vt invidiam Dominis, contumeliam ſervis detraherent*, That there might accrue no envy to the Maſter for ſo great a title, nor contempt upon the ſervant for ſo low a title, they called the Maſter *Patrem familias*, The Father of a houſhould, and they called the ſervants, *familiares*, parts and pieces of the family. So that in the name of *Father* they underſtand all power; and the firſt Law that paſſed amongſt the Romans a-
L. Pompeia. gainſt Parricides, was *Contra interfectores Patrum & Dominorum*; They were made equall, Fathers and Soveraignes: And in the Law of God it ſelfe, *Honour thy Father*, wee ſee all the honour, and feare, and reverence that belongs to the Magiſtrate, is conveyed in that name, in that perſon, the Father is all; as in the State of that people, before they came to be ſettled, both the Civill part of the Government, and the Spirituall part, was all in the Father, that Father was King and Prieſt over all that family.

Preſent God to thy ſelf then as a Father, and thou wilt feare him; and take knowledg, that the Son might not ſue the Father; Enter no actiõ againſt God why he made thee not richer, nor wiſer, nor fairer; no nor why he elects, or refuſes, without reſpect of good or bad works; But take knowledge too, that when by the Law, the Father might puniſh the Son with death, he might not kill his Son before he was paſſed three yeares in age, before hee was come to ſome demonſtration of an ill, and rebellious nature, and diſpoſition: Whatſoever God may doe of his abſolute Power, beleeve that he will not execute that power upon thee to thy condemnation, till thine actuall ſins have made thee incapable of his love: What he may do, diſpute not, but be ſure he will do thee no harme if thou feare him, as a Father.

*Sacerdotalis.* Now to bring that nearer to you, which principally we intended, which is, the conſideration and precaution of thoſe ſins, which violate this Power of God, notified in this name of *Father*, we conſider a threefold emanation or exerciſe of Power in this Father, by occaſion of a threefold repeating of this part of the Text, in the Scripture. The words are waighty, alwayes at the bottome; for we have theſe words in the laſt of the Prophets, in *Malachie*, and in the laſt of the Euangeliſts, in *Iohn*, And here in this A-
Mal. 1.6. poſtle, we have them of the laſt Judgement. In *Malachi* he ſayes, *A Son honoureth his Father, if then I be a Father, where is my honour?* This God ſpeaks there to the Prieſt, to
Exod. 32.29. the Levite; for, the Tribe of *Levi*, had before, (as *Moſes* bade them) conſecrated their hands to God, and puniſhed by a zealous execution, the Idolatry of the golden Calfe; and for this ſervice, God faſtned the Prieſthood upon them. But when they came in *Malachies* time, to connive at Idolatry it ſelfe, God, who was himſelfe the roote of the Prieſthood, and had truſted them with it, and they had abuſed that truſt, and the Prieſt-
Hoſe. 9.7. hood, Then when the *Prophet* was become a *foole*, and the *ſpirituall Man*, *mad*, or (as S. *Hierom* reads it) *Arreptitius*, that is, poſſeſſed by others, God firſt of all turnes upon the Prieſt himſelfe, rebukes the Prieſt, interminates his judgement upon the Prieſt, for God is our high Prieſt. And therefore feare this Father in that notion, in that apprehenſi-
on, as a Prieſt, as thy high Prieſt, that refuſes or receives thy ſacrifices, as he finds them conditioned; and if he looke narrowly, is able to finde ſome ſpot in thy pureſt Lambe, ſome ſin in thy holieſt action, ſome deviation in thy prayer, ſome oſtentation in thine almes, ſome vaine glory in thy Preaching, ſome hypocriſie in thy hearing, ſome conceal-
ing in thy confeſſions, ſome reſervation in thy reſtitutions, ſome relapſes in thy reconci-
liations: ſince thou calleſt him Father, feare him as thy high Prieſt: So the words have their force in *Malachie*, and they appertaine *Ad poteſtatem Sacerdotalem*, To the power of the Prieſt, deſpiſe not that.

*Civilis.* And then, in the ſecond place, which is in S. *Iohn*, Chriſt ſayes, *If God were your Fa-*
Iohn 8.42. *ther*,

*ther, you would love me:* And this Christ speakes to the Pharisees, and to them, not as Sectaries in Religion, but as to persons in Authority, and command in the State, as to Rulers, to Governours, to Magistrates: So Christ sayes to *Pilate*, *Thou couldst have no power at all against me, except it were given thee from above:* And so S. *Paul*, *There is no power but of God, The powers that be, be ordained of God.* Christ then charges the Pharisees, that they having the secular Power in their hands, they went about to kill him, when he was doing the will of his Father, who is the roote, as of Priesthood, so of all Civill power, and Magistracy also. Feare this Father then, as the Civill Sword, the Sword of Justice is in his hand. He can open thee to the malicious prosecutions of adversaries, and submit thee to the penalties of those Lawes, which, in truth, thou hast never transgressed: Thy Fathers, thy Grandfathers have sinned against him, and thou hast been but reprieved for two sessions, for two generations, and now maiest come to execution. Thou hast sinned thy selfe, and hast repented, and hast had thy pardon sealed in the Sacrament; but thy pardon was clogged with an *Ita quòd se bene gerat*, Thou wast bound to the peace by that pardon, and hast broken that peace since, in a relapse, and so fallest under execution for thine old sins: God cuts off men by unsearchable wayes and meanes; and therefore feare this Father as a Soveraigne, as a Magistrate, for that use this word in S. *Iohn* may have. John 19. 11. Rom. 13. 1.

In *Malachie* we consider him in his supreme spirituall power, and in S *Iohn* in his supreme temporall power; And in this Text, this Father is presented in a power, which includes both, in a judiciary power, as a Judge, as our Judge, our Judge at the last day, beyond all Appeale; And (as this Apostle S. *Peter*, is said by *Clement*, who is said to have beene his successor at Rome, to have said) *Quis peccare poterit, &c.* Who could commit any sin at any time, if at all times he had his eye fixed upon this last Judgement? We have seene purses cut at the Sessions, and at Executions, but the Cutpurse did not see the Judge looke upon him: we see men sin over those sins to day, for which Judgement was inflicted but yesterday, but surely they doe not see then that the Judge sees them. *Thou treasurest up wrath*, sayes the Apostle, *against the day of wrath, and revelation of the judgement of God:* There is no Revelation of the day of Judgement, no sense of any such day, till the very day it selfe overtake him, and swallow him. Represent God to thy selfe as such a Judge, as S. *Chrysostome* sayes, That whosoever considers him so, as that Judge, and that day, as a day of irrevocable judgement, *Gehennæ pœnam tolerare malit, quàm adverso Deo stare*, He will even think it an ease to be thrown down into hell out of the presence of God, rather then to stand long in the presence, and stand under the indignation of that incensed Judge: The *Ite maledicti* will be lesse then the *Surgite qui dormitis.* And there is the miserable perplexity, *Latere impossibile, Apparere intolerabile*, To be hid from this Judge is impossible, and to appeare before him, intolerable: for he comes invested with those two flames of confusion, (which are our two next branches in the Text) first, He respects no persons, Then, He judges according to workes: *Without respect of persons, &c.* *Iudiciaria.* Rom. 2. 5. Bernard.

Nine or ten severall times it is repeated in the Scriptures, and, I thinke, no one intire proposition so often, *That God is no accepter of persons.* It is spoken by *Moses*, that they who are conversant in the Law might see it, and spoken in the Chronicles, that they might see it who are conversant in State-affaires, and spoken in *Iob*, that men in afflictions might not mis-imagine a partiality in God: It is spoken to the Gentiles, by the Apostle of the Gentiles, S. *Paul*, severally; To the Romanes, to the Galatians, to the Ephesians, to the Colossians: And spoken by the chiefe Apostle, S. *Peter*, both in a private Sermon in *Cornelius* his house, and now in this Catholique Epistle written to all the world, that all the world, and all the inhabitants thereof might know, *That God is no accepter of persons*: And lest all this should not be all, it is spoken twice in the Apocryphall books; and though we know not assuredly by whom, yet we know to whom, To all that exercise any judiciary power under God, it belongs to know, *That God is no accepter of persons.* In divers of those places, this also is added, *Nor receiver of Rewards*; whether that be added as an equall thing, That it is as great a sin to accept persons, as to accept rewards, Or as a concomitancy, they goe together, He that will accept persons, will accept rewards, Or as an Identity, It is the same thing to accept persons, and to accept rewards, because the preferment which I looke for from a person in place, is as much a reward, as money from a person rich in treasure; whether of these it be, I dispute not: Clearly *Acceptor personarum.*

there

there is a Bribery in my love to another, and in my feare of another there is a Bribery too: There is a bribery in a poore mans teares, if that decline me from juſtice, as well as in the rich mans Plate, and Hangings, and Coach, and Horſes. A

Let no man therefore think to preſent his complexion to God for an excuſe, and ſay, My choler with which my conſtitution abounded, and which I could not remedy, enclined me to wrath, and ſo to bloud; My Melancholy enclined me to ſadneſſe, and ſo to Deſperation, as though thy ſins were medicinall ſins, ſins to vent humors. Let no man ſay, I am continent enough all the yeare, but the ſpring works upon me, and inflames my concupiſcencies, as though thy ſins were ſeaſonable and anniverſary ſins. Make not thy Calling the occaſion of thy ſin, as though thy ſin were a Myſterie, and an Occupation; Nor thy place, thy ſtation, thy office the occaſion of thy ſin, as though thy ſin were an Heir-loome, or furniture, or fixed to the freehold of that place: for this one propoſition, *God is no accepter of perſons*, is ſo often repeated, that all circumſtances of Diſpoſitions, and B
Ambroſ. Callings, and time, and place might be involved in it. *Nulla deſcretio perſonarum, ſed morum*; God diſcernes not, that is, diſtinguiſhes not Perſons, but Actions, for, *He judgeth according to every mans works*, which is our next Branch.

*Opera.* Now this judging according to works, excludes not the heart, nor the heart of the heart, the ſoule of the ſoule, Faith. God requires the heart, *My ſonne give me thy heart*; He will have it, but he will have it by gift; and thoſe Deeds of Gift muſt be teſtified; and the teſtimony of the heart is in the hand, the teſtimony of faith is in works. If one give me a timber tree for my houſe, I know not whether the root be mine or no, whether I may ſtub it by that gift: but if he give me a fruit tree for mine Orchard, he intends me the root too; for elſe I cannot tranſplant it, nor receive fruit by it: God judges according to *the worke*, that is, Root and fruit, faith and worke; That is the worke; And then he judges according unto *Thy worke*; The works of Other men, the Actions and C
the Paſſions of the bleſſed Martyrs, and Saints in the Primitive Church, works of Supererogation are not thy works. It were a ſtrange pretence to health, that when thy Phyſitian had preſcribed thee a bitter potion, and came for an account how it had wrought upon thee, thou ſhouldſt ſay, My brother hath taken twice as much as you preſcribed for me, but I tooke none, Or if he ordained ſixe ounces of bloud to be taken from thee, to ſay, My Grandfather bled twelve. God ſhall judge according to *The worke*, that is, The nature of the worke, and according to *Thy worke*, The propriety of the worke: Thee, who art a Proteſtant, he ſhall judge by thine owne worke, and not by S. *Stephens*, or S. *Peters*; and thee, who art a Papiſt, he ſhall judge by thine owne worke, and not by S. *Campians*, or S. *Garnets*, as meritorious as thou thinkeſt them. And therefore if God be thy Father, and in that title have ſoveraigne power over thee, A power ſpirituall, as High-prieſt of thy ſoule, that diſcernes thy ſacrifices; A power Civill, and drawes the ſword of Juſtice D
againſt thee, when he will; A power judiciary, and judges without accepting perſons, and without error in apprehending thy works, If he be a Father thus, feare him, for theſe are the reaſons of feare, on his part, and then feare him, for this reaſon on thy part, That this time which thou art to ſtay here, firſt, is But a ſojourning, it is no more, but yet it is a ſojourning, it is no leſſe, *Paſſe the time of your ſojourning here, &c.*

*Incolatus.* When there is a long time to the Aſſiſes, there may be ſome hope of taking off, or of ſmothering Evidence, or working upon the Judge, or preparing for a pardon: Or if it were a great booty, a great poſſeſſion which we had gotten, even that might buy out our peace. But this world is no ſuch thing, neither for the extent that we have in it, It is but little that the greateſt hath, nor for the time that we have in it; In both reſpects it is but a
Gen. 47. 6. *ſojourning*, it is but a *pilgrimage*, ſayes *Iacob*, And *But the dayes of my pilgrimage*; Every
Heb. 13. 14. one of them quickly at an end, and all of them quickly reckoned. *Here we have no continuing City*; firſt, no City, no ſuch large being, and then no continuing at all, it is but a E
ſojourning. The word in the Text is παροικίας, we have but a pariſh, we are but pariſhioners in this world, and they that labour to purchaſe whole ſhires, uſurp more then their portion; and yet what is a great Shire in a little Map? Here we are but *Viatores*, Paſſengers, way-faring men; This life is but the high-way, and thou canſt not build thy hopes here; Nay, to be buried in the high way is no good marke; and therefore bury not thy ſelfe, thy labours, thy affections upon this world. What the Prophet ſayes to thy Saviour,
Ier. 14. 7. (*O the hope of Iſrael, the Saviour thereof in time of trouble, why ſhouldeſt thou be a ſtranger in the land, and as a wayfaring man, that turnes aſide to tarry for a night?*) ſay thou to thy ſoule,

A ſoule, Since thou art a ſtranger in the land, a wayfaring man, turned aſide to tarry for a night, ſince the night is paſt, *Ariſe and depart, for here is not thy reſt*; prepare for another place, and *feare* him whom thou calleſt *Father*, and who is ſhortly to be thy *Iudge*; for here thou art no more then a *ſojourner*; but yet remember withall that thou art ſo much, Thou art a *ſojourner*. Mic. 2. 10.

This life is not a Parentheſis, a Parentheſis that belongs not to the ſenſe, a Parentheſis that might be left out, as well as put in. More depends upon this life then ſo: upon every minute of this life, depend millions of yeares in the next, and I ſhall be glorified eternally, or eternally loſt, for my good or ill uſe of Gods grace offered to me this houre. Therefore where the Apoſtle ſayes of this life, *Peregrinamur à Domino*, *We are abſent from the Lord*, yet he ſayes, *We are at home in the body*: This world is ſo much our home, as that he that is not at home now, he that hath not his converſation in heaven here, ſhall B never get home. And therefore even in this Text, our former Tranſlation calls it *Dwelling*; That which we reade now, *paſſe the time of your ſojourning*, we did reade then, *paſſe the time of your dwelling*; for this, where we are now, is the ſuburb of the great City, the porch of the triumphant Church, and the Grange, or Country houſe of the ſame Landlord, belonging to his heavenly Palace, in the heavenly Jeruſalem. Be it but a ſojourning, yet thou muſt pay God ſomething for thy ſojourning, pay God his rent of praiſe and prayer; And be it but a ſojourning, yet thou art bound to it for a time; Though thou ſigh with *David*, *Heu mihi, quia prolongatus incolatus*, woe is me that I ſojourne ſo long here, Though the miſeries of thy life make thy life ſeeme long, yet thou muſt ſtay out that time, which he, who tooke thee in, appointed, and by no practice, no not ſo much as by a deliberate wiſh, or unconditioned prayer, ſeeke to be delivered of it: Becauſe thy time here is ſuch a ſojourning as is quickly at an end, and yet ſuch a ſojourning as is never at an end, (for our endleſſe ſtate depends upon this) fear him, who ſhall ſo certainly, and ſo ſoone be a juſt Judge of it; feare him, in abſtaining from thoſe ſinnes which are directed upon his power; which are, principally, (as we intimated at the beginning, and with which we ſhall make an end) firſt, The negligence of his power upon thee, And then, the abuſe of his power communicated to thee over others. *Incolatus.* Pſal. 120. 5.

Firſt then, the ſin directed againſt the Father, whom wee conſider to be the roote and center of all power, is, when as ſome men have thought the ſoule of man to be nothing but a reſultance of the temperament and conſtitution of the body of man, and no infuſion from God, ſo they thinke that power, by which the world is governed, is but a reſultance of the conſent, and the tacite voice of the people, who are content, for their eaſe to bee ſo governed, and no particular Ordinance of God: It is an undervaluing, a falſe conception, a miſ-apprehenſion of thoſe beames of power, which God from himſelf ſheds upon D thoſe, whom himſelfe cals Gods in this World. We ſin then againſt the Father, when we undervalue God in his Prieſt. God hath made no ſtep in that perverſe way of the Roman Church, to prefer, ſo as they doe, the Prieſt before the King; yet, ſpeaking in two ſeverall places, of the dignity of his people, firſt, as Jews, then as Chriſtians, he ſayes in one place, They ſhall be *a Kingdome*, and *a Kingdome of Prieſts*; and he ſayes in the other, They ſhall be *Sacerdotium*, and *Regale Sacerdotium*, *Prieſts*, and *royall Prieſts*: In one place, *the King*, in the other, *the Prieſt* mentioned firſt, and in both places, both involved in one another: The bleſſings from both are ſo great, as that the Holy Ghoſt expreſſes them by one another mutually. When God commands his people to bee numbred in every Tribe, one moves this queſtion, Why in all other Tribes he numbred but from twenty yeares upward, and in the Tribe of *Levi* from a moneth upward? *Agnoſce ſacerdos*, ſayes he, *quanti te Deus tuus fecerit*, Take knowledge, thou who art the Prieſt of the E high God, what a value God hath ſet upon thee, that whereas he takes other ſervants for other affaires, when they are men, fit to doe him ſervice, he took thee to the Prieſthood in thy cradle, in thine infancie. How much more then, when the Prieſt is not *Sacerdos infans*, A Prieſt that cannot or does not ſpeake; but continues watchfull in meditating, and aſſiduous in uttering, powerfully, and yet modeſtly, the things that concerne your ſalvation, ought you to abſtaine from violating the power of God the Father, in diſ-eſteeming his power thus planted in the Prieſt? *Negligentia.* Eſay 19. 6. 1 Pet. 2. 9. Num. 1. *Okaſter.*

So alſo doe we ſin againſt the Father, the roote of power, in conceiving amiſſe of the power of the Civill Magiſtrate: Whether where God is pleaſed to repreſent his unity, in one Perſon, in a King; or to expreſſe it in a plurality of perſons, in divers Governours, *Civilis.*

When

When God ſayes, *Per me Reges regnant, By me Kings raigne*; There the *Per*, is not a Permiſſion, but a Commiſſion, It is not, That they raigne by my Sufferance, but they raigne by mine Ordinance. A King is not a King, becauſe he is a good King, nor leaves being a King, as ſoone as he leaves being good. All is well ſummed by the Apoſtle, *You muſt needs be ſubject, not only for wrath, but alſo for conſcience ſake*. Rom. 13. 5. A

*Iudiciaria.* But then the greateſt danger of ſinning againſt the Father, in this notion of power, is, if you conceive not aright of his Judiciary power, of that judgement, which he executes, not by Prieſts, nor by Kings upon earth, but by his owne Son Chriſt Jeſus in heaven. For, not to be aſtoniſhed at the Contemplation of that judgement, where there ſhall be Information, Examination, Publication, Hearing, Judgement, and Execution in a minute; where they that never beleeved, till they heard me, may be taken in, and I that Preached and wrought their ſalvation, may be left out; where thoſe wounds which my Saviour received upon earth, for me, ſhall be ſhut up againſt me, and thoſe wounds which my blaſphemies have made in his glorified body, ſhall bleed out indignation, upon ſight of me, the murtherer, not to think upon, not to tremble at this judgement, is the higheſt ſin againſt the Father, and his power, in the undervaluing of it. B

*Abuſus.* But there is a ſin againſt this power too, in abuſing that portion of that power, which God hath depoſited in thee. Art thou a Prieſt, and expecteſt the reverence due to that holy calling? Be holy in in that calling. *Quomodo poteſt obſervari à populo, qui nihil habet ſecretum à populo?* How can the people reverence him, whom they ſee to be but juſt one of them? *Quid in te miretur, ſi ſua in te recognoſcit?* If they finde no more in thee, then in one another, what ſhould they admire in thee? *Si quæ in ſe erubeſcit, in te, quem reverendum arbitratur, offendit?* If they diſcerne thoſe infirmities in thee, which they are aſhamed of in themſelves, where is there any object, any ſubject, any exerciſe of their reverence? Art thou great in Civill Power? *Quid gloriaris in malo, quia potens es? Why boaſteſt thou thy ſelfe in miſchiefe, O mighty man?* Haſt thou a great body therefore, becauſe thou ſhouldeſt ſtand heavy upon thine own feet, and make them ake? Or a great power therefore, becauſe thou ſhouldeſt oppreſſe them that are under thee? uſe thy power juſtly, and call it the voyce of allegeance when the people ſay to thee, as to *Ioſua*, *All that thou commandeſt us, we will doe, and whither ſoever thou ſendeſt us, we will goe*: Abuſe that power to oppreſſion, and thou canſt not call that the voyce of ſedition, in which, *Peter* and the other Apoſtles joyned together, *We ought to obey God rather then man.* Haſt thou any judiciall place in this world? here there belongs more feare then in the reſt: Some things God hath done in Chriſt as a Prieſt in this world, ſome things as a King, But when Chriſt ſhould have been a Judge in civill cauſes, he declined that, he would not divide the Inheritance, and in criminall cauſes he did ſo too, he would not condemne the Adultereſſe. So that for thy example in judgement, thou art referred to that which is not come yet, to that, to which thou muſt come, The laſt, the everlaſting judgement. Waigh thine affections there, and then, and think there ſtands before thee now, a priſoner ſo affected, as thou ſhalt be then. Waigh the mercy of thy Judge then, and think there is ſuch mercy required in thy judgement now. Be but able to ſay, God be ſuch to me at the laſt day, as I am to his people this day, and for that dayes juſtice in thy publique calling, God may be pleaſed to cover many ſins of infirmity. And ſo you have all that we intended in this exerciſe to preſent unto you, The firſt perſon of the Trinity, God the Father, in his Attribute of power, Almighty, and thoſe ſins, which, as farre as this Text leads us, are directed upon him in that notion of *Father*. The next day the Son will riſe. C D

Amb. Ep. 6. ad Iren.

Pſal. 52. 1.

Joſ. 1. 16.

Acts 5. 29.

# SERM. XL.

## *Preached upon Trinity-Sunday.*

1 COR. 16. 22.

*If any man love not the Lord Iesus Christ, let him be Anathema, Maranatha.*

CHrist is not defined, not designed by any name, by any word so often, as by that very word, *The Word, Sermo*, Speech. In man there are three kinds of speech; *Sermo innatus*, That inward speech, which the thought of man reflecting upon it selfe produces within, He thinks something; And then *Sermo illatus*, A speech of inference, that speech which is occasioned in him by outward things, from which he drawes conclusions, and determins; And lastly, *Sermo prolatus*, That speech by which he manifests himselfe to other men. We consider also three kindes of speech in God; and Christ is all three. There is *Sermo innatus*, His eternall, his naturall word, which God produced out of himselfe, which is the generation of the second Person in the Trinity; And then there is *Sermo illatus*, His word occasioned by the fall of *Adam*, which is his Decree of sending Christ, as a Redeemer; And there is also *Sermo prolatus*, His speech of manifestation and application of Christ, which are his Scriptures. The first word is Christ, the second, the Decree, is for Christ, the third, the Scripture, is of Christ. Let the word be Christ, so he is God; Let the word be for Christ, for his comming hither, so he is man; Let the word be of Christ, so the Scriptures make this God and man ours. Now *If* in all these, if in any of these apprehensions, *any man love not the Lord Iesus Christ, let him be Anathema, Maranatha.*

*Diuisio.*

By most of those, who, from the perverseneſſe of Heretiques, have taken occasion to prove the Deity of Christ, this text hath been cited; and therefore I take it now, when in my course proposed, I am to speak of the second Person in the Trinity; but, (as I said of the first Person, the Father) not as in the Schoole, but in the Church, not in a Chaire, but in a Pulpit, not to a Congregation that required proofe, in a thing doubted, but edification, upon a foundation received; not as though any of us would dispute, whether Jesus Christ were the Lord, but that all of us would joyne in that Excommunication, *If any man love not the Lord Iesus Christ, let him be, &c.* Let this then be the frame that this exercise shall stand upon. We have three parts; The person upon whom our Religious worship is to be directed, *The Lord Iesus Christ*: And secondly, we have the expression and the limitation of that worship, as farre as it is expressed here, *Love the Lord Iesus Christ*: And lastly, we have the imprecation upon them that doe not, If any man doe not, let him be *Anathema, Maranatha*. In the first we have *Verbum naturale, verbum innatum*, As he is the essentiall word, *The Lord*, a name proper only to God; And then *Verbum conceptum*, *verbum illatum*, Gods Decree upon consideration of mans misery, that Christ should be a Redeemer, for to that intent he is *Christus*, Anointed to that purpose; And lastly, *Verbum prolatum, verbum manifestatum*, That this *Christ* becomes *Iesus*, That this Decree is executed, that this person thus anointed for this office, is become an actuall Saviour; So the *Lord* is made *Christ*, and *Christ* is made *Iesus*. In the second Part we shall finde another argument for his Deity, for there is such a *love* required towards the *Lord Iesus Christ*, as appertaines to God onely; And lastly, we shall have the indeterminable, and indispensable excommunication of them, who though they pretend to *love the Lord*, (God in an universall notion) yet doe not *love the Lord Iesus Christ*, God, in this apprehension of a Saviour; and, *If any man love not, &c.*

1 Part: *Dominus.*

First then, in the first branch of the first part, in that name of our Saviour, *The Lord*, we apprehend the eternall Word of God, the Son of God, the second Person in the Trinity: for, He is *Persona producta*, Begotten by another, and therefore cannot be the first; And

And he is *Perſona ſpirans*, a Perſon out of whom, with the Father, another Perſon, that is, the Holy Ghoſt proceeds, and therefore cannot be the laſt Perſon, and there are but three, and ſo he neceſſarily the ſecond. Shall we hope to comprehend this by reaſon? Nazian. *Quid magni haberet Dei generatio, ſi angustiis intellectus tui comprehenderetur?* How ſmall a thing were this myſtery of Heaven, if it could be ſhut in, in ſo narrow a piece of the earth, as thy heart? Idem. *Qui tuam ipſius generationē vel in totum neſcis, vel dicere ſit pudor*, Thou that knoweſt nothing of thine owne begetting, or art aſhamed to ſpeake that little that thou doeſt know of it, wilt not thou be aſhamed to offer to expreſſe the eternall generation of the Son of God? It is true, *De modo*, How it was done, our reaſon cannot, but *De facto*, that it was done, our reaſon may be ſatisfied. We beleeve nothing with a morall faith, till ſomething have wrought upon our reaſon, and vanquiſhed that, and made it aſſent and ſubſcribe. Our divine faith requires evidence too, and hath it abundantly; for, the works of God are not ſo good evidence to my reaſon, as the Word of God is to my faith; The Sun ſhining is not ſo good a proofe that it is day, as the Word of God, the Scripture is, that that which is commanded there, is a duty. The roote of our beliefe that Chriſt is God, is in the Scriptures, but wee conſider it ſpread into three branches, [1] The evident Word it ſelfe, that Chriſt is God; [2] The reall declaration thereof in his manifold Miracles; [3] The concluſions that ariſe to our underſtanding, thus illumined by the Scriptures, thus eſtabliſhed by his miracles.

*Ex Scripturis.* In every mouth, in every pen of the Scriptures, that delivers any truth, the Holy Ghoſt ſpeaks, and therefore whatſoever is ſaid by any there, is the teſtimony of the Holy Ghoſt, for the Deity of Chriſt. And from the Father we have this teſtimony, that he is his Son, Mat. 3. ult. *This is my beloved Son*, And this teſtimony that his Son is God, Heb. 1. 8. *Vnto his Son he ſaith, Thy Throne, O God, is for ever and ever.* The Holy Ghoſt teſtifies, and his Father, and himſelfe; and his teſtimony is true, Apoc. 1. 8. *I am Alpha and Omega, the beginning, and the ending, ſaith the Lord, which is, which was, and which is to come, the Almighty.* Hee teſtifies with his Father; and then, their Angels and his Apoſtles teſtifie with him, 22. 16. *I Ieſus have ſent mine Angels, to teſtifie unto you theſe things in the Church, That I am the Roote, and the Off-ſpring of David*, not the off-ſpring onely, but the roote too, and therefore was before *David*. God and his Angels in Heaven teſtifie it, And viſible Angels upon earth, his Apoſtles, Acts 20. 28. *God hath purchaſed his Church, with his owne blood*, ſayes S. *Paul*; He who ſhed his blood for his Church, was God; and no falſe God, no mortall God, as the gods of the Nations were, but, 1 Iohn 5. 20. *This is the true God, and eternall life*; and then, no ſmall God, no particular God, as the Gods of the Nations were too, but, Tit. 2. 13. *We looke for the glorious appearing of our great God, our Saviour Chriſt Ieſus*: God, that is, God in all the Perſons, Angels, that is, Angels in all their acceptations, Angels of Heaven, Angels of the Church, Angels excommunicate from both, the fallen Angels, Devils themſelves, teſtifie his Godhead, Mar. 3. 11. *Vncleane Spirits fell downe before him, and cryed, Thou art the Sonne of God.*

*Miracula.* This is the teſtimony of his Word; the teſtimony of his Works, are his Miracles. That his Apoſtles did Miracles in his name, was a teſtimony of his Deity. Acts 3. 16. *His name, through faith in his Name, hath made this man ſtrong*, ſayes S. *Peter*, at the rayſing of the Creeple. But that he did Miracles in his own Name, by his own Power, is a nearer teſtimony; Pſal. 72. 18. *Bleſſed be the Lord God of Iſrael*, ſayes *David*, *Qui facit Mirabilia ſolus*, *Which doth his Miracles alone*, without deriving power from any other, or without uſing an other inſtrument for his Power. For, Epipha. *Mutare naturam, niſi qui Dominus naturæ eſt, non poteſt*: Whoſoever is able to change the courſe of nature, is the Lord of nature; And he that is ſo, made it; & he that made it, that created it, is God. Nay, Tertul. *Plus eſt*, it is more to change the courſe of Nature, then to make it; for, in the Creation, there was no reluctation of the Creature, for there was no Creature, but to divert Nature out of her ſetled courſe, is a conqueſt upon a reſiſting adverſary, and powerfull in a preſcription. The *Recedat Mare*, *Let the Sea go back*, and the *Siſtat Sol*, *Let the Sun ſtand ſtill*, met with ſome kinde of oppoſition in Nature, but in the *Fiat Mare*, and *Fiat Sol*, *Let there be a Sea, and a Sun*, God met with no oppoſition, no Nature, he met with nothing. And therefore, Auguſt. *Interrogemus Miracula, quid nobis de Chriſto loquantur*, Let us aske his Miracles, and they will make us underſtand Chriſt; *Habent enim ſi intelligantur, linguam ſuam*, If wee underſtand them, that is, If wee would underſtand them, they ſpeake loud enough, and plaine enough. In his Miraculous birth of a Virgin, In his Miraculous diſputation with Doctors at twelve yeares of age, in his faſting,

A fasting, in his invisibility, in his walking upon the Sea, in his re-assuming his body in the Resurrection, Christ spoke, in himselfe, in the language of Miracles. So also had they a loud and a plaine voyce, in other men; In his Miraculous curing the sick, raising the dead, dispossessing the Devill, Christ spoke, in other men, in the language of Miracles. And he did so also, as in himselfe, and in other men, so in other things; In the miraculous change of Water into Wine, in the drying up of the Fig-tree, In feeding five thousand with five loaves, in shutting up the Sun in darkenesse, and opening the graves of the Dead to light, in bringing plenty of Fish to the Net, and in putting money into the mouth of a Fish at the Angle, Christ spoke in all these Creatures, in the language of Miracles. So the Scriptures testifie of his Deity, and so doe his Miracles, and so doe those Conclusions which arise from thence, though we consider but that one, which is expressed in this part of the Text, that he is *the Lord*, *If any love not the Lord*, &c.

B We reason thus, God gives not his glory to others, and his glory is in his Essentiall Name, and in his Attributes; and to whomsoever he gives them, because they cannot be given from God, he who hath them, is God. Of these, none is so peculiar to him, as the name of *Iehova*; the name, which for reverence, the Jews forbore to sound, and in the room therof ever founded, *Adonai*, and *Adonai*, is *Dominus*, the name of this Text, *The Lord*; Christ by being the Lord thus, is Jehovah, and if Jehovah, God. It is *Tertullians* observation, *Et si Pater sit, & dicatur Dominus; & Filius sit, & dicatur Deus*, That though the Father be the Lord, and be called the Lord, and though the Son be God, and be called God, yet, sayes he, the manner of the Holy Ghost in the New Testament, is, to call *the Father God*, and *the Son the Lord*. He is Lord with the Father, as he was Con-creator, his Collegue in the Creation; But for that Dominion and Lordship which he hath by his Purchase, by his Passion, *Calcavit solus*, *He trod the Wine-presse alone*, not onely no C man, but no Person of the Trinity, redeemed us, by suffering for us, but he. For the ordinary appellation of *Lord* in the New Testament, which is κύριος, it is but a name of Civility, not onely no name implying Divine worship, but not implying any distinction of ranke or degree amongst men. *Mary Magdalen* speaks of Christ, and speakes to the Gardiner, (as she thought) and both in one and the same word; it is κύριος, *Dominus*, *Lord*, to both: when she sayes, *They have taken away my Lord*, meaning Christ, and when she saies to the Gardiner, *Sir, if thou hast borne him hence*, it is the same word too. But all that reaches not to the style of this Text, *The Lord*, for here *The Lord*, is God; And *no man can say, that Iesus is the Lord, but by the Holy Ghost*. All that was written in the Scriptures, all that was established by Miracles, all that is deduced by reason, conduces to this, determines in this, *That every tongue should confesse, that Iesus Christ is the Lord*; in which essentiall name, the name of his nature, he is first proposed, as the object of our D love.

Now this *Lord*, Lord for ever, is become that which he was not for ever, (otherwise then in a secondary consideration) that is, *Christ*, which implies a person prepared, and fitted, and anointed to a peculiar Office in this World. And can the Lord, the ever-living Lord, the Son of God, the onely Son of God, God himselfe have any preferment? preferment by an Office in this World? Was it a preferment to *Dionysius*, who was before in that height over men, to become a schoole-master over boyes? Were it a preferment to the Kings Son, to be made governour over a Bee-hive, or over-seer over an Ant-hill? And men, nay Mankinde is no more, not that, not a Bee-hive, not an Ant-hill, compared to this Person, who being *the Lord*, would become *Christ*. As he was *the Lord*, we considered him as God, and that there is a God, naturall reason can comprehend; As he is *Christ*, we consider him God and Man, and such a Person, naturall reason (not rooted E in the Scriptures, not illustrated by the Scriptures) cannot comprehend; Man will much easilier beleeve *the Lord*, that is, God, then *Christ*, that is, God and Man in one Person.

*Christ* then is the style, the title of his Office; *Non Nomen, sed Appellatio*, *Christ* is not his Name, but his Addition. *Unctus significatur*, sayes he, *& unctus non magis nomen, quam vestitus, calceatus*; *Christ* signifies but anointed, and anointed is no more a Name, then apparelled, or shod, is a name: So, as hee was apparelled in our flesh, and his apparell dyed red in his owne blood, so as he was shod to tread the Wine-presse for us, So he was *Christ*. That it is *Nomen Sacramenti*, as S. *Aug.* cals it, A mystery, is easily agreed to: for all the mysteries of all the Religions in the World, are but Milke in respect of this Bone, but Catechismes in respect of this Schoole-point, but Alphabets in respect

*Dominus.*

Iohn 20.15.

1 Cor. 12.3.

*Christus.*

Tertul.

respect of this hard Style, God and Man in one person. That it is *Nomen Sacramenti*, as *Augustine* says, is easie; but that it is *Nuncupatio potestatis*, as *Lactantius* cals it, is somewhat strange, that it is an office of power, a title of honour: for the Creator to become a Creature, and the Lord of life the object of death, nay the seat of death, in whom death did sojourn three dayes, can *Lactantius* call this a declaration of power? is this *Nuncupatio potestatis*, a title of honour? Beloved, he does, and he may; for it was so: for, it was
Exod. 29. 7. an Annointing; *Christus* is *unctus*; and unction was the Consecration of Priests, *Thou shalt take the annointing Oyle, and powre it upon his head.* The Mitre (as you may see there) was upon his head then; but then there was a Crowne upon the Mitre; There is a power above the Priest, the regall power; not above the function of the Priest, but a-
1 Sam. 10. 1. & 24. bove the person of the Priest; But Unction was the Consecration of Kings too; *Samuel saluted Saul with a kisse, and all the people shouted, and sayd, God save the King*; but, *Is it not*, sayes *Samuel, because the Lord hath annointed thee, to be captaine over his inheritance?* Kings were above Priests; and in extraordinary cases, God raysed Prophets a-
1 Reg. 19. 16, 17. bove Kings; for there is no ordinary power above them: But Unction was the Consecration of these Prophets too; *Elisha* was *annointed* to be *Prophet* in *Elias* roome; and such a Prophet as should have use of the Sword: *Him that scapes the Sword of Hazael, (Hazael* was King of Syria) *shall the Sword of Iehu slay, and him that scapes the Sword of Iehu (Iehu* was King of Israel) *shall the Sword of Elisha slay.* In all these, in Priests who were above the people, in Kings, who (in matter of Government) were above the Priests, in Prophets, who (in those limited cases expressed by God, and for that time, wherein God gave them that extraordinary employment) were above Kings, The Unction imprinted their Consecration, they were all *Christs*, and in them all, thereby, was that *Nuncupatio potestatis*, which *Lactantius* mentions; Unction, Annointing was an addition and title of honour: Much more in our *Christ*, who alone was all three;
Psal. 109. Psal. 2. 6. Deut. 18. *A Priest after the Order of Melchizedek*; *A King set upon the holy hill of Sion*; And a *Prophet*, *The Lord thy God will raise up a Prophet, unto him shall yee harken:* And besides all this threefold Unction, *Humanitas uncta Divinitate*; He had all the unctions that all the other had, and this, which none other had; In him the Humanity was Consecrated, anointed with the Divinity it selfe.

Nazian: Cyrill. So then, *unio unctio*, The hypostaticall union of the Godhead to the humane nature, is his Conception, made him *Christ*: for, *oleo latitiæ perfusus in unione*, Then, in that union of the two natures, *did God annoint him with the oyle of gladnes above his fellows.* There was an addition, something gained, something to be glad of; and, to him, as he was God, *The Lord*, so nothing could be added; If he were glad above his fellows, it was in that respect wherein he had fellows, and as God, as *The Lord*, he had none; so that still, as he was made Man, he became this *Christ*. In which his being made Man, if we should not consider the last and principall purpose, which was to redeem man; if we leave out his part, yet it were object inough for our wonder, and subject inough for our praise and thankesgiving, to consider the dignity, that the nature of man received in that union, wherin this *Lord* was thus made this *Christ*, for, the Godhead did not swallow up the manhood; but man, that nature remained still; The greater kingdom did not swallow the lesse, but the lesse had that great addition, which it had not before, and retained the dig-
Damasc. nities and priviledges which it had before too. *Christus est nomen personæ, non naturæ*, The name of *Christ* denotes one person, but not one nature: neither is Christ so composed of those two natures, as a man is composed of Elements; for man is thereby made a third thing, and is not now any of those Elements; you cannot call mans body fire or ayre, or earth or water, though all foure be in his composition: But Christ is so made of God and Man, as that he is Man still, for all the glory of the Deity, and God still, for all the infir-
Idem. mity of the manhood: *Divinum miraculis lucet, humanum contumeliis afficitur*: In this one Christ, both appear; The Godhead bursts out, as the Sun out of a cloud, and shines forth gloriously in miracles, even the raysing of the dead, and the humane nature is submitted to contempt and to torment, even to the admitting of death in his own bosome;
Idem. *sed tamen ipsius sunt tum miracula, tum supplicia*, but still, both he that rayses the dead, and he that dyes himself, is one Christ, his is the glory of the Miracles, and the contempt and torment is his too. This is that mysterious person, who is *singularis*, and yet not *individuus*; *singularis*, There never was, never shall be any such, but we cannot call him
Idem. Individuall, as every other particular man is, because *Christi tatis non est Genus*, there is no

genus

genus nor ſpecies of Chriſts; it is not a name, which, ſo (as the name belongs to our Chriſt, that is, by being annointed with the divine nature) can be communicated to any other, as the name of Man, may to every Individuall Man. Chriſt is not that *Spectrum*, that *Damaſcene* ſpeaks of, nor that *Electrum* that *Tertullian* ſpeakes of; not *Spectrum*, ſo as that the two natures ſhould but imaginarily be united, and only to amaze and aſtoniſh us, that we could not tell what to call it, what to make of it, a ſpectre, an apparition, a phantaſma, for he was a Reall perſon. Neither was he *Tertullians Electrum*, a third metall made of two other metals, but a perſon ſo made of God and Man, as that, in that perſon, God and Man, are in their natures ſtill diſtinguiſhed. He is *Germen Davidis*, in one Prophet, The branch, the Off-ſpring of *David*; And he is *Germen Iehovæ*, The Branch, the Off-ſpring of God, of the Lord, in another: When this *Germen Davidis*, the Sonne of Man would do miracles, then he was *Germen Iehovæ*, he reflected to that ſtock into which the Humanity was engrafted, to his Godhead; And when this *Germen Iehovæ*, the Son of God, would indure humane miſeries, he reflected to that ſtock, to that humanity, in which he had inveſted, and incorporated himſelf. This perſon, this *Chriſt dyed for our ſins*, ſays S. *Paul*; but ſays he, He dyed *according to the Scriptures*; *Non ſine onere pronunciat Chriſtum mortuum*; The Apoſtle thought it a hard, a heavy, an incredible thing to ſay that this perſon, this Chriſt, this Man and God, was dead, And therefore, *Vt duritiam molliret, & ſcandalum auditoris everteret*, That he might mollifie the hardnes of that ſaying, and defend the hearer from being ſcandalized with that ſaying, *Adjecit, ſecundùm ſcripturas*, He adds this, Chriſt is dead, *according to the Scriptures*: If the Scriptures had not told us that Chriſt ſhould die, and told us againe, that Chriſt did die, it were hard to conceive, how this perſon, in whom the Godhead dwelt bodily, ſhould be ſubmitted to death. But therein principally is he *Chriſtus*, as he was capable of dying. As he was *Verbum naturale*, and *innatum*, The naturall and eſſentiall word of God, He hath his firſt name in the text, He is *the Lord*: As he is *verbum illatum*, and *Conceptum*, A perſon upon whom there is a Decree and a Commiſſion, that he ſhall be a perſon capable to redeem Man by death, he hath this ſecond name in the text, He is *Chriſt*; As he is *The Lord*, he cannot die; As he is *Chriſt* (under the Decree) he cannot chuſe but die; But as he is *Ieſus*, He is dead already, and that is his other, his third, his laſt name in this Text, *If any man love not &c.*

Iere. 23. 5. Iſa. 4. 2. 1 Cor. 15. 3. Tertul.

We have inverted a little, the order of theſe names, or titles in the Text; becauſe the Name of *Chriſt*, is in the order of nature, before the name of *Ieſus*, as the Commiſſion is before the Execution of the Commiſſion. And, in other places of Scripture, to let us ſee, how both the capacity of doing it, and the actuall doing of it, belongs onely to this perſon, the Holy Ghoſt ſeems to convey a ſpirituall delight to us, in turning and tranſpoſing the Names every way; ſometimes *Ieſus* alone, and *Chriſt* alone, ſometimes *Ieſus Chriſt*, and ſometimes *Chriſt Ieſus*, that every way we might be ſure of him. Now we conſider him, as *Ieſus*, a reall, an actuall Saviour. And this was his Name; The Angel ſaid to his Mother, *Thou ſhalt call his name Ieſus, for he ſhall ſave his people*; And we ſay to you, Call upon this name *Ieſus*, for he hath ſaved his people; for, *Now there is no condemnation to them that are in Chriſt Ieſus*: As he was *verbum conceptum*, and *illatum*, The word which the Trinity uttered amongſt themſelves, ſo he was decreed to come in that place, *The Lord of the vineyard* (that is, Almighty God ſeeing the miſery of Man, to be otherwiſe irremediable) *The Lord of the vineyard ſaid, what ſhall I doe? I will ſend my beloved Sonne; it may be, they will reverence him when they ſee him.* But did they reverence him, when they ſaw him? This ſending made him *Chriſt*, a perſon, whom, though the Sonne of God, they might ſee: They did ſee him; but then, ſays that Goſpell, *they drew him out and killed him.* And this he knew before he came, and yet came, and herein was *Ieſus*, a reall, an actuall, a zealous Saviour, even of them that ſlew him: And in this (with piety and reverence) we may be bold to ſay, that even the Son of God, was *filius prodigus*, that powred out his blood even for his Enemies; but rather in that acclamation of the prodigall childs Father, *This my ſonne was dead, and is alive againe, he was loſt, and is found.* For, but for this deſire of our ſalvation, why ſhould he who was *the Lord*, be ambitious of that Name, the name of *Ieſus*, which was not *Tam expectabile apud Iudæos nomen*, no ſuch name as was in any eſpeciall eſtimation amongſt the *Iews*: for, we ſee in *Ioſephus*, divers men of that name, of no great honour, of no good converſation. But becauſe the name implyes ſalvation, *Ioſua*, who had another name before, *Cum in hujus ſacramenti imagine parabatur*,

*Ieſus.* Rom. 8. 1. Luk. 20. 13. Tertull. Idem.

*parabatur*, when he was prepared as a Type of this *Iesus*, to be a Saviour, a Deliverer of the people, *Etiam nominis Dominici inauguratus est figura, & Iesus cognominatus*, then he was canonized with that name of ſalvation, and called *Iaſua*, which is *Iesus*. A

The Lord then, the Son of God, had a *Sitio* in heaven, as well as upon the Croſſe; He thirſted our ſalvation there; and in the midſt of the fellowſhip of the Father from whom he came, and of the Holy Ghoſt, who came from him and the Father, and all the Angels, who came (by a lower way) from them all, he deſired the converſation of Man, for Mans ſake; He that was God *The Lord*, became *Chriſt*, a man, and he that was *Chriſt*, became *Ieſus*, no man, a dead man, to ſave man: To ſave man, all wayes, in all his parts, And to ſave all men, in all parts of the world: To ſave his ſoule from hell, where we ſhould have felt pains, and yet been dead, then when we felt them; and ſeen horrid ſpectacles, and yet been in darknes and blindnes, then when we ſaw them; And ſuffered unſufferable torments, & yet have told over innumerable ages in ſuffering them: To ſave this ſoule from that hell, and to fill that capacity which it hath, and give it a capacity which it hath not, to comprehend the joyes and glory of Heaven, this *Chriſt* became *Ieſus*. To ſave this body from the condemnation of everlaſting corruption, where the wormes that we breed are our betters, becauſe they have a life, where the duſt of dead Kings is blowne into the ſtreet, and the duſt of the ſtreet blowne into the River, and the muddy River tumbled into the Sea, and the Sea remaunded into all the veynes and channels of the earth; to ſave this body from everlaſting diſſolution, diſperſion, diſſipation, and to make it in a glorious Reſurrection, not onely a Temple of the holy Ghoſt, but a Companion of the holy Ghoſt in the kingdome of heaven, This *Chriſt* became this *Ieſus*. To ſave this man, body and ſoule together, from the puniſhments due to his former ſinnes, and to ſave him from falling into future ſinnes by the aſſiſtance of his Word preached, and his Sacrrments adminiſtred in the Church, which he purchaſed by his bloud, is this perſon, The *Lord*, the *Chriſt*, become this *Ieſus*, this Saviour. To ſave ſo, All wayes, In ſoule, in body, in both; And alſo to ſave all men. For, to exclude others from that Kingdome, is a tyrannie, an uſurpation; and to exclude thy ſelfe, is a ſinfull, and a rebellious melancholy. But as melancholy in the body is the hardeſt humour to be purged, ſo is the melancholy in the ſoule, the diſtruſt of thy ſalvation too. Flaſhes of preſumption a calamity will quench, but clouds of deſperation calamities thicken upon us; But even in this inordinate dejection thou exalteſt thy ſelf above God, and makeſt thy worſt better then his beſt, thy ſins larger then his mercy. Chriſt hath a Greek name, and an Hebrew name; *Chriſt* is Greeke, *Ieſus* is Hebrew; He had commiſſion to ſave all nations, and he hath ſaved all; Thou giveſt him another Hebrew name, and another Greek, when thou makeſt his name *Abaddon*, and *Apollyon*, a Deſtroyer; when thou wilt not apprehend him as a Saviour, and love him ſo; which is our ſecond Part, in our order propoſed at firſt, *If any man love not, &c.* B C Apoc. 9. 11. D

2 Part.

In the former part, we found it to be one argument for the Deitie of Chriſt, That he was *Iehovah*, *The Lord*; we have another here, That this great branch, nay this very root of all divine worſhip due to God, is required to be exhibited to this perſon, That is, *Love*, *If any man love not, &c.* If any man could ſee Vertue with his eye, he would be in love with her: Chriſt Jeſus hath beene ſeen ſo: *Quod vidimus*, ſayes the Apoſtle, *That which we have ſeene with our eyes, we preach to you*, and therefore *If any man love not, &c.* If he love him not with that love which implyes a Confeſſion, that the Lord Jeſus is God, That is, if he love him not with all his heart, and all his power: *What doth the Lord thy God require of thee? To love him with all thy heart, and all thy ſoule.* God forbids us not a love of the Creature, proportionable to the good that that creature can doe us: To love fire as it warms me, and meat as it feeds me, and a wife as ſhe helps me; But becauſe God does all this, in all theſe ſeverall inſtruments, God alone is centrically, radically, directly to be loved, and the creature with a love reflected, and derived from him; And Chriſt to be loved with the love due to God himſelfe: *He that loveth father or mother, ſon or daughter more then me, is not worthy of me*, ſayes Chriſt himſelfe. If then we love him ſo, as we love God, intirely, we confeſſe him to be the *Lord*; And if we love him ſo, as he hath loved us, we confeſſe him to be *Chriſt Ieſus*: And we conſider his love to us (for the preſent) in theſe two demonſtrations of it, firſt *Dilexit in finem*, As he *loved*, ſo he *loved to the end*; And then *Poſuit animam*, *Greater love there is not, then to die for one*, and he did that. Cicero. Levit. 10. 11. Mat. 10. 37. E

Our

A Our Saviour Christ forsooke not *Peter*, when *Peter* forsooke him: because he loved him, he loved him to the end. Love thou Christ to the end; To His end, and to Thy end. *Finem Domini vidistis*, sayes S. *Iames*, *You have seene the end of the Lord*; That is, sayes *August.* to what end the Lord came; His way was contempt and misery, and his end was shame and death: Love him there. Thy love is not required onely in the *Hosanna's* of Christ, when Christ is magnified, and his Gospel advanced, and men preferred for loving it: No, nor onely in the *Transfiguration* of Christ, when Christ appeares to thee in some particular beames, and manifestation of his glory; but love him in his *Crucifigatur*, then when it is a scornfull thing to love him, And love him in the *Nunquid & tu?* when thou must passe that examination, *Wert not thou one of them?* And in the *Nonne ego te vidi?* if witnesses come in against thee for the love of Christ, love him when it is a suspicious thing, a dangerous thing to love him; And love him not onely in spirituall B transfigurations, when he visits thy soule with glorious consolations, but even in his inward eclipses, when he withholds his comforts, and withdrawes his cheerfulnesse, even when he makes as though he loved not thee, love him. Love him, all the way, to his end, and to thy end too, to the laying downe of thy life for him.

*In finem.*

Iames 5.11.

Iohn 18.25,26.

Love him then in the laying downe of the pleasures of this life for him, and love him in the laying downe of the life it selfe, if his love need that testimony. Of the first case, of crucifying himselfe to the world, S. *Augustine* had occasion to say much to a young Gentleman, young, and noble, and rich, and (which is not, in such persons, an ordinary tentation, but where it is, it is a shrewd one) as he was young, and noble, and rich, so he was learned in other learnings, and upon that strength withdrew, and kept off from Christ. It was *Licentius*, to whom S. *Augustine* writes his 39. Epistle. He had sent to S. *Augustine* a handsome Elegie of his making, in which *Poeme* he had said as much of C the vanity and deceivablenesse of this world, as S. *Augustine* could have looked for, or, perchance, have said in a Homily; And he ends his Elegy thus, *Hoc opus, ut jubeas*, All this concerning this world I know already, Do you but tell me, doe you command me, what I shall doe. *Iubebit Augustinus conservo suo?* sayes that sensible and blessed Father: Shall I, shall *Augustine* command his fellow-servant? *Et non plangat potius frustra jubere Dominum?* Must not *Augustine* rather lament that the Lord hath commanded thee, and is not obeyed? Wouldst thou heare me? Canst thou pretend that? *Exaudi teipsum, Durissime, Immanissime, Surdissime*; Thou that art inoxorable against the perswasions of thine owne soule, Hard against the tendernesse of thine owne heart, Deafe against the charmes of thine owne Verses, canst thou pretend a willingnesse to be led by me? *Quam animam, quod ingenium non licet immolare Deo nostro?* How well disposed a soule, how high pitched a wit is taken out of my hands, that I may not sacrifice that soule, that I D may not direct that wit upon our God, because, with all these good parts, thou turnest upon the pleasures of this world? *Mentiuntur, moriuntur, in mortem trahunt*: Doe not speake out of wit, nor out of a love to elegant expressions, nor doe not speake in jest of the dangerous vanities of this world; *Mentiuntur*, they are false, they performe not their promises; *Moriuntur*, they are transitory, they stay not with thee; and *In mortem trahunt*, they dye, and they dye of the infection, and they transfuse the venome into thee, and thou dyest with them: *Non dicit verum, nisi veritas, & Christus veritas*, Nothing will deale truely with thee but the Truth it selfe, and onely Christ Jesus is this Truth. He followes it thus much farther, *Si calicem aureum invenisses in terra*, If thou foundest a chalice of gold in the earth, so good a heart as thine would say, Surely this belongs to the Church, and surely thou wouldst give it to the Church: *Accepisti à Deo ingenium spiritualiter aureum*, God hath given thee a wit, an understanding, not of the gold E of Ophir, but of the gold of the heavenly Jerusalem, *Et in illo, Satanæ propinas teipsum?* In that chalice once consecrated to God, wilt thou drink a health to the devill, and drink a health to him in thine owne blood, in making thy wit, thy learning, thy good parts advance his kingdome? He ends all thus, *Miserearis jam mei, si tibi viluisti*, If thou undervalue thy selfe, if thou thinke not thy selfe worth hearing, if thou follow not thine owne counsels, yet *miserearis mei*, Have mercy upon me, me, whose charge it is to bring others to heaven, me, who shall not bee received there, if I bring no body with mee; bee content to goe with me, that way, which by the inspiration of the holy Ghost I do shew, and that way, which by the conduct of the holy Ghost I would fain goe. All bends to this, First, love Christ so far as to lay down the pleasures of this life for him, and so far, as to lay down the life it self for him.

*Mortificatio.*

Epist. 39.

*Martyrium.* Christ did so for thee: and his blessed Servants the Martyrs, in the Primitive Church, did so for him, and thee; for his glory, for thy example. Can there be any ill, any losse, in giving thy life for him? Is it not a part of the reward it selfe, the honour to suffer for him? When Christ sayes, *Whosoever loses any thing for my sake, and the Gospels, he shall have a hundred fold in houses, and lands, with persecutions*, wee need not limit that clause of the Promise, *(with persecutions)* to be, That in the midst of persecutions, God will give us temporall blessings, but that in the midst of temporall blessings, God will give us persecutions; that it shall be a part of his mercy, to be delivered from the danger of being puffed up by those temporall abundances, by having a mixture of adversity and persecutions; and then, what ill, what losse, is there in laying downe this life for him? *Quid hoc mali est, quod martyrialis mali, non habet timorem, pudorem, tergiversationem, pœnitentiam, deplorationem?* What kinde of evill is this, which when it came to the highest, *Ad malum martyriale*, to martyrdome, to death, did neither imprint in our holy predecessors in the Primitive Church, *Timorem*, any feare that it would come; nor *Tergiversationem*, any recanting lest it should come; nor *Pudorem*, any shame when it was come; nor *Pœnitentiam*, any repentance that they would suffer it to come; nor *Deplorationem*, any lamentation by their heires, and Executors, because they lost all, when it was come? *Quid mali?* What kinde of evill can I call this, in laying down my life, for this Lord of life, *Cujus reus gaudet*, when those Martyrs called that guiltinesse a joy, *Cujus accusatio votum*, and the accusation a satisfaction, *Cujus pœna fælicitas*, and the suffering perfect happinesse? Love thy neighbour as thy selfe, is the farthest of that Commandement; but love God above thy selfe; for, indeed, in doing so thou dost but love thy selfe still: Remember that thy soule is thy selfe; and as if that be lost, nothing is gained, so if that be gained, nothing is lost, whatsoever become of this life.

Tertul. Idem.

*Dominus.* Love him then, as he is presented to thee here; Love the *Lord*, love *Christ*, love *Iesus*. If when thou lookest upon him as the *Lord*, thou findest frowns and wrinkles in his face, apprehensions of him, as of a Judge, and occasions of feare, doe not run away from him, in that apprehension; look upon him in that angle, in that line awhile, and that feare shall bring thee to love; and as he is *Lord*, thou shalt see him in the beauty and lovelinesse of his creatures, in the order and succession of causes, and effects, and in that harmony and musique of the peace between him, and thy soule: As he is *the Lord*, thou wilt feare him, but no man feares God truly, but that that feare ends in love.

*Christus.* Love him as he is the *Lord*, that would have nothing perish, that he hath made; And love him as he is *Christ*, that hath made himselfe man too, that thou mightest not perish: Love him as the *Lord* that could shew mercy; and love him as *Christ*, who is that way of mercy, which the Lord hath chosen. Returne againe, and againe to that mysterious person, *Christ*; And let me tell you, that though the Fathers never forbore to call the blessed Virgin *Mary*, *Deiparam*, the Mother of God, yet in *Damascens* time, they would not admit that name, *Christiparam*, that she was the Mother of Christ: Not that there is any reason to deny her that name now; but because then, that great Heretique, *Nestorius*, to avoid that name, in which the rest agreed, *Deiparam*, (for he thought not Christ to be God) invented a new name, *Christiparam*: Though it be true in it self, that that blessed Virgin is *Christipara*, yet because it was the invention of an Heretique, and a fundamentall Heretique, who though he thought Christ to be anointed by the Holy Ghost above his fellowes, yet did not beleeve him to be God, *Damascen*, and his Age, refused that addition to the blessed Virgin; So reverently were they affected, so jealously were they enamoured of that name, *Christ*, the name which implyed his Unction, his Commission, the Decree, by which he was made a Person, able to redeeme thy soule: And in that contemplation, say with *Andrew*, to his brother *Peter*, *Invenimus Messiam*, *I have found the Messias*; I could finde no meanes of salvation in my selfe, nay, no such meanes to direct God upon, by my prayer, or by a wish, as hee hath taken; but God himselfe hath found a way, a *Messias*; His Son shall bee made man; And *Inveni Messiam*, I have found him, and found, that he, who by his Incarnation, was made able to save me, (so he was *Christ*) by his actuall passion, hath saved me, and so I love him as *Iesus*.

*Iesus.* Christ loved *Stephen* all the way, for all the way *Stephen* was disposed to Christs glory, but in the agony of death (death suffered for him) Christ expressed his love most, in opening the windowes, the curtaines of heaven it selfe, to see *Stephen* dye, and to shew himselfe to *Stephen*. I love my Saviour as he is *The Lord*, He that studies my salvation;

Acts 7. 56.

And

A And as *Christ*, made a perſon able to work my ſalvation; but when I ſee him in the third notion, *Ieſus*, accompliſhing my ſalvation, by an actuall death, I ſee thoſe hands ſtretched out, that ſtretched out the heavens, and thoſe feet racked, to which they that racked them are foot-ſtooles; I heare him, from whom his neareſt friends fled, pray for his enemies, and him, whom his Father forſooke, not forſake his brethren; I ſee him that cloathes this body with his creatures, or elſe it would wither, and cloathes this ſoule with his Righteouſneſſe, or elſe it would periſh, hang naked upon the Croſſe; And him that hath, him that is, *the Fountaine of the water of life*, cry out, *He thirſts*, when that voyce overtakes me, in my croſſe wayes in the world, *Is it nothing to you, all you that paſſe by? Behold, and ſee, if there be any ſorrow, like unto my ſorrow, which is done unto me, wherewith the Lord hath afflicted me, in the day of his fierce anger*; When I conceit, when I contemplate my Saviour thus, I love the *Lord*, and there is a reverent adoration in that love, I love B *Chriſt*, and there is a myſterious admiration in that love, but I love *Ieſus*, and there is a tender compaſſion in that love, and I am content to ſuffer with him, and to ſuffer for him, rather then ſee any diminution of his glory, by my prevarication. And he that loves not thus, that loves not the Lord God, and God manifeſted in Chriſt, *Anathema*, *Maranatha*, which is our next, and our laſt Part. Lament. 1. 12.

Whether this *Anathema* be denounced by the Apoſtle, by way of Imprecation, that he wiſhed it ſo, or pronounced by way of excommunication, That others ſhould eſteem them ſo, and avoid them, as ſuch perſons, is ſometimes debated amongſt us in our books. If the Apoſtle ſay it by way of Imprecation, if it ſound ſo, you are to remember firſt, That many things are ſpoken by the Prophets in the Scriptures, which ſound as imprecations, as execrations, which are indeed but propheſies; They ſeeme to be ſpoken in the ſpirit of anger, when they are in truth, but in the ſpirit of propheſie. So, in very C many places of the Pſalmes, *David* ſeemes to wiſh heavy calamities upon his and Gods enemies, when it is but a declaration of thoſe judgements of God, which hee propheticall foreſees to be imminent upon them: They ſeeme Imprecations, and are but Propheſies; and ſuch, wee, who have not this Spirit of Propheſie, nor foreſight of Gods wayes, may not venture upon. If they be truly Imprecations, you are to remember alſo, that the Prophets and Apoſtles had in them a power extraordinary, and in execution of that power, might doe that, which every private man may not doe: So the Prophets rebuked, ſo they puniſhed Kings. So [a] *Elizeus* called in the Beares to devoure the boyes; And ſo [b] *Elias* called downe fire to devoure the Captaines; So S. *Peter* killed [c] *Ananias*, and *Sapphira* with his word; And [d] ſo S. *Paul* ſtroke *Elymas* the Sorcerer with blindneſſe. But upon Imprecations of this kinde, wee as private men, or as publique perſons, but limited by our Commiſſion, may not adventure neither. But take the Prophets or the A- D poſtles in their higheſt Authority, yet in an over-vehement zeale, they may have done ſome things ſome times not warrantable in themſelves, many times many things, not to be imitated by us. In *Moſes* his paſſionate vehemency, *Dele me, If thou wilt not forgive them, blot me out of thy booke*, And in the Apoſtles inconſiderate zeale to his brethren, *Optabam Anathema eſſe, I could wiſh that my ſelfe were accurſed from Chriſt*; In *Iames* and *Johns* impatience of their Maſters being neglected by the Samaritans, when they drew from Chriſt that rebuke, *You know not of what ſpirit you are*; In theſe, and ſuch as theſe, there may be ſomething, wherein even theſe men cannot be excuſed, but very much wherein we may not follow them, nor doe as they did, nor ſay as they ſaid. Since there is a poſſibility, a facility, a proclivity of erring herein, and ſo many conditions and circumſtances required, to make an Imprecation juſt and lawfull, the beſt way is to forbeare them, or to be very ſparing in them.

3 Part. *Imprecatio.*

a 2 King. 2. 24.
b 2 Kings 1.
c Acts 5.
d Acts 13. 8.

Exod. 32. 32.

Rom. 9. 3.

Luke 9. 55.

E But we rather take this in the Text, to be an Excommunication denounced by the Apoſtle, then an Imprecation: So Chriſt himſelfe, *If he will not heare the Church, let him be to thee as a Heathen, or a Publican*; That is, Have no converſation with him. So ſayes the Apoſtle, ſpeaking of an Angel, *Anathema, If any man, if we our ſelves, if an Angel from heaven, preach any other Goſpel, let him be accurſed.* Now the Excommunication is in the *Anathema*, and the aggravating thereof in the other words, *Maranatha.* The word *Anathema* had two ſignifications; They are expreſſed thus, *Quod Deo dicatum, Quod à Deo per vitium alienatum*; That which for ſome excellency in it, was ſeparated from the uſe of man, to the ſervice of God, or that which for ſome great fault in it, was ſeparated from God and man too. *Ab illo abſtinebant tanquam Deo dicatum, Ab hoc recedebant, tanquam*

*Excommunicatio.* Mat. 18. 17.

Gal. 1. 9.

Juſt. Mart.

Chryſoſt.

*quam à Deo abalienatum:* From the firſt kinde, men abſtained, becauſe they were conſecrated to God, and from the other, becauſe they were aliened from God; and in that laſt ſenſe, irreligious men, ſuch as love not the Lord Jeſus Chriſt, are *Anathema*, aliened from God. Amongſt the Druides, with the Heathen, they excommunicated Malefactors, and no man might relieve him in any neceſſity, no man might anſwer him in any action: And ſo amongſt the Jews, the *Eſſeni*, who were in ſpeciall eſtimation for ſanctity, excommunicated irreligious perſons, and the perſons ſo excommunicated ſtarved in the ſtreets and fields. By the light of nature, by the light of grace, we ſhould ſeparate our ſelves from irreligious, and from idolatrous perſons; and that with that earneſtneſſe, which the Apoſtle expreſſes in the laſt words, *Maran Atha.* A

*Maran Atha.* In the practiſe of the Primitive Church, by thoſe Canons, which we call The Apoſtles Canons, and thoſe which we call The penitentiall Canons, we ſee there were different penances inflicted upon different faults, and there were, very early, relaxations of penances, Indulgences; and there were reſervations of caſes; in ſome any Prieſt, in ſome a Biſhop onely might diſpenſe. It is ſo in our Church ſtill; Impugners of the Supremacy are excommunicated, and not reſtored but by the Archbiſhop: Impugners of the Common prayer Booke excommunicated too, but may bee reſtored by the Biſhop of the place: Impugners of our Religion declared in the Articles, reſerved to the Archbiſhop: Impugners of Ceremonies reſtored when they repent, and no Biſhop named: Authors of Schiſme reſerved to the Archbiſhop; maintainers of Schiſmatiques, referred but to repentance; And ſo maintainers of Conventicles, to the Archbiſhop; maintainers of Conſtitutions made in Conventicles, to their repentance. There was ever, there is yet a reſerving of certaine caſes, and a relaxation or aggravating of Eccleſiaſticall cenſures, for their waight, and for their time: and, becauſe *Not to love the Lord Ieſus Chriſt* was the greateſt, the Apoſtle inflicts this heavieſt Excommunication, *Maran Atha.* B C

The word ſeemes to be a Proverbiall word amongſt the Jews after their returne, and vulgarly ſpoken by them, and ſo the Apoſtle takes it, out of common uſe of ſpeech: *Maran*, is *Dominus*, *The Lord*, and *Athan* is *Venit*, *He comes:* Not ſo truly, in the very exactneſſe of Hebrew rules, and terminations, but ſo amongſt them then, when their language was much depraved: but, in ancienter times, we have the word *Mara* for *Dominus*, and the word *Atha* for *Venit*; And ſo *Anathema*, *Maran Atha* will be, *Let him that loveth not the Lord Ieſus Chriſt, be as an accurſed perſon to you, even till the Lord come.* S. *Hierom* ſeems to underſtand this, *Dominus venit*, That the Lord is come, come already, come in the fleſh; *Superfluum*, ſayes he, *odiis pertinacibus contendere adverſus eum, qui jam venit*; It is ſuperabundant perverſneſſe, to reſiſt Chriſt now; Now that he hath appeared already, and eſtabliſhed to himſelfe a Kingdome in this world. And ſo S. *Chryſoſtome* ſeemes to take it too; Chriſt is come already, ſayes he, *Et jam nulla poteſt excuſatio non diligentibus eum*; If any excuſe could be pretended before, yet ſince Chriſt is come, none can be: *Si opertum*, ſayes the Apoſtle, *If our Goſpel be hid now, it is hid from them who are loſt*; that is, they are loſt from whom it is hid. But that is not all, that is intended by the Apoſtle, in this place. It is not onely a cenſorious ſpeech, It is a ſhame for them, and an inexcuſable thing in them, if they doe not love the Lord Jeſus Chriſt, but it is a judiciary ſpeech, thus much more, ſince they doe not love the Lord, *The Lord judge them when he comes*; I, ſayes the Apoſtle, take away none of his mercy, when he comes, but I will have nothing to doe with them, till he comes; to me, he ſhall be *Anathema*, *Maran Atha*, ſeparated from me, till then; then, the Lord who ſhews mercy in minutes, do his will upon him. Our former Tranſlation had it thus, *Let him be had in execration*, and *excommunicated till death*; In death, Lord have mercy upon him; till death, I will not live with him. D E

Dan. 4. 16. Deut. 33. 2.

To end all, If a man love not the Lord, if he love not God, which is, which was, and which is to come, what will pleaſe him? whom will he love? If hee love the *Lord*, and love not *Chriſt*, and ſo love a God in generall, but lay no hold upon a particular way of his ſalvation, *Sine Chriſto, ſine Deo*, ſayes the Apoſtle to the Epheſians, when ye were *without Chriſt*, ye were *without God*; A non-Chriſtian, is an Atheiſt in that ſenſe of the Apoſtle. If any man finde a *Chriſt*, a Saviour of the World, but finde not a *Ieſus*, an actuall Saviour, that this Jeſus hath ſaved him, *Who is a lyar*, ſayes another Apoſtle, *but he that denieth that Ieſus is the Chriſt?* And (as he ſayes after) *Whoſoever believeth that Ieſus is the Chriſt, is borne of God.* From the preſumptuous Atheiſt, that beleeves no God, from the reſerved

Eph. 2. 12.

1 John 2. 22. 5. 1.

reserved Atheist, that beleeves no God manifested in Christ, from the melancholique Atheist that beleeves no Jesus applied to him, from him of no Religion, from him of no Christian Religion; from him that erres fundamentally in the Christian Religion, the Apostle enjoynes a separation, not till clouds of persecution come, and then joyne, not till beames of preferment come, and then joyne, not till Lawes may have beene slumbred some yeares, and then joyne, not till the parties grow somewhat neare an equality, and then joyne, but *Maran Atha, donec Dominus venit*, till the Lord come to his declaration in judgement, *If any man love not the Lord Iesus Christ, let him be accursed. Amen.*

# SERM. XLI.

## *Preached upon Trinity-Sunday.*

PSAL. 2. 12.

*Kisse the Son, lest he be angry.*

WHether we shall call it a repeating againe in us, of that which God had done before to Israel, or call it a performing of that in us, which God promised by way of Prophesie to Israel, that is certainely afforded to us by God, which is spoken by the Prophet of Israel, *God doth draw us with the cords of a man, and with bands of love: with the cords of a man*, the man Christ Jesus, the Son of God, and *with the bands of love*, the band and seale of love, a holy kisse, *Kisse the Son, lest he be angry.* No man comes to God, except the Father draw him; The Father draws no man, but by the Son; and the Son receives none, but by love, and this cement and glue, of a zealous and a reverentiall love, a holy kisse; *Kisse the Son, &c.* Hos. 11. 4.

*Divisio.* The parts upon which, for the enlightning of your understandings, and assistance of your memories, we shall insist, are two: first our duty, then our danger; The first is an expression of love, *Kisse the Son*; the second is an impression of feare, *lest he be angry.* In the first we shall proceed thus: we shall consider first The object of this love, the Person, the second Person in the Trinity, *The Son*; The rather, because that consideration will cleare the Translation; for, in no one place of Scripture, do Translations differ more, then in this Text; and the Roman Translation and ours differ so much, as that they have but *Apprehendite disciplinam, Embrace knowledge*, where we have, (as you heard) *Kisse the Son.* From the Person, *The Son*, we shall passe to the act, *Osculamini, Kisse the Son*; In which we shall see, That since this is an act, which licentious men have depraved, (carnal men doe it, and treacherous men doe it, *Iudas* (and not onely *Iudas*) have *betrayed* by a *kisse*) and yet God commands this, and expresses love in this, Every thing that hath, or may be abused, must not therefore be abandoned; the turning of a thing out of the way, is not a taking of that thing away, but good things deflected to ill uses, by some, may be by others reduced to their first goodnesse. And then in a third branch of this first part, we shall consider, and magnifie the goodnesse of God, that hath brought us into this distance, that we may *Kisse the Son*, that the expressing of this love lies in our hands, and that, whereas the love of the Church, in the Old Testament, even in the Canticle, went no farther but to the *Osculetur me, O that he would kisse me with the kisses of his mouth* now, in the Christian Church, and in the visitation of a Christian soule, he hath invited us, enabled us to kisse him, for he is presentially amongst us: And this will lead us to conclude that first part, with an earnest perswasion, and exhortation *to kisse the Son*, with all those affections, which we shall there finde to be expressed in the Scriptures, in that testimony of true love, *a holy kisse.* But then, lest that perswasion by love should not be effectuall, and powerfull enough to us, we shall descend from that duty, to the danger, from love, to feare, *Lest he be angry*; And therein see first, that God, who is love, can be angry; And then, that this God who is angry here, is the Son of God, He that hath done Cant. 1. 1.

so

ſo much for us, and therefore in Juſtice may be angry; He that is our Judge, and therefore in reaſon, we are to feare his anger: And then, in a third branch, we ſhall ſee, how eaſily this anger departs, a kiſſe removes it, Do it, leſt he be angry; And then laſtly, we ſhall inquire, what does anger him; and there conſider, That as we attribute power to the Father, and ſo, ſins againſt power (the undervaluing of Gods power in the Magiſtrate over us, or the abuſing of Gods power, in our ſelves, over others) were ſins againſt the Father; ſo wiſedome being the attribute of the Sonne, ignorance, which is ſo far under wiſedome, and curioſity, which carries us beyond wiſedome, will be ſinnes againſt the Sonne. A

1 Part. *Perſona, Filius.*

Our firſt branch in our firſt part, directs us upon him, who is firſt and laſt, and yeſterday and to day, and the ſame for ever; The Son of God, *Oſculamini filium, Kiſſe the Sonne.* Where the Tranſlations differ as much, as in any one paſſage. The Chalde paraphraſe (which is, for the moſt part, good evidence) and the tranſlation of the Septuagint, (which adds much weight) and the currant of the Fathers (which is of importance too) doe all reade this place, *Apprehendite diſciplinam, Embrace knowledge*, and not *Oſculamini filium, Kiſſe the ſonne.* Of the later men in the Roman Church, divers read it as we do, *Oſculamini*, and ſome farther, *Amplectimini, Embrace the ſonne.* Amongſt the Jews, *Rab. Solomon* reads it, *Armamini diſciplina, Arme your ſelves with knowledge*; And another moderne man, reads it, *Oſculamini pactum, Kiſſe the Covenant*; And, *Adorate frumentum, Adore the Corne*, and thereby carries it from the pacification of Chriſt in heaven, to the adoration of the bread in the Sacrament. Clearly, and without exception, even from *Bellarmine* himſelfe, according to the Originall Hebrew, it ought to be read, as we reade it, *Kiſſe the Sonne.* Now very many, very learned, and very zealous men of our times, have been very vehement againſt that Tranſlation of the Roman Church, though it be ſtrengthned, by the Chalde, by the Septuagint, and by the Fathers, in this place. The reaſon of the vehemence in this place, is not becauſe that ſenſe, which that tranſlation preſents, may not be admitted; no, nor that it does not reach home, to that which is intended in ours, *Kiſſe the Sonne:* for, ſince the doctrine of the Sonne of God, had been eſtabliſhed in the verſes before, to ſay now, *Apprehendite diſciplinam*, lay hold upon that Doctrine; That doctrine which was delivered before, is, in effect the ſame thing, as, *Kiſſe the Sonne.* So *Luther*, when he takes, and follows that tranſlation of that Church, ſayes, *Noſtra tranſlatio, ad verbum, nihil eſt, ad ſenſum propriiſsima*; That tranſlation, if we conſider the very words only, is far from the Originall, but if we regard the ſenſe, it is moſt proper. And ſo alſo *Calvin* admits; Take it which way you will, *Idem manet ſenſus*, the ſenſe is all one. And therefore another Author in the Reformation ſays, *In re dubia, malim vetuſtiſsimo interpreti credere*, ſince upon the whole matter it is doubtfull, or indifferent, I would not depart, ſayes he, from that Tranſlation, which is moſt ancient. B C Pellican. D

The caſe then being thus, that that ſenſe may be admitted, and admitted ſo as that it eſtabliſh the ſame doctrine that ours does, why are our late men ſo very vehement againſt it? Truly, upon very juſt reaſon: for, when thoſe former reverent men were ſo moderate as to admit that tranſlation in this place; The Church of Rome, had not then put ſuch a ſanctity, ſuch a reverence, ſuch a ſingularity, and preheminence, and ſupremacy, ſuch a *Noli me tangere*, upon that Tranſlation; It had the eſtimation then of a very reverend Tranſlation, and compared with any other Tranſlations, then the beſt. But when in the Councell of Trent they came to make it as Authenticall, to prefer it before the Originals themſelves, to decide all matters of Controverſie by it alone, and to make the doing ſo, matter of faith, and hereſie, in any thing to depart from that Tranſlation, then came theſe later men juſtly to charge it with thoſe errors, wherein, by their own confeſſions, it hath departed from the Originall; Not that theſe men meant to diſcredit that Tranſlation ſo, as that it ſhould not ſtill retain the eſtimation of a good and uſefull Tranſlation, but to avoyd that danger, that it ſhould be made matter of faith, to be bound to one Tranſlation; or that any Tranſlation ſhould be preferred before the Originall. And ſo truly it is, in many other things, beſides the tranſlation. They ſay S. *Peter* was at Rome; and all moderate men went along with them; S. *Peter* was at Rome. But when upon S. *Peters* perſonall being at Rome, they came to build their univerſall ſupremacy over all the Church, and ſo to erect matter of faith upon matter of fact, then later men came to deny, that it could be proved out of Scripture, that *Peter* was at Rome; So the Ancients E

ſpoke

A ſpoke of many Sacraments, ſo they did of Purgatory, ſo they did of many things controverted now; when as they, then, never ſuſpected that ſo impious a ſenſe would have been put upon their words, nor thoſe opinions and doctrines ſo miſchievouſly advanced, as they have been ſince. If they would have let their tranſlation have remained ſuch a tranſlation, we would not have declined it; ſince they will have all tryals made by it, we rather accept the Originall, and that is in this place, *Oſculamini filium, Kiſſe the Son.*

The perſon then (which was our firſt Conſideration) is the *Sonne*; The teſtimony of our love to this perſon, is this *kiſſe*, *Oſculamini*: where we ſee, that God cals upon us, and enjoyns unto us, ſuch an outward act, as hath been diverſly depraved, and vitiated before amongſt men. God gives no countenance to that diſtempered humor, to that diſtorted rule; It hath been ill uſed, and therefore it may not be uſed. Sacred and ſecular Stories abound with examples of the treacherous *kiſſe*; Let the Scriptures be our limits. B *Ioabs* complement with *Amaſa*; *Art thou in health, my brother?* ended in this; *He took him with the right hand, as to kiſſe him, and killed him.* Enlarge your thoughts a little upon *Iudas* caſe; *Iudas* was of thoſe, who had taſted of the word of God, and the powers of the world to come; He had lived in the Converſation, in the Pædagogy, in the Diſcipline of Chriſt; yet he ſold Chriſt, and ſold him at a low price, as every man that is ſo unprovident, as to offer a thing to ſale, ſhall do; and he ſtayed not till they came to him, with, What will you take for your Maſter? but he went to them, with, What will you give me for Chriſt? yet Chriſt admits him, admits him to ſupper, and after all this, cals him *friend*; for, after all this, Chriſt had done two, perchance three offices of a friend to *Iudas*; He waſhed his feet; and, perchance, he gave him the Sacrament with the reſt; and by aſſigning the ſop for a particular mark, he let him ſee, that he knew he was a traytor, which might have been inough to have reclaimed him: It did not; but he proceeded in C his treaſon, and in the moſt miſchievous and treacherous performing of it, to betray him with a kiſſe; *He gave them a ſigne, whomſoever I ſhall kiſſe, the ſame is he: Dat ſignum oſculi, cum veneno Diaboli*, ſayes *Hierome*, He kiſſes with a biting kiſſe, and conveys treaſon in a teſtimony of love. It is an Apophthegme of *Luthers*, *Mali tyranni, hæretici pejores, falſi fratres peſſimi*: A perſecutor is ill, but he that perſwades me to any thing, which might ſubmit me to the perſecutors rage, is worſe; but he that hath perſwaded me, and then betrays me, is worſt of all. When all that happens, when *a mans enemies are the men of his own houſe*, when *amongſt our ſelves men ariſe, and draw away the Diſciples*, remember that *Iudas* defamed this kiſſe before, he kiſſed his Maſter, and ſo betrayed him. *Homo ſum, & inter homines vivo*, ſayes S. *Auguſtine*, I am but a man my ſelfe, and I look but for men to live amongſt; *Nec mihi arrogare audeo, meliorem domum meam, quam Arca Noah*, I cannot hope to have my houſe clearer than *Noahs* Arke, and there, in eight, there D was one ill; nor then *Iacobs* houſe, and there the Sonne went up to the Fathers bed; nor then *Davids*, and there the brother forced the ſiſter; nor then Chriſts, and there *Iudas* betrayed his Maſter, and with a kiſſe: which alone does ſo aggravate the fact, as that for the atrocity and hainouſneſſe thereof, three of the Evangeliſts remember that circumſtance, *That he betrayed him with a kiſſe*; and as though it might ſeeme impoſſible, incredible to man, that it could be ſo, S. *Iohn* pretermits that circumſtance, That it was done with a kiſſe.

In *Ioabs* treachery, in *Iudas* treaſon, is the kiſſe defamed, and in the carnall and licentious abuſe of it, it is every day depraved. They miſtake the matter much, that thinke all adultery is below the girdle: A man darts out an adultery with his eye, in a wanton look; and he wraps up adultery with his fingers, in a wanton letter; and he breaths in an adultery with his lips, in a wanton kiſſe. But though this act of love, be ſo defamed both E wayes, by treachery, by licentiouſnes, yet God chooſes this Metaphore, he bids us *kiſſe the Sonne*. It is a true, and an uſefull Rule, That ill men have been Types of Chriſt, and ill actions figures of good: Much more, may things not ill in themſelves, though deflected and detorted to ill, be reſtored to good againe; and therfore doth God, in more then this one place, expect our love in a kiſſe; for, if we be truly in love with him, it will be a holy and an acceptable Metaphore unto us, els it will have a carnall and a faſtidious taſte. *Fruſtra ad legendum amoris carmen, qui non amat, accedit*: He that comes to read *Solomons* Love-ſong, and loves not him upon whom that Song is directed, will rather endanger, then profit himſelfe by that reading: *Non capit ignitum eloquium frigidum pectus*: A heart frozen and congealed with the love of this world, is not capable, not ſenſible of the fires of

*Oſculamini.*

2 Sam. 20. 9.

Heb. 6. 5.

Mat. 26. 48.

Mic. 7. 6.
Act. 20. 30.

Hieron. Ep. 131.
G. Sanctius. 2 Sam. 11. n. 29.

Bernar.

Idem.

Idem. of the holy Ghoſt; *Græcè loquentes non intelligit, qui Græcè non novit, & lingua amoris ei, qui non amat, barbara*; As Greek it ſelfe is barbarous to him that underſtands not Greek, ſo is the language of love, and the kiſſe which the holy Ghoſt ſpeaks of here, to him that alwayes groveleth, and holds his face upon the earth. A

Treachery often, but licentiouſneſſe more, hath depraved this ſeale of love; and yet, Gregor. *Vt nos ad amplexus ſacri amoris accendat, uſque ad turpis amoris noſtri verba ſe inclinat*; God ſtoops even to the words of our foule and unchaſt love, that thereby he might raiſe us Idem. to the heavenly love of himſelfe, and his Son. *Cavendum, ne machina quæ ponitur ut levet, ipſa aggravet*: Take thou heed, that that ladder, or that engine which God hath given to raiſe thee, doe not load thee, oppreſſe thee, caſt thee downe: Take heed leſt thoſe phraſes of love and kiſſes which ſhould raiſe thee to him, do not bury thee in the memo- Idem. ry and contemplation of ſinfull love, and of licentious kiſſes. *Palea tegit frumentum; palea jumentorum, frumentum hominum*: There is corne under the chaffe; and though the B chaffe and ſtraw be for cattell, there is corne for men too: There is a heavenly love, under theſe ordinary phraſes; the ordinary phraſe belongs to ordinary men; the heavenly love and the ſpirituall kiſſe, to them who affect an union to God, and him whom he ſent, his Son Chriſt Jeſus. S. *Paul* abhors not good and applicable ſentences, becauſe ſome ſecular Poets had ſaid them before; nor hath the Chriſtian Church abhorred the Temples of the Gentiles, becauſe they were profaned before with idolatrous ſacrifices. I do In Joſ. 6. q. 40. not conceive how that Jeſuit *Serarius* ſhould conceive any ſuch great joy, as he ſayes he did, when he came to a Church-porch, and ſaw an old ſtatue of *Iupiter*, and another of *Hercules*, holding two baſins of holy water; when *Iupiter* and *Hercules* were made to doe Chriſtians ſuch ſervices, the Jeſuit is over-joyed. His *Iupiter* and his *Hercules* might well enough have been ſpared in the Chriſtian Church, but why ſome ſuch things as have beene abuſed in the Roman Church, may not be preſerved in, or reduced to their C right uſe here, I conceive not; as well as (in a proportion) this outward teſtimony of inward love, though defamed by treachery, though depraved by licentiouſneſſe, is exacted at our hands by God himſelfe, towards his Son, *Kiſſe the Son, leſt he be angry*.

*Propinquitas.* For all *Ioabs* and *Iudas* treaſon, and carnall lovers licentiouſneſſe, kiſſe thou the Sonne, and be glad that the Sonne hath brought thee, in the Chriſtian Church, within that diſtance, as that thou mayeſt kiſſe him. The neareſt that the Synagogue, or that the Spouſe Cant. 1. 1. of Chriſt not yet married came to, was, *Oſculetur me, Let him kiſſe me with the kiſſes of his mouth*. It was but a kiſſing of his hand, when he reached them out their ſpirituall food by others; It was a mariage, but a mariage by a proxie; The perſonall mariage, the conſummation of the mariage was in the comming of Chriſt, in eſtabliſhing a reall preſence of himſelfe in the Church. *Præcepta Dei oſcula ſunt*, ſayes *Gregory*; In every thing that God ſayes to us, he kiſſes us; *Sed per Prophetas & Miniſtros, alieno ore nos oſculatur*; He D kiſſed us by another mans mouth, when he ſpoke by the mouth of the Prophets; but now Exod. 6. 12. that he ſpeaks by his owne Son, it is by himſelfe. Even his ſervant *Moſes* himſelf was *of uncircumciſed lips*, and with the uncircumciſed there was no mariage. Even his ſer- Eſay 6. 5. vant *Eſay* was *of uncleane lips*, and with the uncleane there was no mariage: Even his ſer- Jer. 1. 6. vant *Ieremie* was *oris infantilis*, he was *a child and could not ſpeake*, and with children, in infancie, there is no mariage: But in Chriſt, God hath abundantly performed that ſupply promiſed to *Moſes*, there, *Aaron thy brother ſhall be thy Prophet*; Chriſt himſelfe ſhall come and ſpeake to thee, and returne and ſpeak for thee: In Chriſt, the *Seraphim* hath brought that *live coale* from the *Altar*, and *touched Eſayes lips*, and ſo ſpoken lively, and clearly to our ſoules; In Chriſt, God hath done that which he ſaid to *Ieremy*, *Feare not, I am with thee*; for in this *Immanuel*, God and man, Chriſt Jeſus, God is with us.

In *Eſchines* mouth, when he repeated them, they ſay, even *Demoſthenes* Orations E were flat, and taſtleſſe things; Compare the Prophets with the Son, and even the pro- 2 King. 4. 34. miſes of God, in them, are faint and dilute things. *Eliſhaes* ſtaffe in the hand of *Gehazi* his ſervant, would not recover the Shunamites dead child; but when *Eliſha* himſelfe came, and put his mouth upon the childs mouth, that did: In the mouth of Chriſts former ſervants there was a preparation, but effect, and conſummation in his owne mouth. In the Old Teſtament. at firſt, God kiſſed man, and ſo breathed the breath of life, and made him a man; In the New Teſtament Chriſt kiſſed man, he breathed the breath of everlaſting life, the holy Ghoſt, into his Apoſtles, and ſo made the man a bleſſed man. Cant. 8. 6. *Love is as ſtrong as death*; As in death there is a tranſmigration of the ſoule, ſo in this ſpi-

rituall

A rituall love, and this expreſſing of it, by this kiſſe, there is a transfuſion of the ſoule too: And as we find in *Gellius* a Poëm of *Platoes*, where he ſayes, he knew one ſo extremely paſſionate, *Vt parùm affuit quin moreretur in oſculo*, much more is it true in this heavenly union, expreſſed in this kiſſe, as S. *Ambroſe* delivers it, *Per oſculum adhæret anima Deo, et transfunditur ſpiritus oſculantis*, In this kiſſe, where *Righteouſneſſe and peace have kiſſed each other*, In this perſon, where the Divine and the humane nature have kiſſed each other, In this Chriſtian Church, where Grace and Sacraments, viſible and inviſible meanes of ſalvation, have kiſſed each other, *Love is as ſtrong as death*; my ſoule is united to my Saviour, now in my life, as in death, and I am already made *one ſpirit with him*: and whatſoever death can doe, this kiſſe, this union can doe, that is, give me a preſent, an immediate poſſeſſion of the kingdome of heaven: And as the moſt mountainous parts of this kingdome are as well within the kingdome as a garden, ſo in the midſt of the calamities
B and incommodities of this life, I am ſtill in the kingdome of heaven. In the Old Teſtament, it was but a contract, but *per verba de futuro, Sponſabo, I will marry thee*; but now that Chriſt is come, the *Bride-groome* is with us for ever, and the *children of the Bride-chamber* cannot *mourne*.

Pſal. 85. 10.

Hoſ. 2. 19.
Mat. 9. 15.

Now, by this, we are ſlid into our fourth and laſt branch of our firſt part, The perſwaſion to come to this holy kiſſe, though defamed by treachery, though depraved by licentiouſneſſe, ſince God invites us to it, by ſo many good uſes thereof in his Word. It is an imputation laid upon *Nero*, That *Neque adveniens, neque diſcediens*, That whether comming or going he never kiſſed any: And Chriſt himſelfe imputes it to *Simon*, as a neglect of him, That when he *came into his houſe*, he did not *kiſſe* him. This then was in uſe, firſt among kinsfolks; *In illa ſimplicitate antiquorum, propinqui propinquos oſculabantur*: In thoſe innocent and harmleſſe times, perſons neare in bloud did kiſſe one another:
C And in that right, and not onely as a ſtranger, *Iacob kiſſed Rachel*, and told her how near of *kin* he was to her. There is no perſon ſo neare of kin to thee, as Chriſt Jeſus: Chriſt Jeſus thy Father as he created thee, and thy brother as he took thy nature: Thy Father as he provided an inheritance for thee, and thy brother as he divided this inheritance with thee, and as he dyed to give thee poſſeſſion of that inheritance: He that is *Nutritius*, thy Foſter-father who hath nurſed thee in his houſe, in the Chriſtian Church, and thy Twin-brother, ſo like thee, as that his Father, and thine in him, ſhall not know you from one another, but mingle your conditions ſo, as that he ſhall find thy ſins in him, and his righteouſneſſe in thee; *Oſculamini Filium*, Kiſſe this Son as thy kinſman.

Exhortatie.

Luke 7. 45.
Auguſt.

Gen. 29. 12.

This kiſſe was alſo in uſe, as *Symbolum ſubjectionis*, A recognition of ſoveraignty or power; *Pharaoh ſayes to Ioſeph, Thou ſhalt be over my houſe, and according to thy word ſhall all my people be ruled*; there the Originall is, *All my people ſhall kiſſe thy face*. This is the
D Lord Paramount, the Soveraigne Lord of all, The Lord Jeſus; *Ieſus, at whoſe name every knee muſt bow, in heaven, in earth, and in hell*; *Ieſus, into whoſe hands all power in heaven and in earth is given*; *Ieſus*, who hath opened a way to our Appeal, from all powers upon earth, *Fear not them which kill the body, but are not able to kill the ſoule*; *Ieſus*, who is the *Lion* and the *Lambe* too, powerfull upon others, acceſſible unto thee; *Oſculamini Filium*, Kiſſe this Son, as he is thy Soveraigne.

Gen. 41. 40.

Phil. 2. 10.
Mat. 28. 18.

Mat. 10. 28.

It was in uſe likewiſe *In diſceſſu*, friends parting kiſſed; *Laban roſe up early in the morning, and kiſſed his ſons and his daughters, and departed*: And *at Pauls departing, they fell on his neck, and wept, and kiſſed him*. When thou departeſt to thy worldly buſineſſes, to thy ſix dayes labour, kiſſe him, take leave of him, and remember that all that while thou art gone upon his errand, and though thou worke for thy family, and for thy poſterity, yet thou workeſt in his vineyard, and doſt his worke.

Gen. 31. 15.
Act. 20. 37.

E They kiſſed too *In reditu*; *Eſau ran to meet his brother, and fell on his neck and kiſſed him*. When thou returneſt to his houſe, after thy ſix dayes labour, to celebrate his Sabbath, kiſſe him there, and be able to give him ſome good account, from Sabbath to Sabbath, from week to week, of thy ſtewardſhip, and thou wilt never be bankrupt.

Gen. 33. 4.

They kiſſed in reconciliation; *David kiſſed Abſalon*. If thou have not diſcharged thy ſtewardſhip well, Reſtore to man who is damnified therein, Confeſſe to God who hath ſuffered in that ſin, Reconcile thy ſelfe to him, and kiſſe him in the Sacrament, in the ſeale of Reconciliation.

2 Sam. 14. 33.

They kiſſed in a religious reverence even of falſe gods; *I have*, ſayes God, *ſeaven thouſand knees that have not bowed unto Baal, and mouths that have not kiſſed him*. Let every

2 King. 19 18.

one of us kisse the true God, in keeping his knees from bowing to a false, his lips from assenting, his hands from subscribing to an Idolatrous worship. And, as they kissed *In Symbolum concordia*, (which was another use thereof; *Salute one another with a holy kisse*) upon which custome, *Iustin Martyr* sayes, *Osculum ante Eucharistiam*, before the Communion, the Congregation kissed, to testifie their unity in faith in him, to whom they were then Sacramentally to be united, as well as Spiritually, And *Tertullian* calls it *Osculum signaculum Orationis*, Because they ended their publique Prayers with that seale of unity and concord,. Let every Congregation kisse him so; at every meeting to seale to him a new band, a new vow that they will never break, in departing from any part of his true worship. And to that purpose kisse his feet, as *Mary Magdalen* did: *Speciosi pedes Euangelizantium*; Let his feet, his Ministers, in whom he comes, be acceptable unto you; and love that, upon which himselfe stands, The Ordinance which he hath established for your salvation.

Rom. 16.16.

Luke 7.38.

*Kisse the Son*, that is, imbrace him, depend upon him all these wayes; As thy kinsman, As thy Soveraigne, At thy going, At thy comming; At thy Reconciliation, in the truth of religion in thy selfe, in a peaceable unity with the Church, in a reverent estimation of those men, and those meanes, whom he sends. Kisse him, and be not ashamed of kissing him; It is that, which the Spouse desired, *I would kisse thee, & not be despised.* If thou be despised for loving Christ in his Gospel, remember that when *David* was thought base, for dancing before the Arke, his way was to be more base. If thou be thought frivolous for thrusting in at Service, in the fore-noone, bee more frivolous, and come againe in the after-noone: *Tanto major requies, quanto ab amore Iesu nulla requies*; The more thou troublest thy selfe, or art troubled by others for Christ, the more peace thou hast in Christ.

Cant. 8.1.

Gregor.

2 Part.

We descend now to our second Part, from the duty to the danger, from the expressing of love to the impression of feare, *Kisse the Son, lest he be angry*: And first that anger and love, are not incompatible, that anger consists with love: God is immutable, and God is love, and yet God can be angry. God stops a little upon scorne, in the fourth verse of this Psalme, *When the Kings of the earth take counsell against his anointed, he laughs them to scorne, he hath them in derision.* But it ends not in a jest; *He shall speake to them in his wrath, and vexe them in his sore displeasure*; And that is not all; *He shall breake them with a rod of iron, and dash them in pieces like a Potters vessell.*

*Lactantius* reprehends justly two errors, and proposes a godly middle way in the Doctrine of the anger of God. Some say, sayes he, that onely favour, and gentlenesse can be attributed to God, *Quia illæsibilis*, He himselfe cannot be hurt, and then why should he be angry? And this is, sayes he, *Favorabilis & popularis oratio*, It is a popular and an acceptable proposition, God cannot be angry, doe what you will, you cannot anger him, for he is all gentlenesse. Others, sayes *Lactantius*, take both anger, and gentlenesse from God, and say he is affected neither way: And this is, sayes he well, *Constantior error*, An error that will better hold together, better consist in it selfe, and be better stood to; for they are inseparable things; whosoever does love the good, does hate the bad: and therefore if there be no anger, there is no love in God; but that cannot be said. And therefore, sayes he, we must not argue thus, Because there is no anger in God, therefore there is no love; for that indeed would follow, if the first were true; But because there is love in God, therefore there is anger: And so he concludes thus, This is *Cardo Religionis*, This is the hinge upon which all Religion, all the Worship of God turnes and moves, *Si nihil præstat colenti non debetur cultus, nec metus si non irascitur non colenti*; If God gave me nothing for my love, I should not love him, nor feare him if he were not angry at my displeasing him. It is argument enough against the Epicures, (against whom principally hee argues) *Si non curat, non habet potestatem*: If God take no care of humane actions, he hath no power; for it is impossible to thinke, that hee hath power, and uses it not; An idle God is as impossible an imagination, as an impotent God, or an ignorant God. Anger, as it is a passion that troubles, and disorders, and discomposes a man, so it is not in God, but anger as it is a sensible discerning of foes from friends, and of things that conduce, or disconduce to his glory, so it is in God. In a word, *Hilarie* hath expressed it well, *Pœna patientis, ira decernentis*, Mans suffering is God anger; when God inflicts such punishments, as a King justly incensed would doe, then God is thus angry.

Now

A Now here, our caſe is heavier; It is not this Great, and Almighty, and Majeſticall God, that may be angry, that is like enough; But even the *Son*, whom we muſt *kiſſe*, may be *angry*: It is not a perſon whom we conſider meerly as God, but as man; Nay, not as man neither, but *a worme, and no man*, and he may be angry, and angry to our ruine. But is it he? Is it the Son, that is intended here? Ask the Romane Tranſlation, and it is not he: There it is, *Ne iraſcatur Dominus, Leſt the Lord be angry*; But the Record, the Originall will be againſt them: Though it were ſo, *The Lord*, it might be *He, the Sonne*, but it is not *the Lord*, but muſt neceſſarily bee *the Sonne*; The Son may, the Son will be angry with us. If he could be angry, why did he not ſhew it to the Devill that tempted him, to the Jews that crucified him? God bleſſe us from ſuch an anger, as works upon the Devill, in a deſperate unſenſibleneſſe of any mercy, from any trade in that Sea, which environs the whole world, and makes all that, one Iland, where onely B the Devill can be no Merchant, The bottomeleſſe Sea of his blood; And God bleſſe us from ſuch an anger, as works upon the Jews, in an obduration, and the puniſhment of it, a diſperſion: Are ye ſure *David* was not angry with *Shimei*, becauſe he reprieved him for a time? Are ye ſure the Son is not angry now, becauſe ye periſh not yet? Doe you not ſay, A fruit is periſhed, if it be bruiſed in one place? Is not your Religion periſhed, if Locuſts and Eare-wigges have eaten into it, though they have not eaten it up? Is not your Religion periſhed, if irreligion and prophaneneſſe be entred into your manners, into your lives, though Religion have ſome motion in our ordinary meetings, and publique exerciſes here?

*Filius.*

The Son is *Caput*, and *Corpus*, as S. *Auguſtine* ſayes often, Chriſt, and the Church of Chriſt, are Chriſt; And, *Quis enumeret omnia, quibus corpus Chriſti iraſcitur?* ſayes the ſame Father; Who can reckon how many wayes, this Chriſt, this body of Chriſt, the C Church, is conſtrained to expreſſe anger? How many Excommunications, how many Cenſures, how many Suſpenſions, how many Irregularities, how many Penances, and Commutations of Penances, is the body of Chriſt, the Church, forced to inflict upon ſinners? And how heavy would theſe be to us, if we did not waigh them with the waights of fleſh in the Shambles, or of Iron in the Shop; if we did not conſider them only in their temporall damage, how little an excommunication took from us of our goods, or worldly ſubſtance, and not how much it ſhut up the ordinary and outward meanes of our ſalvation. When the anger of the Body, the Church, is thus heavy, what is the anger of the Head, of Chriſt himſelfe, who is Judge in his owne cauſe? When an unjuſt judgement was executed upon him, how was the frame of nature ſhaked in Eclipſes, in Earth-quakes, in renting of the Temple, and cleaving the Monuments of the dead: When his pleaſure is to execute a juſt judgement upon a Nation, upon a Church, D upon a Man, in the infatuation of Princes, in the recidivation of the Clergy, in the conſternation of particular conſciences, *Quis ſtabit?* who ſhall be able to ſtand in that Judgement? *Kiſſe the Son leſt he be angry*; But when he is angry, he will not kiſſe you, nor be kiſſed by you, but *throw you into unquenchable fire*, if you be *cold*, and if you be *luke-warme, ſpit you out of his mouth*, remove you from the benefit and comfort of his Word.

This is the anger of God, that reaches to all the world; and the anger of the Son, that comes home to us; and all this is removed with this holy and ſpirituall kiſſe: *Oſculamini Filium, Kiſſe the Son leſt he be angry*, implies this, If ye kiſſe him, he will not bee angry. What this kiſſe is, we have ſeene all the way; It is to hang at his lips, for the Rule of our life, To depend upon his Word for our Religion, and to ſuccour our ſelves, by the promiſes of his Goſpel, in all our calamities, and not to provoke him to farther E judgements, by a perverſe and froward uſe of thoſe judgements which he hath laid upon us: As it is, in this point towards man, it is towards God too; *Nihil manſuetudine violentius*, There is not ſo violent a thing as gentleneſſe, ſo forcible, ſo powerfull upon man, or upon God. This is ſuch a ſaying, as one would think he that ſaid it, ſhould be ready to retract, by the multiplicity of examples to the contrary every day. Such Rules as this, He that puts up one wrong invites and calls for another, will ſhake *Chryſoſtomes* Rule ſhrewdly, *Nihil manſuetudine violentius*, That no battery is ſo ſtrong againſt an enemy, as gentleneſſe. Say, if you will, *Nihil melius*, There is no better thing then gentleneſſe, and we can make up that with a Comment, that is, nothing better for ſome purpoſes; Say, if you will, *Nihil frugalius*, There is not a thriftier thing then gentleneſſe, It ſaves

*Oſculum amovet.*

Chryſoſt.

charges, to ſuffer, It is a more expenſive thing to revenge then to ſuffer, whether we conſider expenſe of ſoule, or body, or fortune; And, (by the way) that, which we uſe to adde in this account, opinion, reputation, that which we call Honour, is none of the Elements of which man is made; It may be the ayre, that the Bird flies in, It may be the water, that the Fiſh ſwimmes in, but it is none of the Elements that man is made of, for thoſe are onely ſoule, and body, and fortune. Say alſo, if you will, *Nihil accommodatius*, Nothing conformes us more to our great patterne Chriſt Jeſus, then mildneſſe, then gentleneſſe, for that is our leſſon from him, *Diſcite à me, quia mitis, Learne of me, for I am meeke.*

All this *Chryſoſtome* might ſay; but will he ſay, *Nihil violentius*, There is not ſo violent, ſo forcible a thing as mildneſſe? That there is no ſuch Bullet, as a Pillow, no ſuch Action, as Paſſion, no ſuch revenge, as ſuffering an injury? Yet, even this is true; Nothing defeats an anger ſo much as patience; nothing reproaches a chiding ſo much as ſilence. *Reprehendis iratum? accuſas indignationem?* ſayes that Father: Art thou ſorry to ſee a man angry? *Cur magis iraſci vis?* Why doſt thou adde thy anger to his? Why doſt thou fuell his anger with thine? *Quod igni aqua, hoc ira manſuetudo*, As water works upon fire, ſo would thy patience upon his anger. S. *Ambroſe* hath expreſſed it well too, *Hæc ſunt arma juſti, ut cedendo vincat*; This is the warre of the righteous man, to
Eſay 36.21. conquer by yeelding. It was *Ezechiahs* way; when *Rabſhakeh* reviled, They held their peace, (where, the very phraſe affords us this note, That *ſilence* is called *holding of our peace*, we continue our peace beſt by ſilence) *They held their peace*, ſayes that text, *and anſwered him not a word, for the King had commanded them not to anſwer.* Why? S. *Hierom* tels us why; *Ne ad majores blaſphemias provocaret*; Leſt the multiplying of cholerique words amongſt men, ſhould have occaſioned more blaſphemies againſt God. And as it is thus with man, with God it is thus too; Nothing ſpends his judgements, and his corrections ſo ſoone, as our patience, nothing kindles them, exaſperates them ſo much, as our frowardneſſe, and murmuring. *Kiſſe the Son*, and he will not be *angry*; If he be, kiſſe the rod, and he will be angry no longer; love him leſt hee be, feare him when hee is angry: The preſervative is eaſie, and ſo is the reſtorative too: The Balſamum of this kiſſe is all; To ſuck ſpirituall milke out of the left breaſt, as well as out of the right, To finde mercy in his judgements, reparation in his ruines, feaſts in his Lents, joy in his anger. But yet we have reſerved it for our laſt Conſideration, what will make him angry: what ſins are eſpecially directed upon the ſecond Perſon, the Sonne of God, and then wee have done all.

*Sapientia.* Though thoſe three Attributes of God, Power, and Wiſdome, and Goodneſſe, be all three in all the three Perſons of the Trinity, (for they are all (as we ſay in the Schoole) *Coomnipotentes*, they have all a joynt-Almightineſſe, a joynt-Wiſdome, and a joynt-Goodneſſe) yet, becauſe the Father is *Principium*, The roote of all, Independent, not proceeding from any other, as both the other Perſons do, and Power, and Soveraignty beſt reſembles that Independency, therefore we attribute Power to the Father: And becauſe the Son proceeds *Per modum intellectus*, (which is the phraſe that paſſes through the Fathers, and the Schoole) That as our underſtanding proceeds from our reaſonable ſoule, ſo the ſecond Perſon, the Son, proceeds from the Father, therefore we attribute Wiſdome to the Son: And then, becauſe the Holy Ghoſt is ſaid to proceed *Per modum voluntatis*, That as our ſoule (as the roote) and our underſtanding, proceeding from that ſoule, produce our will, and the object of our will, is evermore *Bonum*, that which is good in our apprehenſion, therefore we attribute to the Holy Ghoſt, Goodneſſe. And therefore *Da-*
Pſal 51. *vid* formes his prayer, in that manner, plurally, *Miſerere mei Elohim*, Be mercifull unto me all, becauſe in his ſin upon *Vriah*, (which he laments in that Pſalme) he had tranſgreſſed againſt all the three Perſons, in all their Attributes, againſt the Power, and the Wiſdome, and the Goodneſſe of God.

That then which we conſider principally in the Son, is Wiſdome. And truly thoſe very many things, which are ſpoken of Wiſdome, in the Proverbs of *Solomon*, do, for the moſt part, hold in Chriſt: Chriſt is, for the moſt part, the Wiſdome of that book. And for that book which is called altogether, The book of Wiſdome, *Iſidore* ſayes, that a Rabbi of the Jews told him, That that book was heretofore in the Canonicall Scripture, and ſo received by the Jews; till after Chriſts Crucifying, when they obſerved, what evident teſtimonies there were in that book for Chriſt, they removed it from the Canon. This I know,

A know, is not true; but I remember it therefore, becauſe all aſſiſts us, to conſider Wiſdome in Chriſt, as that does alſo, That the greateſt Temple of the Chriſtians in Conſtantinople, was dedicated in that name, *Sophia*, to Wiſdome; by implication to Chriſt. And in ſome apparitions, where the Son of God is ſaid to have appeared, he cals himſelf by that name, *Sapientiam Dei*. He is Wiſdome, therefore, becauſe he reveales the Will of the Father to us; and therefore is no man wiſe, but he that knowes the Father in him. *Iſidore* makes this difference *Inter ſapientem & prudentem*, that the firſt, The wiſe man, attends the next world, the laſt, The prudent man, but this world: But wiſdome, even heavenly wiſdome, does not exclude that prudence, though the principall, or rather the ordinary object thereof, be this world. And therefore ſins againſt the ſecond Perſon, are ſins againſt Wiſdome, in either extreame, either in affected and groſſe ignorance, or in over-
B refined and ſublimed curioſity.

As we place this Ignorance in Practicall things of this world, ſo it is Stupidity; and as we place it in Doctrinall things, of the next world, ſo Ignorance is Implicite Beliefe: And Curioſity, as we place it upon Practical things, is Craft, and upon Doctrinal things, Subtilty; And this Stupidity and this Implicite faith, and then this Craft, and this Subtilty, are ſins directed againſt the Son, who is true and onely Wiſdome.

*Stupiditas.*

First then, A ſtupid and negligent paſſage through this world, as though thou wert no part of it, without embarking thy ſelfe in any calling; To croſſe Gods purpoſe ſo much, as that, whereas he produced every thing out of nothing, to be ſomething, thou wilt go ſo far back, towards nothing againe, as to be good for nothing, that when as our Lawes call a Calling, an Addition, thou wilt have no Addition, And when (as S. *Auguſtine* ſaies) *Muſca Soli præferenda, quia vivit*, A Fly is a nobler Creature then the Sun, in this re-
C ſpect, becauſe a Fly hath life in it ſelfe, and the Sun hath none, ſo any Artificer is a better part of a State, then any retired or contemplative man that embraces no Calling, Theſe chippings of the world, theſe fragmentary and incoherent men, treſpaſſe againſt the Son, againſt the ſecond Perſon, as he is Wiſdome. And ſo doe they in doctrinall things, that ſwallow any particular religion, upon an implicite faith. When Chriſt declared a very forward knowledge, in the Temple, at twelve yeares, with the Doctors, yet he was there, *Audiens & interrogans*, He heard what they would ſay, and he moved queſtions, to heare what they could ſay; for, *Ejuſdem ſcientiæ eſt, ſcire quid interroges, quidve reſpondeas*, It is a teſtimony of as much knowledge to aske a pertinent queſtion, as to give a pertinent anſwer. But never to have beene able to give anſwer, never to have asked queſtion in matter of Religion, this is ſuch an Impliciteneſſe, and indifferency, as tranſgreſſes againſt the Son of God, who is Wiſdome.

Luke 2. 46. Origen.

*Curioſitas.*

It is ſo too, in the other extreame, Curioſity; And this in Practicall things, is Craft, in
D Doctrinall, Subtilty. Craft, is properly and narrowly, To go towards good ends, by ill wayes: And though this be not ſo ill, as when neither ends, nor wayes be good, yet this is ill too. The Civilians uſe to ſay of the Canoniſts, and Caſuiſts, That they conſider nothing but *Craſſam æquitatem*, fat Equity, downe-right Truths, things obvious and apprehenſible by every naturall man: and to doe but ſo, to be but honeſt men, and no more, they thinke a diminution. To ſtay within the limits of a profeſſion, within the limits of precedents, within the limits of time, is to over-active men contemptible; nothing is wiſdome, till it be exalted to Craft, and got above other men. And ſo it is, with ſome, with many, in Doctrinall things too. To reſt in Poſitive Divinity, and Articles confeſſed by all Churches, To be content with Salvation at laſt, and raiſe no eſtimation, no emulation, no opinion of ſingularity by the way, only to edifie an Auditory, and not to amaze them, onely to bring them to an aſſent, and to a practiſe, and not to an admiration, This is but
E home-ſpun Divinity, but Country-learning, but Catechiſticall doctrine. Let me know (ſay theſe high-flying men) what God meant to doe with man, before ever God meant to make man: I care not for that Law that *Moſes* hath written; That every man can read; That he might have received from God, in one day; Let me know the Cabal, that which paſſed betweene God and him, in all the reſt of the forty dayes. I care not for Gods revealed Will, his Acts of Parliament, his publique Proclamations, Let me know his Cabinet Counſailes, his boſome, his pocket diſpatches. Is there not another kinde of Predeſtination, then that which is revealed in Scriptures, which ſeemes to be onely of thoſe that beleeve in Chriſt? May not a man be ſaved, though he doe not, and may not a man bee damned, though he doe performe thoſe Conditions, which ſeeme to make

ſure his ſalvation in the Scriptures? Beloved, our Countreyman *Holkot*, upon the booke of Wiſdome, ſayes well of this Wiſdome, which we muſt ſeeke in the Booke of God: After he hath magnified it in his harmonious manner, (which was the ſtyle of that time) after he had ſaid, *Cujus authore nihil ſublimius*, That the Author of the Scripture was the higheſt Author, for that was God, *Cujus tenore nihil ſolidius*, That the aſſurance of the Scripture was the ſafeſt foundation, for it was a Rock, *Cujus valore nihil locupletius*, That the riches of the Scripture was the beſt treaſure, for it defrayed us in the next World, After he had purſued his way of Elegancy, and called it *Munimentum Majeſtatis*, That Majeſty and Soveraignty it ſelfe was eſtabliſhed by the Scriptures, and *Fundamentum firmitatis*, That all true conſtancy was built upon that, and *Complementum poteſtatis*, That the exerciſe of all power, was to be directed by that, he reſerves the force of all to the laſt, and contracts all to that, *Emolumentum proprietatis*, The profit which I have, in appropriating the power and the wiſdome of the Scriptures to my ſelfe: All wiſdome is nothing to me, if it be not mine: and I have title to nothing, that is not conveyed to me, by God, in his Scriptures; and in the wiſdome manifeſted to me there, I reſt. I looke upon Gods Decrees, in the execution of thoſe Decrees, and I try whether I be within that Decree of Election, or no, by examining my ſelfe, whether the marks of the Elect be upon me, or no, and ſo I appropriate the wiſdome of the Scripture to my ſelfe. A ſtupid negligence in the practicall things of this World, To do nothing; and an implicite credulity in doctrinall things, To beleeve all; and ſo alſo, a crafty preventing, and circumventing in the Practicall part; and a ſubtile, and perplexing intricacy, in the Doctrinall part; The firſt on this ſide, The other beyond, do both tranſgreſſe from that Wiſdome of God, which is the Sonne, and, in ſuch a reſpect, are ſins, eſpecially againſt the ſecond Perſon in the Trinity.

## SERM. XLII.

### *Preached at Lincolns Inne upon Trinity-Sunday.* 1620.

GEN. 18. 25.

*Shall not the Iudge of all the Earth do right?*

THeſe words are the entrance into that prayer and expoſtulation, which *Abraham* made to and with God, in the behalfe of Sodome, and the other Cities. He that is, before *Abraham* was, Chriſt Jeſus himſelfe, in that prayer, which he hath propoſed to us, hath laid ſuch a foundation, as this is, ſuch a religious inſinuation into him, to whom we make that prayer; Before we aske any thing, we ſay. *Our Father, which art in heaven:* If he be our Father, A *Father when his ſonne asks bread will not give him a ſtone*; God hath a fatherly diſpoſition towards us; And if he be our Father in Heaven, *If evill fathers know how to give good things unto their children, how much more ſhall your heavenly Father give the Spirit to them that aske him? Shall your Father, which is in heaven, deny you any good thing?* ſayes Chriſt there; It is impoſſible: *Shall not the Iudge of all the Earth do right?* ſayes *Abraham* here; It is as impoſſible.

Luk. 11. 13.

The hiſtory which occaſioned and induced theſe words, I know you know. The Holy Ghoſt by *Moſes* hath expreſſed plainly, and your meditations have paraphraſed to your ſelves this hiſtory, That God appeared to *Abraham*, in the plaine of Mamre, in the perſons of three men; three men ſo glorious, as that *Abraham* gave them a great reſpect: That *Abraham* ſpoke to thoſe three, as to one perſon: That he exhibited all offices of humanity and hoſpitality unto them: That after they had executed the firſt part of their Commiſſion, which was to ratifie, and to reduce to a more certainty of time, the promiſe of *Iſaac*, and conſequently of the Meſſias, though *Abraham* and *Sara* were paſt hope in one

A one another; that they imparted to *Abraham*, upon their departure, the indignation that God had conceived against the sins of Sodome, and consequently the imminent destruction of that City; That this awakened *Abrahams* compassion, and put him into a zeale, and vehemence; for, all the while, he is said, *to have been with him that spoke to him*, and yet, now it is said, *Abraham drew near*, he came up close to God, and he sayes, Peradventure, (I am not sure of it) but peradventure, there may be some righteous in the City, and if there should be so, it should be absolutely unjust to destroy them; but, since it may be so, it is too soone to come to a present execution; *Absit à te*, sayes *Abraham*, *Be that far from thee*; And he repeats it twice; And upon the reason in our text, *Shall not the Iudge of all the Earth do right?* Ver. 23. 24.

First then, The person who is *the Iudge of all the Earth*, submits us to a necessity of seeking, who it is that *Abraham* speaks to; and so, who they were that appeared to him: *Divisa.*

B whether they were three men, or three Angels, or two Angels, and the third, to whom *Abraham* especially addressed himselfe, were Christ: Or whether in these three persons, whatsoever they were, there were any intimation, any insinuation given, or any apprehension taken by *Abraham*, of the three blessed Persons of the glorious Trinity. And then, in the second part, in the expostulation it selfe, we shall see, first, The descent, and easinesse of God, that he vouchsafes to admit an expostulation, an admonition from his servant, He is content that *Abraham* remember him, of his office: And the Expostulation lyes in this, That he is a *Iudge*, And *shall not a Iudge do right?* But more in this, That he is *Iudge of all the Earth*, and, if he do wrong, there is no Appeal from him, And *shall not the Iudge of all the Earth do right?* And from thence we shall fall upon this consideration, What was that *Right*, which *Abraham* presses upon God here: And we shall finde it twofold: for, first, he thinks it unjust, that God should wrap up just and unjust, righ-

C teous and unrighteous, all in one condemnation, in one destruction, *Absit, be this far from God*: And then, he hath a farther ayme then that, That God for the righteous sake, should spare the unrighteous, and so forbeare the whole City. And though this Judge of the whole Earth, might have done right, though he had destroyed the most righteous persons amongst them, much more, though he had not spared the unrighteous, for the righteous sake, yet we shall see at last, the abundant measure of Gods overflowing mercy to have declared it selfe so far, as if there had been any righteous, he had spared the whole City. Our parts then are but two: but two such, as are high parts, and yet growing rich, and yet emproving, so far, as that the first is above Man, and the extent of his Reason, The mystery of the Trinity; And the other is above God so, as that it is above all his works, The infinitenes of his Mercy.

To come to the severall branches of these two maine parts, first, in the first, we aske, 1. Part.

D *An viri*, whether these three that appeared to *Abraham*, were men or no. Now, be- *An viri.*
tween *Abrahams* apprehension, who saw this done, and ours, who know it was done, because we read it here in *Moses* relation, there is a great difference. *Moses* who informes us now, what was done then, sayes expresly, *Apparuit Dominus*, *The Lord appeared*, and therefore we know they were more then ordinary men; But when *Moses* tels us how *Abraham* apprehended it, *Ecce tres viri*, *He lift up his eyes, and he saw three men*, he took them to be but men, and therefore exhibited to them all offices of humanity and curtesie: Where we note also, that even by the Saints of God, civill behaviour, and faire language is conveniently exercised: A man does not therefore meane ill, because he speaks well: A man must not therefore be suspected to performe nothing, because he promises much: Such phrases of humilitie, and diminution, and undervaluing of himselfe, as *David* utters to *Saul*; such phrases of magnifying, and glorifying the Prince, as

E *Daniel* uses to the King, perchance no secular story, perchance no moderne Court will afford; Neither shall you finde in those places, more of that which we call Compli- 1 Sam. 25.
ment, then in *Abigails* accesse to *David*, in the behalfe of her fooliſh husband, when she comes to intercede for him, and to deprecate his fault. Harshnesse, and morosity in behaviour, rusticity, and coorseneſſe of language, are no arguments in themselves, of a plaine, and a direct meaning, and of a simple heart. *Abraham* was an hundred yeares old, and that might, in the generall, indispose him; And it was soone after his Circumcision, which also might be a particular disabling; He was *sitting* still, and so not onely enjoying his bodily ease, but his Meditation, (for his eyes were cast downe) But as soon as *he lift up his eyes*, and had occasion presented him to doe a curtesie, for all his age, and infirmity,

infirmity, and poſſeſſion of reſt, he *runs* to them, and he *bowes* himſelfe to them, and *ſalutes* them, with words not onely of curteſie, but of reverence: *Explorat itinera*, ſayes S. *Ambroſe*, he ſearches and inquires into their journey, that he might direct them, or accompany, or accommodate them; *Adeſt non quærentibus*, He prevents them, and offers before they aske; *Rapit prætergreſſuros*, when they pretended to goe farther, he forced them, by the irreſiſtible violence of curteſie, to ſtay with him, and he calls them, (or one amongſt them) *Dominum*, *Lord*, and profeſſes himſelfe their *ſervant*. But *Abraham* did not determine his curteſie in words, and no more: We muſt not think, that becauſe onely man of all creatures can ſpeak, that therefore the onely duty of man is to ſpeake; faire Apparell makes ſome ſhew in a wardrobe, but not halfe ſo good as when it is upon a body: faire language does ever well, but never ſo well as when it apparels a reall curteſie: *Abraham* entreated them faire, and entertained them well: he ſpoke kindly, and kindly performed all offices of eaſe, and refocillation to theſe way-faring ſtrangers. A B

Now here is our copie, but who writes after this copie? *Abraham* is *pater multitudinis*, A father of large poſterity, but he is dead without iſſue, or his race is failed; for, who hath this hoſpitall care of relieving diſtreſſed perſons now? Thou ſeeſt a needy perſon, and thou turneſt away thine eye; but it is the Prince of Darkneſſe that caſts this miſt upon thee; Thou ſtoppeſt thy noſe at his ſores, but they are thine owne incompaſſionate bowels that ſtinke within thee; Thou telleſt him, he troubles thee, and thinkeſt thou haſt chidden him into a ſilence; but he whiſpers ſtill to God, and he ſhall trouble thee worſe at laſt, when he ſhall tell thee, in the mouth of Chriſt Jeſus, *I was hungry and ye fed me not*: Still thou ſayeſt to the poore, I have not for you, when God knowes, a great part of that which thou haſt, thou haſt for them, if thou wouldſt execute Gods commiſſion, and diſpenſe it accordingly, as God hath made thee his ſteward for the poore. Give really, and give gently; Doe kindly, and ſpeake kindly too, for that is Bread, and Hony. C

*An Angeli.* *Abraham* then tooke theſe for men, and offered curteſies proper for men: for though hee called him, to whom hee ſpoke, *Dominum*, *Lord*, yet it is not that name of the *Lord*, which implyes his Divinity, it is not *Iehovah*, but *Adonai*; it is the ſame name, and
Iohn 20. the ſame word, which his wife *Sara*, after, gives him. And *Mary Magdalen* when ſhe was at Chriſts Sepulchre, ſpeaks of Chriſt, and ſpeaks to the Gardiner (as ſhe thought) in one and the ſame word: *Tulerunt Dominum*, ſhe ſayes of Chriſt, *They have taken away my Lord*, And to the Gardiner ſhe ſayes, *Domine, ſi ſuſtuliſti*: for Κύριε, which is the word in both places, was but a name of civill curteſie, and is well enough tranſlated by our men, in that later place, *Sir, Sir if you have taken him away, &c.* *Abraham* then, at their firſt appearing, had no evidence that they were other then men; but we have; for
Heb. 13. 2. that place of the Apoſtle, *Be not forgetfull to entertaine ſtrangers, for thereby ſome have entertained Angels unawares*, hath evermore, by all Expoſitors, had reference to this action of *Abrahams*; which proves both theſe firſt branches, That he knew it not, and That they were Angels. The Apoſtles principall purpoſe there is, to recommend to us Hoſpitality, but limited to ſuch hoſpitality as might in likelihood, or in poſſibility, be an occaſion of entertaining Angels, that is, of Angelicall men, good and holy men. Hoſpitality is a vertue, more recommended by the Writers in the Primitive Church, then any other vertue: but upon this reaſon, That the poore flock of Chriſt Jeſus, being by perſecution then ſcattered upon the face of the earth, men were neceſſarily to be excited, with much vehemence, to ſuccour and relieve them, and to receive them into their houſes, as they travailed. D

*Tertullian* ſayes well, That the whole Church of God is one houſhold: He ſayes, every particular Church is *Eccleſia Apoſtolica, quia ſoboles Apoſtolicarum*, An Apoſtolicall Church, if it be an off-ſpring of the Apoſtolicall Churches: He does not ſay, *quia ſoboles Apoſtolica*, becauſe that Church is the off-ſpring of the Apoſtolicall Church, as though there were but one ſuch, which muſt be the mother of all: for, ſayes he, *Omnes primæ, & omnes Apoſtolicæ*, Every Church is a ſupreme Church, and every Church is an Apoſtolicall Church, *dum omnes unam probant unitatem*, as long as they agree in the unity of that doctrine which the Apoſtles taught, and adhere to the ſupreme head of the whole Church, Chriſt Jeſus. Which S. *Cyprian* expreſſes more clearly, *Epiſcopatus unus eſt*, The whole Church is but one Biſhoprick, *Cujus, à ſingulis, in ſolidum pars tenetur*, Every Biſhop is Biſhop of the whole Church, and no one more then another. The Church then E

was,

A was, and ſhould be, as one houſhold; And in this houſhold, ſayes *Tertullian* there, there was firſt *Communicatio pacis*, a peaceable diſpoſition, a charitable interpretation of one anothers actions: And then there was *Appellatio fraternitatis*, ſayes he; That if they did differ in ſome things, yet they eſteemed themſelves ſons of one Father, of God, and by one Mother, the Catholique Church, and did not break the band of Brotherhood, nor ſeparate from one another for every difference in opinion; And laſtly, ſayes he, There was *Conteſſeratio Hoſpitalitatis*, A warrant for their reception and entertainment in one anothers houſes, whereſoever they travailed. Now, becauſe for the benefit and advantage of this eaſe, and accommodation in travailing, men conterfeited themſelves to be Chriſtians that were not, the Councel of Nice made ſuch proviſion as was poſſible; (though that alſo were deluded after) which was, That there ſhould be *litera formata*, (as they called them) certaine teſtimoniall letters, ſubſcribed with foure characters, de-
B noting Father, Son, and holy Ghoſt; and thoſe letters ſhould be *conteſſeratio hoſpitalitatis*, a warrant for their entertainment whereſoever they came. Still there was a care of hoſpitality, but ſuch, as Angels, that is, Angelicall, good and religious men, and truly Chriſtians, might be received.

Beloved, Baptiſme in the name of the Father, Son, and holy Ghoſt, is this Conteſſeration; all that are truly baptized are of this houſhold, and ſhould be relieved and received: But certainly, there is a race that have not this Conteſſeration, not theſe teſtimoniall letters, not this outward Baptiſme: Amongſt thoſe herds of vagabonds, and incorrigible rogues, that fill porches, and barnes in the Countrey, a very great part of them was never baptized: people of a promiſcuous generation, and of a miſchievous education; ill brought into the world, and never brought into the Church. No man receives an Angel unawares, for receiving or harbouring any of theſe; neither have theſe any intereſt in the houſhold of God, for they have not their firſt Conteſſeration: And as there
C are *ſins* which we are not bid *to pray for*, ſo there are beggers which we are not bid to give to. God appeared by Angels in the Old Teſtament, and he appeares by Angels in the New, in his Meſſengers, in his Miniſters, in his Servants: And that Hoſpitality, and thoſe feaſts which cannot receive ſuch Angels, thoſe Miniſters and Meſſengers of God, where by reaſon of exceſſe and drunkenneſſe, by reaſon of ſcurril and licentious diſcourſe, by reaſon of wanton and unchaſt provocations, by reaſon of execrable and blaſphemous oathes theſe Angels of God cannot be preſent, but they muſt either offend the company by reprehenſion, or prevaricate and betray the cauſe of God by their ſilence, this is not *Abrahams* hoſpitality, whoſe commendation was, *that he received Angels*.

Thoſe Angels came, and *ſtood before Abraham*, but till he *liſt up his eyes*, and *ran forth*
D *to them*, they came not to him: The Angels of the Goſpel come within their diſtance, but if you will not receive them, they can break open no doores, nor ſave you againſt your will: The Angel does, as he that ſends him, *Stand at the doore, and knock, if the* Revel. 3. 20. *doore be opened, he comes in, and ſups with him*; What gets he by that? This; *He ſups with me* too, ſayes Chriſt there; He brings his diſh with him; he feeds his Hoſt, more then his Hoſt him. This is true Hoſpitality, and entertainment of Angels, both when thou feedeſt Chriſt, in his poore members abroad, or when thou feedeſt thine owne ſoule at home, with the company and converſation of true and religious Chriſtians at thy table, for theſe are Angels.

*Abraham* then, took theſe three for men, and no more, when as they were Angels: *An Chriſtus.* But were they all Angels, and no more? was not that one, to whom more particularly *Abraham* addreſſed himſelfe, and called him *Lord*, The Son of God, Chriſt Jeſus?
E This very many, very learned amongſt the Ancients, did not onely aske by way of Probleme, and diſputation, but affirme Doctrinally, by way of reſolution. *Irenæus* thought it, and expreſſed it ſo elegantly, as it is almoſt pity, if it be not true; *Inſeminatus eſt ubique in Scripturis, Filius Dei*, ſayes he: The Son of God is ſowed in every furrow, in every place of the Scripture, you may ſee him grow up; and he gives an example out of this place, *Cum Abraham loquens, cum Abraham comeſurus*, Chriſt talked with *Abraham*, and he dined with him. And they will ſay, that whereas it is ſaid in that place to the *Hebrewes*, *That Abraham received Angels*, the word *Angel* muſt not be too preciſely taken: For ſometimes, *Angel* in the Scriptures, ſignifies leſſe then Angel, (as *Iohn*, and *Malachy* are called *Angels*) and ſometimes *Angel* ſignifies more then Angel, as Chriſt himſelfe

himſelfe is called *The Angel of the great Councell*, according to the *Septuagint*: So therefore, they will ſay, That though Chriſt were there, Chriſt himſelfe might be called ſo, *An Angel*; Or it may be juſtly ſaid by S. *Paul*, *That Abraham did receive Angels*, becauſe there were two, that were, without queſtion, Angels. This led *Hilary* to a direct, and a preſent reſolution, that *Abraham* ſaw Chriſt, and to exclaime gratulatorily in his behalfe, *Quanta fidei vis, ut in indiſcreta aſſiſtentium ſpecie, Chriſtum internoſceret!* What a perſpicacy had *Abrahams* faith, who, where they were all alike, could diſcerne one to be above them all!

Eſay 9.

Make this then the queſtion, whether Chriſt ever appeared to men upon earth, before his Incarnation; and the Scriptures not determining this queſtion at all, if the Fathers ſhall be called to judge it, it will ſtill be a perplexed caſe, for they will be equall in number, and in waight. S. *Auguſtine* (who is one of them that deny it) ſayes firſt, for the generall, the greateſt worke of all, the promulgation of the Law, was done by Angels alone, without concurrence of the Son; and for this particular, ſayes he, concerning *Abraham*, they who thinke that Chriſt appeared to *Abraham*, ground themſelves but upon this reaſon, That *Abraham* ſpeakes to all, in the ſingular number, as to one perſon; And then, ſayes that Father, they may alſo obſerve, that when this one Perſon, whom they conclude to be Chriſt, was departed from the other two, and that the other two went up to *Sodome*, there *Lot* ſpeakes to thoſe two, in the ſingular number, as to one perſon, as *Abraham* did before. From this argumentation of S. *Auguſtines*, this may well be raiſed, That when the Scriptures may be interpreted, and Gods actions well underſtood, by an ordinary way, it is never neceſſary, ſeldome ſafe to induce an extraordinary. It was then an ordinary, and familiar way for God, to proceed with thoſe his ſervants by Angels; but by his Son, ſo extraordinary, as that it is not cleare, that ever it was done; and therefore it needs not be ſaid, nor admitted in this place.

Gen 19.18.

In this place, this falls properly to be noted, that even in theſe three glorious Angels of God, there was an eminent difference; One of them ſeemed to *Abraham*, to bee the principall man in the Commiſſion, and to that one, he addreſſed himſelfe. Amongſt the other Angels, which are the Miniſters in Gods Church, one may have better abilities, better faculties then another, and it is no errour, no weakneſſe in a man to deſire to conferre with one rather then with another, or to heare one rather then another. But *Abraham* did not ſo apply himſelfe to one of the three, that he neglected the other two: No man muſt be ſo cheriſhed, ſo followed, as that any other be thereby either defrauded of their due maintenance, or diſ-heartened for want of due incouragement. Wee have not the greateſt uſe of the greateſt Starres; but wee have more benefit of the Moone, which is leſſe then they, becauſe ſhe is nearer to us. It is not the depth, nor the wit, nor the eloquence of the Preacher that pierces us, but his neareneſſe; that hee ſpeaks to my conſcience, as though he had been behinde the hangings when I ſinned, and as though he had read the book of the day of Judgement already. Something *Abraham* ſaw in this Angel above the reſt, which drew him, which *Moſes* does not expreſſe; Something a man finds in one Preacher above another, which he cannot expreſſe, and he may very lawfully make his ſpirituall benefit of that, ſo that that be no occaſion of neglecting due reſpects to others.

*An Trinitas.*

This being then thus fixed, that *Abraham* received them as men, that they were in truth no other then Angels, there remaines, for the ſhutting up of this Part, this Conſideration, whether after *Abraham* came to the knowledge that they were Angels, he apprehended not an intimation of the three Perſons of the Trinity, by theſe three Angels. Whether Gods appearing to *Abraham* (which *Moſes* ſpeaks of in the firſt verſe) were manifeſted to him, when *Sarah* laughed in her ſelfe, and yet they knew that ſhe laughed; Or whether it were manifeſted, when they imparted their purpoſe, concerning *Sodome*, (for, in both theſe places, they are called neither men nor Angels, but by that name, *The Lord*, and that Lord which is Jehovah) whether, I ſay, when *Abraham* diſcerned them to be ſuch Angels, as God appeared in them, and ſpoke and wrought by them, whether then, as he diſcerned the Divinity, he diſcerned the Trinity in them too, is the queſtion. I know the explicite Doctrine of the Trinity was not eaſie to be apprehended then; as it is not eaſie to be expreſſed now. It is a bold thing in ſervants, to inquire curiouſly into their Maſters Pedigree, whether he be well deſcended, or well allied: It is a bold thing too, to inquire too curiouſly into the eternall generation of Chriſt Jeſus, or the eternall

Ver. 13.
Ver. 17.

A eternall procession of the Holy Ghost. When *Gregory Nazianzen* was pressed by one, to assigne a difference between those words, *Begotten*, and *Proceeding*, *Dic tu mihi*, sayes he, *quid sit Generatio, & ego dicam tibi, quid sit Processio, ut ambo insaniamus:* Doe thou tell me, what this *Begetting* is, and then I will tell thee, what this *Proceeding* is; and all the world will finde us both mad, for going about to expresse inexpressible things.

And as every manner of phrase in expressing, or every comparison, does not manifest the Trinity; so every place of Scripture, which the Fathers, and later men have applied to that purpose, does not prove the Trinity. And therefore, those men in the Church, who have cryed downe that way of proceeding, to goe about to prove the Trinity, out of the first words of *Genesis*, *Creavit Dii*, That because God in the plurall is there joyned to a Verb in the singular, therefore there is a Trinity in Unity; or to prove the Trinity out of this place, that because God, who is but one, appeared to *Abraham* in three
B Persons, therefore there are three Persons in the God-head; those men, I say, who have cryed downe such manner of arguments, have reason on their side, when these arguments are imployed against the Jews, for, for the most part, the Jews have pertinent, and sufficient answers to those arguments. But yet, betweene them, who make this place, a distinct, and a literall, and a concluding argument, to prove the Trinity, and them who cry out against it, that it hath no relation to the Trinity, our Church hath gone a middle, and a moderate way, when by appointing this Scripture for this day, when we celebrate the Trinity, it declares that to us, who have been baptized, and catechised in the name and faith of the Trinity, it is a refreshing, it is a cherishing, it is an awakening of that former knowledge which we had of the Trinity, to heare that our onely God thus manifested himselfe to *Abraham* in three Persons.

*Luther* sayes well upon this text, If there were no other proofe of the Trinity but this,
C I should not believe the Trinity; but yet sayes he, This is *Singulare testimonium de articulo Trinitatis*, Though it be not a concluding argument, yet it is a great testimony of the Trinity. *Fateor*, saies he, *historico sensu nihil concludi prater hospitalitatem*, I confesse, in the literall sense, there is nothing but a recommendation of hospitality, and therefore, to the Jews, I would urge no more out of this place: *Sed non sic agendum cum auditoribus, ac cum adversariis*, We must not proceed alike with friends and with enemies. There are places of Scriptures for direct proofes, and there are places to exercise our meditation, and devotion in things, for which we need not, nor aske not any new proofe. And for exercise, sayes *Luther*, *Rudi ligno ad formam gladii utimur*, We content our selves with a foyle, or with a stick, and we require not a sharpe sword. To cut off the enemies of the Trinity, we have two-edged swords, that is, undeniable arguments: but to exercise our owne devotions, we are content with similitudinary, and comparative reasons. He pursues it farther,
D to good use: The story doth not teach us, That *Sarah* is the *Christian Church*, and *Hagar* the *Synagogue*; But S. *Paul* proves that, from that story; he proves it from thence, though Gal. 4. 24.
he call it but an *Allegory*. It is true that S. *Augustine* sayes, *Figura nihil probat*, A figure, an Allegory proves nothing; yet, sayes he, *addit lucem, & ornat*, It makes that which is true in it selfe, more evident and more acceptable.

And therefore it is a lovely and a religious thing, to finde out *Vestigia Trinitatis*, Impressions of the Trinity, in as many things as we can; and it is a reverent obedience to embrace the wisdome of our Church, in renewing the Trinity to our Contemplation, by the reading of this Scripture, this day, for, even out of this Scripture, *Philo Iudæus*, (although hee knew not the true Trinity aright) found a threefold manifestation of God to man, in this appearing of God to *Abraham*: for, as he is called in this Story, *Iehova*,
E he considers him, *Fontem Essentiæ*, To be the fountaine of all Being; As hee is called *Deus*, *God*, he considers him, in the administration of his Creatures, in his providence; As he is called *Dominus*, *Lord*, and *King*, he considers him in the judgement, glorifying, and rejecting according to their merits: So, though hee found not a Trinity of Persons, he found a Trinity of Actions in the Text, Creation, Providence, and Judgement. If he, who knew no Trinity, could finde one, shall not we, who know the true one, meditate the more effectually upon that, by occasion of this story? Let us therefore, with S. *Bernard*, consider *Trinitatem Creatricem*, and *Trinitatem Creatam*, A Creating, and a Created Trinity; A Trinity, which the Trinity in Heaven, Father, Son, and Holy Ghost, hath created in our soules, Reason, Memory, and Will; and that we have super-created, added another Trinity, Suggestion, and Consent, and Delight in sin; And that God, after all

all this infuſes another Trinity, Faith, Hope, and Charity, by which we returne to our firſt; for ſo far, that Father of Meditation, S. *Bernard*, carries this conſideration of the Trinity. Since therefore the confeſſion of a Trinity is that which diſtinguiſhes us from Jews, and Turks, and al óther profeſſions, let us diſcerne that beame of the Trinity, which the Church hath ſhewed us, in this text, and with the words of the Church, conclude this part, *O holy, bleſſed, and glorious Trinity, three Perſons, and one God, have mercy upon us miſerable ſinners.*

2 Part. *Expoſtulatio.*

We are deſcended now to our ſecond part, what paſt between God and *Abraham*, after he had thus manifeſted himſelfe unto him; Where we noted firſt, That God admits, even expoſtulation, from his ſervants; almoſt rebukes and chidings from his ſervants. We need not wonder at *Iobs* humility, that he did not deſpiſe his man, nor his mayd, when they contended with him, for God does not deſpiſe that in us. God would have gone from *Iacob* when he *wreſtled*, and *Iacob would not let him go*, and that prevailed with God. If we have an apprehenſion when we beginne to pray, that God doth not heare us, not regard us, God is content that in the fervor of that prayer, we ſay with *David*, *Evigila Domine*, and *Surge Domine*, *Awake O Lord*, and *Ariſe O Lord*; God is content to be told, that he was in bed, and aſleepe, when he ſhould heare us. If we have not a preſent deliverance from our enemies, God is content that we proceed with *David*, *Eripe manum de ſinu*, *Pluck out thy hand out of thy boſome*; God is content to be told, that he is ſlack and dilatory when he ſhould deliver us. If we have not the ſame eſtimation in the world, that the children of this world have, God is content that we ſay with *Amos*, *Pauperem pro calceamentis*, that *we are ſold for a paire of ſhooes*; And with S. *Paul*, that *we are the off-ſcouring of the world*: God is content to be told, that he is unthrifty, and prodigall of his ſervants lives, and honours, and fortunes. Now, *Offer this to one of your Princes*, ſays the Prophet, *and ſee whether he will take it*. Bring a petition to any earthly Prince, and ſay to him, *Evigila*, and *Surge*, would your Majeſty would awake, and reade this petition, and ſo inſimulate him of a former drowſineſſe in his government; ſay unto him, *Eripe manum*, pull thy hand out of thy boſome, and execute Juſtice, and ſo inſimulate him of a former manacling and ſlumbring of the Lawes; ſay unto him, we are become as old ſhooes, and as off-ſcourings, and ſo inſimulate him of a diminution, and diſ-eſtimation faln upon the Nation by him, what Prince would not (and juſtly) conceive an indignation againſt ſuch a petitioner? which of us that heard him, would not pronounce him to be mad, to eaſe him of a heavier imputation? And yet our long-ſuffering, and our patient God, (muſt we ſay, our humble and obedient God?) endures all this: He endures more; for, when *Abraham* came to this expoſtulation, *Shall not the Iudge of all the earth do right?* God had ſaid never a word, of any purpoſe to deſtroy Sodom, but he ſaid only, *He would go ſee, whether they had done altogether, according to that cry, which was come up againſt them*; and *Abraham* comes preſently to this vehemency: And might not the Supreme Ordinary, God himſelfe, goe this viſitation? might not the ſupreme Judge, God himſelfe, go this Circuit? But as long as *Abraham* kept himſelfe upon this foundation, *It is impoſſible, that the Iudge of all the earth ſhould not do right*, God miſ-interpreted nothing at *Abrahams* hand, but received even his Expoſtulations, & heard him out, to the ſixt petition.

Amos 2.6.

*Index.*

Almoſt ſuch an Expoſtulation as this, *Moſes* uſes towards God; He asks God a reaſon of his anger, *Lord, why doth thy wrath waxe hot againſt thy people?* He tels him a reaſon, why he ſhould not doe ſo, *For thou haſt brought them forth with a great power, and with a mighty hand*: And he tels him the inconveniences that might follow, *The Egyptians will ſay, He brought them out for miſchiefe, to ſlay them in the mountaine*: He imputes even perjury to God himſelfe, and breach of Covenant, to *Abraham*, *Iſaac*, and *Iacob*, which were Feffees in truſt, betweene God and his people, and he ſayes, *Thou ſwar'ſt to them, by thine owne ſelfe, that thou wouldſt not deale thus with them*; And therefore he concludes all with that vehemence, *Turne from thy fierce wrath, and repent this evill purpoſe againſt them*. But we finde a prayer, or expoſtulation, of much more exorbitant vehemence, in the ſtories of the Roman Church, towards the bleſſed Virgin, (towards whom, they uſe to bee more mannerly and reſpective then towards her Son, or his Father) when at a ſiege of Conſtantinople, they came to her ſtatue, with this proteſtation, Looke you to the drowning of our Enemies ſhips, or we will drowne you: *Si vis ut imaginem tuam non mergamus in mari, merge illos*. The fartheſt that *Abraham* goes in this place, is, That God is a *Iudge*, and therefore muſt *doe right*: for, *Far be wickedneſſe from God, and iniquity from the Almighty*;

Exod. 32.11.

Iob 32.10.

*mighty; ſurely God will not do wickedly, neither will the Almighty pervert judgement.* An Uſurer, an Extortioner, an Oppreſſor, a Libeller, a Thiefe, and Adulterer, yea a Traytor, makes ſhift to finde ſome excuſe, ſome flattery to his Conſcience; they ſay to themſelves; the Law is open, and if any be grieved, they may take their remedy, and I muſt endure it, and there is an end. But, ſince nothing holds of this oppreſſor, and manifold malefactor, but the ſentence of the Judge, ſhall not the Judge doe right? how muſt this neceſſarily ſhake the frame of all? An Arbitrator or a Chancellor, that judges by ſubmiſſion of parties, or according to the Dictates of his owne underſtanding, may have ſome excuſe, He did as his Conſcience led him: But ſhall not a *Iudge*, that hath a certaine Law to judge by, *do right?* Eſpecially if he be ſuch a Judge, as is *Iudge of the whole earth?* which is the next ſtep in *Abrahams* expoſtulation.

Now, as long as there lies a Certiorari from a higher Court, or an Appeale to a higher Court, the caſe is not ſo deſperate, if the Judge doe not right, for there is a future remedy to be hoped: If the whole State be incenſed againſt me, yet I can finde an eſcape to another Country; If all the World perſecute me, yet, if I be an honeſt man, I have a ſupreame Court in my ſelfe, and I am at peace, in being acquitted in mine owne Conſcience. But God is the Judge of all the earth; of this which I tread, and this earth which I carry about me; and when he judges me, my Conſcience turnes on his ſide, and confeſſes his judgement to be right. And therefore S. *Pauls* argument, ſeconds, and ratifies *Abrahams* expoſtulation; *Is God unrighteous? God forbid*; for then, ſayes the Apoſtle, *how ſhall God judge the World?* The Pope may erre, but then a Councell may rectifie him: The King may erre; but then, God, in whoſe hands the Kings heart is, can rectifie him. But if God, that judges all the earth, judge thee, there is no error to be aſſigned in his judgement, no appeale from God not throughly informed, to God better informed, for hee alwaies knowes all evidence, before it be given. And therefore the larger the juriſdiction, and the higher the Court is, the more carefull ought the Judge to be of wrong judgement; for *Abrahams* expoſtulation reaches in a meaſure to them, *Shall not the Iudge of all* (or of a great part of the earth) *do right?*

*Omnem terram.*

Rom. 3. 6.

Now what is the wrong, which *Abraham* diſſwaded, and deprecated here? firſt, *Ne juſti cum impiis*, That God would not deſtroy the Juſt with the unjuſt, not make both their caſes alike. This is an injuſtice, which never any bloody men upon earth, but thoſe, who exceeded all, in their infamous purpoſes, the Authors, and Actors in the Powder treaſon, did ever deliberately and adviſedly, upon debate whether it ſhould be ſo, or no, reſolve, that all of both Religions ſhould periſh promiſcuouſly in the blowing up of that houſe. Here the Devill would be Gods Ape; and as God had preſented to S. *Peter*, a ſheete of all ſorts of Creatures, cleane and uncleane, and bad him take his choice, kill and eate; So the Devill would make S. *Peter*, in his imaginary Succeſſor, or his inſtruments, preſent God a ſacrifice of cleane and uncleane, Catholiques and Heretiques, (in their denomination) and bid him take his choyce: which action, whoſoever forgets ſo, as that he forgets what was intended in it, forgets his Religion, and whoſoever forgets it ſo, as that he forgets what they would doe againe, if they had power, forgets his reaſon. But this is not the way of Gods juſtice; God is a God of harmony, and conſent, and in a muſicall inſtrument, if ſome ſtrings be out of tune, wee doe not preſently breake all the ſtrings, but reduce and tune thoſe, which are out of tune.

*Iuſti cum impiis.*

As gold whileſt it is in the mine, in the bowels of the earth, is good for nothing, and when it is out, and beaten to the thinneſſe of leaf-gold, it is waſted, and blown away, and quickly comes to nothing; But when it is tempered with ſuch allay, as it may receive a ſtamp and impreſſion, then it is currant and uſefull: So whileſt Gods Juſtice lyes in the bowels of his own decree and purpoſe, and is not executed at all, we take no knowledge that there is any ſuch thing; And when Gods Juſtice is dilated to ſuch an expanſion, as it overflowes all alike, whole Armies with the ſword, whole Cities with the plague, whole Countryes with famine, oftentimes we loſe the conſideration of Gods Juſtice, and fall upon ſome naturall cauſes, becauſe the calamity is faln ſo indifferently upon juſt and unjuſt, as that, we thinke, it could not be the act of God: but when Gods Juſtice is ſo allayd with his wiſedome, as that we ſee he keeps a Goſhen in Ægypt, and ſaves his ſervants in the deſtruction of his enemies, then we come to a rich and profitable uſe of his Juſtice. And therefore *Abraham* preſſes this, with that vehement word, *Chalilah*, *Abſit*: *Abraham* ſerves a Prohibition upon God, as S. *Peter* would have done upon Chriſt, when

when he was going up to Jeruſalem to ſuffer, *Abſit*, ſayes he, *Thou ſhalt not do this.* But the word ſignifies more properly *prophanationem, pollutionem : Abraham* intends, that God ſhould know, that it would be a prophaning of his holy honour; and an occaſion of having his Name blaſphemed amongſt the Nations, if God ſhould proceed ſo, as to wrap up juſt and unjuſt, righteous and unrighteous, all in one condemnation, and one execution; *Abſit, Be this far from thee.*

*Vt parcat Impiis.*

But *Abrahams* zeale extended farther then this; his deſire and his hope was, That for the righteous ſake, the unrighteous might be ſpared, and reſerved to a time of repentance. This therefore miniſters a provocation to every man, to be as good as he can, not onely for his own ſake, but for others too. This made S. *Ambroſe* ſay, *Quantus murus patriæ, vir bonus?* An honeſt and religious man, is a wall to a whole City, a ſea to a whole Iland. When our Saviour Chriſt obſerved, that they would preſſe him with that Proverb, *Medice, cura teipſum, Phyſitian, heal thy ſelfe*, we ſee there, that himſelfe was not his perſon, but his Country was himſelfe; for that is it that they intend by that Proverb, *Heal thy ſelfe*, take care of them that are near thee, do that which thou doeſt here in Capernaum, at home; Preach theſe Sermons there; do theſe miracles there: cure thy Country, and that is curing thy ſelfe. Live ſo, that thy example may be a precedent to others; live ſo, that for thy ſake, God may ſpare others; and then, and not till then, thou haſt done thy duty. God ſpares ſometimes, *ob commixtionem ſanguinis*, for kindreds ſake, and for alliance; and therefore it behoves us to take care of our allyances, and planting our children in religious families. How many judgements do we eſcape, becauſe we are of the ſeed of *Abraham*, and made partakers of the Covenant, which the Gentils, who are not ſo, are overwhelmed under? God ſpares ſometimes, *ob cohabitationem*, for good neighbourhood; he will not bring the fire near a good mans houſe: As here, in our Text, he would have done in Sodome, and as he did ſave many, onely becauſe they were in the ſame Ship with S. *Paul*. And therefore, as in the other Religion, the Jews have ſtreets of their own, and the Stews have ſtreets of their own; ſo let us chooſe to make our dwellings, and our converſation of our own, and not affect the neighbourhood, nor the commerce of them who are of evill communication. Be good then, that thou mayeſt communicate thy goodneſſe to others; and conſort with the good, that thou mayeſt participate of their goodneſſe. *Omnis ſapiens ſtulti eſt redemptio*, is excellently ſaid by *Philo*, A wiſe mad is the ſaviour and redeemer of a foole: And, (as the ſame man ſays) though a Phyſitian when he is called, diſcerne that the patient cannot be recovered, yet he will preſcribe ſomething, *Ne ob ejus negligentiam periiſſe videatur*, leſt the world ſhould think he dyed by his negligence; How incurable, how incorrigible ſoever the world be, be thou a religious honeſt man, leſt ſome childe in thy houſe, or ſome ſervant of thine be damned, which might have been ſaved, if thou hadſt given good example. Gods ordinary way is to ſave man by man; and *Abraham* thought it not out of Gods way, to ſave man for man, to ſave the unjuſt for the juſt, the unrighteous for the righteous ſake.

Luk. 4. 23.

Act. 27.

*Si nolit Deus.*

Eccleſ. 9. 2.

But if God do not take this way, if he do wrap up the juſt and the unjuſt in the ſame Judgement, is God therefore unjuſt? God forbid. *All things come alike to all*, ſayes *Solomon*; *One event to the righteous, and to the wicked, to the cleane, and to the uncleane, to him that ſacrificeth, and to him that ſacrificeth not; as is the good, ſo is the ſinner, and he that ſweareth, as he that feareth an Oath. There is one event of all*, ſayes he; but, ſayes he, *This is an evill*, that it is ſo: But what kinde of evill? An evill of vexation; becauſe the weake are ſometimes ſcandalized that it is ſo, and the glory of God ſeems for a time to be obſcured, when it is ſo, becauſe the good are not diſcerned from the evill. But yet God, who knowes beſt how to repayre his own honour, ſuffers it, nay appoints it to be ſo, that juſt and unjuſt are wrapped up in the ſame Judgement. The Corne is as much beaten in the threſhing, as the ſtraw is; The juſt are as much puniſhed here as the unjuſt. Becauſe God of his infinite goodneſſe, hath elected me from the beginning, therefore muſt he provide that I have another manner of birth, or another manner of death, then the Reprobate have? Muſt he provide, that I be borne into the world, without originall ſin, of a Virgin, as his Son was, or that I go out of the world, by being taken away, as *Enoch* was, or as *Elias*? And though we have that one example of ſuch a comming into the world, and a few examples of ſuch a going out of the world, yet we have no example (not in the Son of God himſelfe) of paſſing through this world, without taking part of the miſeries

A ſeries and calamities of the world, common to juſt and unjuſt, to the righteous and unrighteous. If *Abraham* therefore ſhould have intended onely temporall deſtruction, his argument might have been defective: for *Ezekiel*, and *Daniel*, and other juſt men, were carried into Captivity, as well as the unjuſt, and yet God not unrighteous: God does it, and avowes it, and profeſſes that he will do it, and do it juſtly; *Occidam in te juſtum & injuſtum, I will cut off the righteous and unrighteous together.* There is no man ſo righteous, upon whom God might not juſtly inflict as heavy judgements, in this world, as upon the moſt unrighteous; Though he have wrapped him up in the righteouſneſſe of Chriſt Jeſus himſelfe, for the next world, yet he may juſtly wrap him up in any common calamity falling upon the unrighteous here. But the difference is onely in ſpirituall deſtruction. *Abraham* might juſtly apprehend a feare, that a ſudden and unprepared death might endanger them for their future ſtate; And therefore he does not pray, that they B might be ſevered from that judgement, becauſe, if they dyed with the unrighteous, they dyed as the unrighteous, if they paſſed the ſame way as they, out of this world, they therefore paſſed into the ſame ſtate as they, in the next world, *Abraham* could not conclude ſo, but becauſe the beſt men do alwayes need all meanes of making them better, *Abraham* prayes, that God would not cut them off, by a ſudden deſtruction, from a conſidering, and contemplating the wayes of his proceeding, and ſo a preparing themſelves to a willing and to a thankfull embracing of any way, which they ſhould ſo diſcerne to be his way. The wicked are ſuddenly deſtroyed; and do not ſee what hand is upon them, till that hand bury them in hell; The godly may die as ſuddenly, but yet he ſees and knows it to be the hand of God, and takes hold of that hand, and by it is carried up to heaven.

Ezek. 21. 3.

Now, if God be ſtill juſt; though he puniſh the juſt with the unjuſt, in this life, much *Si non parcat,* C more may he be ſo, though he do not ſpare the unjuſt for the righteous ſake, which is the principall drift of *Abrahams* expoſtulation, or deprecation. God can preſerve ſtill, ſo as he did in Ægypt. God hath the ſame Receipts, and the ſame Antidotes which he had, to repell the flames of burning furnaces, to binde or ſtupifie the jawes of hungry Lyons, to blunt the edge of Swords, and overflowing Armyes, as he had heretofore. Chriſt was inviſible to his enemies, when he would ſcape away; And he was impregnable to his enemies, when in his manifeſtation of himſelfe, (*I am he*) they fell downe before him; And he was invulnerable, and immortall to his enemies, as long as he would be ſo, for if he had not opened himſelfe to their violence, no man could have taken away his ſoule; And where God ſees ſuch deliverances conduce more to his honour then our ſuffering does, he will deliver us ſo in the times of perſecution. So that God hath another way, and he had another anſwer for *Abrahams* petition; he might have ſaid, There D is no ill conſtruction, no hard concluſion to be made, if I ſhould take away the juſt with the unjuſt, neither is there any neceſſity, that I ſhould ſpare the wicked for the righteous: I can deſtroy Sodome, and yet ſave the righteous; I can deſtroy the righteous, and yet make death an advantage to them; which way ſoever I take, I can do nothing unjuſtly.

John 8. 59. 18. 6.

But yet, though God do not binde himſelfe to ſpare the wicked for the righteous, yet *Tamen id facit.* he deſcends to do ſo at *Abrahams* requeſt. The jaw-bone of an Aſſe, in the hand of *Samſon*, was a devouring ſword. The words of man, in the mouth of a faithfull man, of *Abraham*, are a Canon againſt God himſelfe, and batter down all his ſevere and heavy purpoſes for Judgements. Yet, this comes not, God knows, out of the weight or force of our words, but out of the eaſineſſe of God. God puts himſelfe into the way of a ſhot, he meets a weak prayer, and is graciouſly pleaſed to be wounded by that: God ſets up a E light, that we direct the ſhot upon him, he enlightens us with a knowledge, how, and when, and what to pray for; yea, God charges, and diſcharges the Canon himſelf upon himſelfe; He fils us with good and religious thoughts, and appoints and leaves the Holy Ghoſt, to diſcharge them upon him, in prayer, for it is the Holy Ghoſt himſelfe that prayes in us. *Mauzzim*, which is, *The God of forces*, is not the name of our God, but Dan. 11. 38. of an Idoll; Our God is the God of peace, and of ſweetneſſe; ſpirituall peace, ſpirituall honey to our ſouls; His name is *Deus optimus maximus*; He is both; He is All Greatneſſe, but he is All Goodneſſe firſt: He comes to ſhew his Greatneſſe at laſt, but yet his Goodneſſe begins his Name, and can never be worne out in his Nature. He made the whole world in ſix dayes, but he was ſeaven in deſtroying one City, Jericho. God

threatens *Adam*, *If thou eate that fruit, in that day, Morte morieris, Thou ſhalt dye the death*; Here is a double Death interminated in one Day: Now, one of theſe Deaths is ſpirituall Death, and *Adam* never dyed that Death; And for the other Death, the bodily Death, which might have been executed that day; *Adam* was reprieved above nine hundred yeares. To lead all to our preſent purpoſe, Gods deſcending to *Abrahams* petition, to ſpare the wicked for a few juſt, is firſt and principally to advance his mercy, That ſometimes in abundant mercy, he does ſo; but it is alſo to declare, that there is none juſt and righteous. *Run to and fro through the ſtreets of Ieruſalem*, (ſayes God in the Prophet) *and ſeeke in the broad places, If yee can finde a man, if there be any that executeth Judgement, that ſeeketh Truth, and I will pardon it.* Where God does not intimate, that he were unjuſt, if he did not ſpare thoſe that were unjuſt, but he declares the generall flood and inundation of unrighteouſneſſe upon Earth, That upon Earth there is not a righteous man to be found. If God had gone no farther in his promiſe to man, then that, if there were one righteous man, he would ſave all, this, in effect, had been nothing, for there was never any man righteous, in that ſenſe and acceptation; He promiſed and ſent one who was abſolutely righteous, and for his ſake hath ſaved us.

Jerem. 5. 1.

*Concluſio.*

To collect all, and bind up all in one bundle, and bring it home to your own boſomes, remember, That though he appeared in men, it was God that appeared to *Abraham*; Though men preach, though men remit ſins, though men abſolve, God himſelf ſpeakes, and God works, and God ſeales in thoſe men. Remember that nothing appeared to *Abrahams* apprehenſion but men, yet Angels were in his preſence; Though we binde you not to a neceſſity of beleeving that every man hath a particular Angel to aſſiſt him, (enjoy your Chriſtian liberty in that, and think in that point ſo as you ſhall find your devotion moſt exalted, by thinking that it is, or is not ſo) yet know, that you do all that you doe, in the preſence of Gods Angels; And though it be in it ſelfe, and ſhould be, ſo to us, a ſtronger bridle, to conſider that we doe all in the preſence of God; (who ſees clearer then they, for he ſees ſecret thoughts, and can ſtrike immediately, which they cannot do, without commiſſion from him) yet ſince the preſence of a Magiſtrate, or a Preacher, or a father, or a husband, keeps men often from ill actions, let this prevaile ſomething with thee, to that purpoſe, That the Angels of God are alwayes preſent, though thou diſcerne them not. Remember, that though Chriſt himſelf were not amongſt the three Angels, yet *Abraham* apprehended a greater dignity, and gave a greater reſpect to one then to the reſt; but yet without neglecting the reſt too: Apply thy ſelfe to ſuch Miniſters of God, and ſuch Phyſitians of thy ſoule, as thine owne conſcience tels thee doe moſt good upon thee; but yet let no particular affection to one, defraud another in his duties, nor empaire another in his eſtimation. And remember too, That though Gods appearing thus in three perſons, be no irrefragable argument to prove the Trinity againſt the Jews, yet it is a convenient illuſtration of the Trinity to thee that art a Chriſtian: And therefore be not too curious in ſearching reaſons, and demonſtrations of the Trinity, but yet accuſtome thy ſelfe to meditations upon the Trinity, in all occaſions, and finde impreſſions of the Trinity, in the three faculties of thine owne ſoule, Thy Reaſon, thy Will, and thy Memory; and ſeeke a reparation of that thy Trinity, by a new Trinity, by faith in Chriſt Jeſus, by hope of him, and by a charitable delivering him to others, in a holy and exemplar life.

Deſcend thou into thy ſelfe, as *Abraham* aſcended to God, and admit thine owne expoſtulations, as God did his. Let thine own conſcience tell thee not onely thy open and evident rebellions againſt God, but even the immoralities, and incivilities that thou doſt towards men, in ſcandalizing them, by thy ſins; And the abſurdities that thou committeſt againſt thy ſelfe, in ſinning againſt thine owne reaſon; And the uncleanneſſes, and conſequently the treachery that thou committeſt againſt thine owne body; and thou ſhalt ſee, that thou hadſt been not onely in better peace, but in better ſtate, and better health, and in better reputation, a better friend, and better company, if thou hadſt ſinned leſſe; becauſe ſome of thy ſins have been ſuch as have violated the band of friendſhip; and ſome ſuch as have made thy company and converſation dangerous, either for tentation, or at leaſt for defamation. Tell thy ſelfe that thou art the Judge, as *Abraham* told God that he was, and that if thou wilt judge thy ſelfe, thou ſhalt ſcape a ſeverer judgement. He told God that he was Judge of all the earth; Judge all that earth that thou art; Judge both thy kingdomes, thy ſoule and thy body; Judge all the Provinces of both king-

A B C D E

kingdomes, all the ſenſes of thy body, and all the faculties of thy ſoule, and thou ſhalt leave nothing for the laſt Judgement. Mingle not the juſt and the unjuſt together; God did not ſo; Doe not thinke good and bad all one; Doe not think alike of thy ſins, and of thy good deeds, as though when Gods grace had quickned them, ſtill thy good works were nothing, thy prayers nothing, thine almes nothing in the ſight and acceptation of God: But yet ſpare not the wicked for the juſt, continue not in thy beloved ſin, becauſe thou makeſt God amends ſome other way. And when all is done, as in God towards *Abraham*, his mercy was above all, ſo after all, *Miſerere animæ tuæ*, Be mercifull to thine owne ſoule; And when the effectuall Spirit of God hath ſpoken peace and comfort, and ſealed a reconciliation to God, to thy ſoule, reſt in that bleſſed peace, and enter into no ſuch new judgement with thy ſelfe againe, as ſhould overcome thine own Mercy, with new diſtractions, or new ſuſpitions that thy Repentance was not accepted, or God not fully reconciled unto thee. God, becauſe he judges all the earth, cannot doe wrong; If thou judge thy earth and earthly affections ſo, as that thou examine clearly, and judge truly, thou doſt not doe right, if thou extend not Mercy to thy ſelfe; if thou receive not, and apply not cheerfully and confidently to thy ſoul, that pardon and remiſſion of all thy ſins, which the holy Ghoſt, in that bleſſed ſtate, hath given thee commiſſion to pronounce to thine owne ſoul, and to ſeale with his ſeale.

# SERM. XLIII.

## *Preached at S. Dunſtans upon Trinity-Sunday.* 1624.

MAT. 3. 17.

*And lo, A voyce came from heaven, ſaying, This is my beloved Sonne, in whom I am well pleaſed.*

IT hath been the cuſtome of the Chriſtian Church to appropriate certaine Scriptures to certaine Dayes, for the celebrating of certaine Myſteries of God, or the commemorating of certaine benefits from God: They who conſider the age of the Chriſtian Church, too high or too low, too ſoone or too late, either in the cradle, as it is exhibited in the Acts of the Apoſtles, or bed-rid in the corruptions of Rome, either before it was come to any growth, when Perſecutions nipped it, or when it was ſo over-growne, as that proſperity and outward ſplendor ſwelled it, They that conſider the Church ſo, will never finde a good meaſure to direct our religious worſhip of God by, for the outward Liturgies, and Ceremonies of the Church. But as ſoon as the Chriſtian Church had a conſtant eſtabliſhment under Chriſtian Emperours, and before the Church had her tympany of worldly proſperity under uſurping Biſhops, in this outward ſervice of God, there were particular Scriptures appropriated to particular dayes. Particular men have not liked this that it ſhould be ſo: And yet that Church which they uſe to take for their patterne, (I meane Geneva) as ſoone as it came to have any convenient eſtabliſhment by the labours of that Reverend man, who did ſo much in the rectifying thereof, admitted this cuſtome of celebrating certaine times, by the reading of certaine Scriptures. So that in the pure times of the Church, without any queſtion, and in the corrupter times of the Church, without any infection, and in the Reformed times of the Church, without any ſuſpition of back-ſliding, this cuſtome hath beene retained, which our Church hath retained; and according to which cuſtome, theſe words have been appropriated to this day, for the celebrating thereof, *And lo, A voice came, &c.*

*Diviſio.*

In which words we have pregnant and juſt occaſion to conſider, firſt, the neceſſity of the Doctrine of the Trinity; Secondly, the way and meanes by which we are to receive our knowledge and underſtannding of this myſtery; And thirdly, the meaſure of this knowledge,

knowledge, How much we are to know, or to inquire, in that unſearchable myſtery: The *Quid*, what it is; the *Quomodo*, How we are to learne it; and the *Quantum*, How farre we are to ſearch into it, will be our three Parts. We conſider the firſt of theſe, the neceſſity of that knowledge to a Chriſtian, by occaſion of the firſt Particle, in the Text, *And*; A Particle of Connexion, and Dependance; and we ſee by this Connexion, and Dependance, that this revealing, this manifeſtation of the Trinity, in the text, was made preſently after the Baptiſme of Chriſt; and that intimates, and inferres, That the firſt, and principall duty of him, who hath ingrafted himſelf into the body of the Chriſtian Church, by Baptiſme, is to informe himſelfe of the Trinity, in whoſe name he is Baptized. Secondly, in the meanes, by which this knowledge of the Trinity is to be derived to us, in thoſe words, (*Lo, a voyce came from heaven, ſaying*) we note the firſt word, to be a word of Correction, and of Direction; *Ecce*, *Behold*, leave your blindneſſe, look up, ſhake off your ſtupidity, look one way or other; A Chriſtian muſt not goe on implicitely, inconſiderately, indifferently, he muſt look up, he muſt intend a calling: And then, *Ecce* againe, *Behold*, that is, Behold the true way; A Chriſtian muſt not thinke he hath done enough, if he have been ſtudious, and diligent in finding the myſteries of Religion, if he have not ſought them the right way: Firſt, there is an *Ecce corrigentis*, we are chidden, if we be lazy; And then, there is an *Ecce dirigentis*, we are guided if we be doubtfull. And from this, we fall into the way it ſelfe; which is, firſt, *A voyce*, There muſt be ſomething heard; for, take the largeſt Spheare, and compaſſe of all other kinds of proofes, for the myſteries of Religion, which can be propoſed, Take it firſt, at the firſt, and weakeſt kinde of proofe, at the book of creatures, (which is but a faint knowledge of God, in reſpect of that knowledge, with which we muſt know him) And then, continue this firſt way of knowledge, to the laſt, and powerfulleſt proofe of all, which is the power of miracles, not this weake beginning, not this powerfull end, not this *Alpha* of Creatures, not this *Omega* of miracles, can imprint in us that knowledge, which is our ſaving knowledge, nor any other meanes then a voyce; for this knowing is beleeving, And, *how ſhould they beleeve, except they heare?* ſayes the Apoſtle. It muſt be *Vox*, *A voyce*, And *Vox de cœlis*, *A voyce from heaven*: For, we have have had *voces de terra*, voyces of men, who have indeed but diminiſhed the dignity of the Doctrine of the Trinity, by going about to prove it by humane reaſon, or to illuſtrate it by weak and low compariſons; And we have had *voces de Inferis*, voyces from the Devill himſelfe, in the mouthes of many Heretiques, blaſphemouſly impugning this Doctrine; Wee have had *voces de profundis*, voyces fetched from the depth of the malice of the Devill, Heretiques; And *voces de medio*, voyces taken from the ordinary ſtrength of Morall men, Philoſophers; But this is *vox de Excelſis*, onely that voyce that comes from Heaven, belongs to us in this myſtery: And then laſtly, it is *vox dicens*, *a voyce ſaying*, ſpeaking, which is proper to man, for nothing ſpeaks but man; It is Gods voyce, but preſented to us in the miniſtery of man; And this is our way; To behold, that is, to depart from our own blindneſſe, and to behold a way, that is ſhewed us; but ſhewed us in the word, and in the word of God, and in that word of God, preached by man. And after all this, we ſhall conſider the meaſure of this knowledge, in thoſe laſt words, *This is my beloved Son, in whom I am well pleaſed*; For, in that word, *Meus*, *My*, there is the Perſon of the Father; In the *Filius*, there is the Perſon of the Son; and in the *Hic eſt*, *This is*, there is the Perſon of the Holy Ghoſt, for that is the action of the Holy Ghoſt, in that word, He is pointed at, who was newly baptized, and upon whom the Holy Ghoſt, in the Dove, was deſcended, and had tarried. But we ſhall take thoſe words in their order, when we come to them.

1 Part. Firſt then, we noted the neceſſity of knowing the Trinity, to be pregnantly intimated in the firſt word, *Et*, *And*: This connects it to the former part of the hiſtory, which is Chriſts Baptiſme, and preſently upon that Baptiſme, this manifeſtation of the holy Trinity. Conſider a man, as a Chriſtian, his firſt Element is Baptiſme, and his next is Catechiſme; and in his Catechiſme, the firſt is, to beleeve a Father, Son, and holy Ghoſt. There are in this man, this Chriſtian, *Tres nativitates*, ſayes S. *Gregory*, three births; one, *Per generationem*, ſo we are borne of our naturall mother; one *Per regenerationem*, ſo we are borne of our ſpirituall Mother, the Church, by Baptiſme; and a third, *Per Reſurrectionem*, and ſo we are borne of the generall Mother of us all, when the earth ſhall be delivered, not of twins, but of millions, when ſhe ſhall empty her ſelfe of all her children,

A children, in the Reſurrection. And theſe three Nativities our Saviour Chriſt Jeſus had; Of which three, *Hodie alter ſalvatoris natalis*, ſayes S. *Auguſtine*, This day is the day of Chriſts ſecond birth, that is, of his Baptiſme. Not that Chriſt needed any Regeneration; but that it was his abundant goodneſſe, to ſanctifie in his perſon, and in his exemplar action, that Element, which ſhould be an inſtrument of our Regeneration in Baptiſme, the water, for ever. Even in Chriſt himſelfe, *Honoratior ſecunda*, ſayes that Father, The ſecond birth, which he had at his Baptiſme, was the more honourable birth; for, *Ab illa ſe, Pater qui putabatur, Ioſeph excuſat*, At his firſt birth, *Ioſeph*, his reputed Father, did not avow him for his Son; *In hac ſe, Pater qui non putabatur, inſinuat*, At this his ſecond birth, God, who was not known to be his Father before, declares that now: *Ibi laborat ſuſpicionibus Mater, quia profeſſioni deerat Pater*, There the Mothers honour was
B in queſtion, becauſe *Ioſeph* could not profeſſe himſelfe the Father of the childe; *Hic honoratur genetrix, quia filium Divinitas proteſtatur*, Here her honour is repaired, and magnified, becauſe the God-head it ſelfe, proclaimes it ſelfe to be the Father.

If then, Chriſt himſelfe choſe to admit an addition of dignity at his Baptiſme, who had an eternall generation in heaven, and an innocent conception without ſin, upon earth, let not us undervalue that dignity, which is afforded us by Baptiſme, though our children be borne within the Covenant, by being borne of Chriſtian Parents; for the Covenant gives them *Ius ad rem*, a right to Baptiſme; children of Chriſtian Parents may claime Baptiſme, which aliens to Chriſt cannot doe; but yet they may not leave out Baptiſme: A man may be within a generall pardon, and yet have no benefit by it, if he ſue it not out, if he plead it not; a childe may have right to Baptiſme, and yet be without the benefit of it, if it be neglected.

Chriſt began at Baptiſme; Naturall things he did before; He fled into Ægypt, to
C preſerve his life from *Herods* Perſecution, before: And a miraculous thing he did before; He overcame in diſputation, the Doctors in the Temple, at twelve yeares old; but yet, neither of theſe neither, before his Circumciſion, which was equivalent to Baptiſme, to this purpoſe; but before he accepted, or inſtituted Baptiſme, he did ſome naturall, and ſome miraculous things. But his ordinary work which he came for, his preaching the Goſpel, and thereby raiſing the frame for our ſalvation, in his Church, he began not, but after his Baptiſme: And then, after that, it is expreſly and immediatly recorded, That when he came out of the waters, *he prayed*; and then, the next thing in the hiſtory is, that he *faſted*, and upon that, *his tentation in the wilderneſſe*. I meane no more in this, but this, That no man hath any intereſt in God, to direct a prayer unto him, how devoutly ſoever, no man hath any aſſurance of any effect of his endeavours in a good life, how morally holy ſoever, but in relation to his Baptiſme, in that ſeale of the Covenant,
D by which he is a Chriſtian: Chriſt took this Sacrament, his Baptiſme, before he did any other thing; and he took this, three yeares before the inſtitution of the other Sacrament of his body and blood: So that the Anabaptiſts obtrude a falſe neceſſity upon us, that we may not take the firſt Sacrament, Baptiſme, till we be capable of the other Sacrament too; for, firſt in nature, *Priùs naſcimur, quàm paſcimur*, we are borne before we are fed; and ſo, in Religion, we are firſt borne into the Church, (which is done by Baptiſme) before we are ready for that other food, which is not indeed milk for babes, but ſolid meat for ſtronger digeſtions.

They that have told us, that the Baptiſme, that Chriſt took of *Iohn*, was not the ſame Baptiſme, which we Chriſtians take in the Church, ſpeak impertinently; for *Iohn* was ſent by God to baptize; and there is but one Baptiſme in him. It is true, that S. *Auguſtine* calls *Iohns* Baptiſme, *Præcurſorium miniſterium*, as he was a fore-runner of Chriſt, John 1.6.
E his Baptiſme was a fore-running Baptiſme; It is true, that *Iuſtin Martyr* calls *Iohns* Baptiſme, *Euangelicæ gratiæ præludium*, A Prologue to the grace of the Goſpel; It is true, that more of the Fathers have more phraſes of expreſſing a difference between the Baptiſme of *Iohn*, and the Baptiſme of Chriſt: But all this is not *De eſſentia*, but *De modo*, Not of the ſubſtance of the Sacrament, which is the waſhing of our ſoules in the blood of Chriſt, but the difference was in the relation; *Iohn* baptized *In Chriſtum moriturum*, Into Chriſt, who was to dye, and we are baptized *In Chriſtum mortuum*, Into Chriſt who is already dead for us. *Damaſcen* expreſſes it fully, *Chriſtus baptizatur ſuo Baptiſmo:* Chriſt was baptized with his own Baptiſme; It was *Iohns* Baptiſme, and yet it was Chriſts too. And ſo we are baptized with his Baptiſme, and there neither is, nor

was

was any other; And that Baptiſme is to us, *Ianua Eccleſia*, as S. *Auguſtine* cals it, The Doore of the Church, at that we enter, And *Inveſtitura Chriſtianiſmi*, The inveſting of Chriſtianity, as S. *Bernard* cals it, There we put on Chriſt Jeſus; And, (as he, whom wee may be bold to match with theſe two floods of ſpirituall eloquence, for his Eloquence, that is *Luther* expreſſes it) *Puerpera regni Cælorum*, The Church in Baptiſme, is as a Woman delivered of child, and her child is the Kingdome of Heaven, and that kingdome ſhe delivers into his armes who is truly Baptized. This Sacrament makes us Chriſtians; this denominates us, both Civilly, and Spiritually; there we receive our particular names, which diſtinguiſh us from one another, and there we receive that name, which ſhall diſtinguiſh us from the Nations, in the next World; at Baptiſme wee receive the name of Chriſtians, and there we receive our Chriſtian names. A

Acts 11.26. When the Diſciples of Chriſt, in generall, came to be called *Chriſtians*, wee finde. It was a name given upon great deliberation, *Barnabas* had Preached there; who was a good Man, and full of the Holy Ghoſt, and of faith, himſelfe. But he went to fetch *Paul* too, a Man of great gifts, and power in Preaching; and both they continued a yeare Preaching in *Antioch*, and there, firſt of all, *the Diſciples were called Chriſtians:* Before they were called *Fideles*, and *Fratres*, and *Diſcipuli*; The Faithfull, and the Brethren, and the Diſciples, and (as S. *Chryſoſtome* ſayes) *De via*, Men that were in the way; for, all the World beſides, were beſide him, who was *The Way, the Truth, and the Life.* But, (by the way) we may wonder, what gave S. *Chryſoſtome* occaſion of that opinion or that conjecture, ſince in the Eccleſiaſtique Story (I thinke) there is no mention of that name, attributed to the Chriſtians: And in the Acts of the Apoſtles, it is named but once; when Acts 9.2. *Saul* deſired Letters to Damaſcus, to puniſh them, whom he found to be of *That way*. Where we may note alſo, the zeale of S. *Paul*, (though then, in a wrong cauſe) againſt them, who were of *That way*, that is, That way inclined; And our ſtupidity, who ſtartle not at thoſe men, who are not onely inclined another way, a croſſe way, but labour peſtilently to incline others, and hope confidently to ſee all incline that way againe. Here then at Antioch, they began to be called Chriſtians; not onely out of Cuſtome, but, as it may ſeeme, out of decree. For, if there belong any credit to that Councell, which the Apoſtles are ſaid to have held at Antioch, (of which Councell there was a Copy, whether true or falſe, in *Origens* Library, within two hundred yeares after Chriſt) one Canon in that Councell is, *Vt credentes in Ieſum, quos tunc vocabant Galilæos, vocarentur Chriſtiani*, That the followers of Chriſt, who, till then, were called Galileans, ſhould then be called Chriſtians. There, in generall, we were all called Chriſtians; but, in particular, I am called a Chriſtian, becauſe I have put on Chriſt, in Baptiſme. B C Iornus in Act 11.20.

Now, in conſidering the infinite treaſure which we receive in Baptiſme, inſinuated before the text, *That the Heavens opened*, that is, The myſteries of Religion are made acceſſible to us, we may attaine to them; And then, *The Holy Ghoſt deſcends*, (And he is a Comforter, whileſt we are in Ignorance, and he is a Schoolemaſter to teach us all truths) And he comes as a *Dove*, that is, Brings peace of conſcience with him, and he reſts upon us as a *Dove*, that is, Requires ſimplicity, and an humble diſpoſition in us, That not onely as *Elias* opened and ſhut Heaven, *Vt pluviam aut emitteret, aut teneret*, That he might poure out or withhold the raine; but (as that Father, S. *Chryſoſtome* purſues it) *Ita apertum, ut ipſe conſcendas, & alios, ſi velles, tecum levares*, Heaven is ſo opened to us in baptiſme, as that we our ſelves may enter into it, and by our good life, lead others into it too; As we conſider, I ſay, what we have received in Baptiſme, ſo, if we be not onely *Dealbati Chriſtiani*, (as S. *Auguſtine* ſpeaks) White-lim'd Chriſtians, Chriſtians on the out-ſide, we muſt conſider what we are to doe upon all this. We are baptized, *In plena & adulta Trinitate*, ſayes S. *Cyprian*, not in a Father without a Son, nor in either, or both, without a Holy Ghoſt, but in the fulneſſe of the Trinity: And this myſtery of the Trinity, is *Regula fidei*, ſayes S. *Hierom*, It is the Rule of our faith, this onely regulates our faith, That we beleeve aright of the Trinity; It is *Dogma noſtræ Religionis*, ſayes S. *Baſil*, As though there were but this one Article; It is, ſayes he, the foundation, the ſumme, it is all the Chriſtian Religion, to beleeve aright of the Trinity. By this wee are diſtinguiſhed from the Jews, who accept no plurality of Perſons; And by this we are diſtinguiſhed from the Gentiles, who make as many ſeverall perſons, as there are ſeverall powers, and attributes belonging to God. Our Religion, our holy Philoſophy, our learning, as it is rooted in Chriſt, ſo it is not limited, not determined in Chriſt alone; wee are not baptized in his D E

name

A name alone, but our ſtudy muſt be the whole Trinity; for, he that beleeves not in the Holy Ghoſt, as well as in Chriſt, is no Chriſtian: And, as that is true which S. *Auguſtine* ſayes, *Nec laborioſius aliquid quæritur, nec periculoſius alicubi erratur*, As there is not ſo ſteepy a place to clamber up, nor ſo ſlippery a place to fall upon, as the doctrine of the Trinity; ſo is that alſo true which he addes, *Nec fructuoſius inveniturr*, There is not ſo fulfilling, ſo accompliſhing, ſo abundant an Article as that of the Trinity, for it is all Chriſtianity. And therefore let us keepe our ſelves to that way, of the manifeſtation of the Trinity, which is revealed in this text; and that way is our ſecond part.

We muſt neceſſarily paſſe faſter through the branches of this part, then the Dignity of the ſubject, or the fecundity of the words will well admit; but the clearneſſe of the order muſt recompence the ſpeed and diſpatch. Firſt then, in this way here is an *Ecce*, An awaking, an Alarum, a calling us up, *Ecce, Behold.* Firſt, an *Ecce correctionis*, A voyce of B chiding, of rebuking. If thou lye ſtill in thy firſt bed, as thou art meerely a Creature, and thinkeſt with thy ſelfe, that ſince the Lilly labours not, nor ſpins, and yet is gloriouſly cloathed, ſince the Fowles of the Heavens ſow not, nor reape, and yet are plentifully fed, thou mayeſt do ſo, and thou ſhalt bee ſo; *Ecce animam*, Behold thou haſt an immortall ſoule, which muſt have ſpirituall food, the Bread of life, and a more durable garment, the garment of righteouſneſſe, and cannot be empriſoned and captivated to the compariſon of a Lilly that ſpins not, or of a Bird that ſowes not. If thou thinke thy ſoule ſufficiently fed, and ſufficiently cloathed at firſt, in thy baptiſme, That that Manna, and thoſe cloathes ſhall laſt thee all thy pilgrimage, all thy life, That ſince thou art once Baptized, thou art well enough, *Ecce fermentum*, take heed of that *leaven of the Phariſees*, Take heed of them that put their confidence in the very act and character of the Sacrament, and truſt to that: for there is a Confirmation belongs to every mans Baptiſme; not C any ſuch Confirmation as ſhould intimate an impotency, or inſufficiency in the Sacrament, but out of an obligation, that that Sacrament layes upon thee, That thou art bound to live according to that ſtipulation and contract, made in thy behalfe, at thy receiving of that Sacrament; there belongs a Confirmation to that Sacrament, a holy life, to make ſure that ſalvation, ſealed to thee at firſt. So alſo, if thou thinke thy ſelfe ſafe, becauſe thou haſt left that leaven, that is, Traditions of men, and liveſt in a Reformed, and Orthodox Church, yet, *Ecce Paradiſum*, Behold Paradiſe it ſelfe, even in Paradiſe, the bed of all eaſe, yet there was labour required; ſo is there required diligence, and a laborious holineſſe, in the right Church, and in the true Religion. If thou thinke thou knoweſt all, becauſe thou underſtandeſt all the Articles of faith already, and all the duties of a Chriſtian life already, yet *Ecce ſcalam*, Behold the life of a Chriſtian is a *Iacobs* Ladder, and till we come up to God, ſtill there are more ſteps to be made, more way to bee gone. D Briefly, to the moſt learned, to him that knowes moſt, To the moſt ſanctified, to him that lives beſt, here is an *Ecce correctionis*, there is a farther degree of knowledge, a farther degree of goodneſſe, propoſed to him, then he is yet attained unto.

So it is an *Ecce correctionis*, an *Ecce inſtar ſtimuli*, God by calling us up to Behold, rebukes us becauſe wee did not ſo, and provokes us to doe ſo now: It is alſo an *Ecce directionis*, an *Ecce inſtar lucernæ*, God by calling us up to Behold, gives us a light whereby wee may doe ſo, and may diſcerne our way: whomſoever God cals, to him hee affords ſo much light, as that, if he proceed not by that light, hee himſelfe hath winked at that light, or blow out that light, or ſuffered that light to waſt, and goe out, by his long negligence. God does not call man with an *Ecce*, To behold him, and then hide himſelfe from him; he does not bid him looke, and then ſtrike him blinde. We are all borne blinde at firſt; In Baptiſme God gives us that *Collyrium*, that eye-ſalve, by E which we may ſee, and actually by the power of that medicine, we do all ſee, more then the Gentiles do. But yet, *Ecce trabs in oculo*, ſayes *Chriſt*: Behold there is *a beame* in our *eye*, that is, Naturall infirmities. But for all this beame, when Chriſt bids us behold, we are able to ſee, by Chriſts light, our owne imperfections; though we have that beame, yet we are able to ſee that we have it. And when this light which Chriſt gives us, (which is his firſt grace) brings us to that, then Chriſt proceeds to that which followes there, *Projice trabem*, *Caſt out the beame that is in thine eye*, and ſo we become able by that ſucceeding grace, to overcome our former impediments: If Chriſt bid us behold, he gives us light; if he bid us caſt out the beame, he gives us ſtrength. There is an *Ecce motus*, caſt upon *Zachary*, *Behold thou ſhalt be dumbe*, God puniſhed *Zacharies* incredulity with dumb-

2 Part.

*Ecce Correctionis.*

Mat. 7. 4.

Luke 1. 20.

dumbneſſe; But there is never an *Ecce cæcus*, Behold thou ſhalt be blinde, That God ſhould call man to ſee, and then blow out the candle, or not ſhew him a candle, if he were in utter darkneſſe; for this is an *Ecce directionis*, an *Ecce lucerna*, God cals, and he directs, and lightens our paths; never reproach God ſo impiouſly as to ſuſpect, that when he cals, he does not meane that we ſhould come. A

*Vox.* Well then, with what doth he enlighten thee? Why, *Ecce vox*, *Behold a voyce, ſaying*. Now, for this *voyce* in the Text, by whom it was heard, as alſo by whom the *Dove* that deſcended was ſeen, is ſometimes diſputed, and with ſome perplexity amongſt the Fathers. Some thinke it was to Chriſt alone, becauſe two of the Euangeliſts, *Mark* and *Luke*, record the words in that phraſe, *Tu es filius*, not as we reade it in our Text, *This is*, but, *Thou art my beloved Sonne*: But ſo, there had been no uſe, neither of the *Dove*, nor of the *voyce*; for Chriſt himſelfe lacked no teſtimony, that he was that Sonne. Some thinke it was to Chriſt, and *Iohn Baptiſt*, and not to the company; Becauſe, ſay they, The myſterie of the Trinity was not to be preſented to them, till a farther and maturer preparation; And therefore they obſerve, that the next manifeſtation of Chriſt, and ſo of the Trinity, by a like voyce, was almoſt three years after this, in his Transfiguration, after he had manifeſted this doctrine by a long preaching amongſt them; And yet, even then, it was but to his Apoſtles, and but to a few of them neither, and thoſe few forbidden to publiſh too; and how long? Till his reſurrection; when by that reſurrection he had confirmed them, then it was time to acquaint them with the Doctrine of the Trinity. But for the Doctrine of the Trinity, as myſterious as it is, it is inſinuated and conveyed unto us, even in the firſt verſe of the Bible, in that extraordinary phraſe, *Creavit Dii*, *Gods*, Gods in the plurall, *created heaven and earth*; There is an unity in the action, it is but *Creavit*, in the ſingular, and yet there is a plurality in the perſons, it is not *Deus*, *God*, but *Dij*, *Gods*: The Doctrine of the Trinity, is the firſt foundation of our Religion, and no time is too early for our faith, The ſimpleſt may beleeve it; and all time is too early for our reaſon, The wiſeſt cannot underſtand it. And therefore, as *Chryſoſtome* is well followed in his opinion, ſo he is well worthy to be followed, That both the *Dove* was ſeen, and the *voyce* was heard by all the company: for, neither was neceſſary to Chriſt himſelfe; And the voyce was not neceſſary to *Iohn Baptiſt*, becauſe the ſigne which was to governe him, was the *Dove*; *He that ſent me, ſaid, upon whom thou ſhalt ſee the Spirit come down, and tarry ſtill, it is he that baptizeth with the Holy Ghoſt*. But to the company, both voyce and Dove were neceſſary: for, if the voyce had come alone, they might have thought, that that teſtimony had been given of *Iohn*, of whom they had, as yet, a far more reverend opinion, then of Chriſt; And therefore, God firſt points out the perſon, and by the Dove declares him to all, which was He, and then, by that voyce declares farther to them all, what He was. This benefit they had by being in that company, they ſaw, and they heard things conducing to their ſalvation; for, though God worke more effectually upon thoſe particular perſons in the Congregation, who, by a good uſe of his former graces, are better diſpoſed then others, yet to the moſt graceleſſe man that is, if he be in the Congregation, God vouchſafes to ſpeake, and would be heard. B C D

Mat. 17.

*Via Creaturæ.* They that differ in the perſons, who heard it, agree in the Reaſon; All they heard it, in all their opinions, to whom it was neceſſary to heare it; And it is neceſſary to all us, to have this meanes of underſtanding and beleeving, to heare. Therefore God gives to all that ſhall be ſaved, *vocem*, his voyce. We conſider two other wayes of imprinting the knowledge of God in man; firſt in a darke and weake way, the way of Nature, and the book of Creatures; and ſecondly, in that powerfull way, the way of Miracles. But theſe, and all between theſe, are uneffectuall without the Word. When *David* ſayes of the Creatures, *There is no ſpeech nor language, where their voyce is not heard*, (the voyce of the Creature is heard over all) S. *Paul* commenting upon thoſe words, ſays, *They have heard, All the world hath heard*; but what? The voyce of the Creature; now that is true, ſo much all the world had heard then, and does heare ſtill: But the *hearing* that S. *Paul* intends there, is ſuch a hearing as begets *faith*, and that the voyce of Creature reaches not to. The voyce of the Creature alone, is but a faint voyce, a low voyce; nor any voyce, till the voyce of the Word inanimate it; for then when the Word of God hath taught us any myſtery of our Religion, then the booke of Creatures illuſtrates, and eſtabliſhes, and cheriſhes that which we have received by faith, in hearing the Word: As a E

Pſal. 19. 3.
Rom. 10. 17.

ſtick

A ſtick bears up, and ſuccours a vine, or any plant, more precious then it ſelfe, but yet gave it not life at firſt, nor gives any nouriſhment to the root now: ſo the aſſiſtance of reaſon, and the voyce of the Creature, in the preaching of Nature, works upon our faith, but the roote, and the life is in the faith it ſelfe; The light of nature gives a glimmering before, and it gives a reflexion after faith, but the meridianall noone is in faith.

Now, if we conſider the other way, the way of power, Miracles, no man may ground his beliefe upon that, which ſeems a Miracle to him. *Moſes* wrought Miracles, and *Pharaohs* inſtruments wrought the like: we know, theirs were no true Miracles, and we know *Moſes* were; but how do we know this? By another voyce, by the Word of God, who cannot lie: for, for thoſe upon whom thoſe Miracles were to worke on both ſides, *Moſes*, and they too, ſeemed to the beholders, diverſly diſpoſed to do Miracles. One Rule in diſcerning, and judging a Miracle, is, to conſider whether it be done in confirmation of
B a neceſſary Truth: otherwiſe it is rather to be ſuſpected for an Illuſion, then accepted for a Miracle. The Rule is intimated in *Deuteronomy*, where, though a Prophets prophecy do come to paſſe, yet, if his end be, to draw to other gods, he muſt be ſlaine. What Miracles ſoever are pretended, in confirmation of the inventions of Men, are to be neglected. God hath not carried us ſo low for our knowledge, as to Creatures, to Nature, nor ſo high, as to Miracles, but by a middle way, By a *voyce*.

*Via miracu-lorum.*

Deut. 13.

But it is *Vox de Cœlis, A voyce from heaven.* S. *Baſil* applying (indeed with ſome wreſting and detorting) thoſe words in the 29 Pſalme, verſ. 3. (*The voyce of the Lord is upon the waters, the God of glory maketh it to thunder*) to this Baptiſme of Chriſt, he ſayes, *Vox ſuper aquas Ioannes*, The words of *Iohn* at Chriſts Baptiſme, were this voyce that *David* intends; And then that manifeſtation which God gave of the Trinity, (whatſoever it were) altogether, that was the Thunder of his Majeſty: ſo this Thunder then, was
C *vox de Cœlis*, A voyce from heaven; And in this voyce the perſon of the Father was manifeſted, as he was in the ſame voyce at his Transfiguration. Since this voyce then is from Heaven, and is the Fathers voyce, we muſt looke for all our knowledge of the Trinity from thence. For, (to ſpeake of one of thoſe perſons, of Chriſt) *no man knoweth the Sonne, but the Father*; Who then, but he, can make us know him? If any knew it, yet it is an unexpreſſible myſtery, no man could reveale it; *Fleſh and blood hath not revealed it unto thee, but my Father which is in heaven*; If any could reveale it to us, yet none could draw us to beleeve it; *No man can come to me, except the Father draw him*: So that all our voyce of Direction muſt be from thence, *De Cœlis, from Heaven.*

*De Cœlis.*

Mat. 11. 27.

Mat. 16. 17.

Iohn 6. 44.

We have had *Voces de Inferis*, voyces from Hell, in the blaſphemies of Heretiques; That the Trinity was but *Cera extenſa*, but as a Rolle of Wax ſpread, or a Dough Cake rolled out, and ſo divided unto perſons: That the Trinity was but a neſt of Boxes, a leſſer
D in a greater, and not equall to one another; And then, that the Trinity was not onely three perſons, but three Gods too; So far from the truth, and ſo far from one another have Heretiques gone, in the matter of the Trinity; and *Cerinthus* ſo far, in that one perſon, in Chriſt, as to ſay, That Jeſus, and Chriſt, were two diſtinct perſons; and that into Jeſus, who, ſayes he, was the ſonne of *Ioſeph*, Chriſt, who was the Spirit of God, deſcended here at his Baptiſme, and was not in him before, and withdrew himſelfe from him againe, at the time of his Paſſion, and was not in him then; ſo that he was not borne Chriſt, nor ſuffered not being Chriſt; but was onely Chriſt in his preaching, and in his Miracles; and in all the reſt, he was but Jeſus, ſayes *Cerinthus*.

*De Inferis.*

We have had *Voces de Inferis, de profundis*, from the depth of hell, in the malice of Heretiques, And we have had *Voces de medio*, voyces from amongſt us, Inventions of men, to expreſſe, and to make us underſtand the Trinity, in pictures, and in Compariſons: All
E which (to contract this point) are apt to fall into that abuſe, which we will onely note in one; At firſt, they uſed ordinarily to expreſſe the Trinity in foure letters, which had no ill purpoſe in it at firſt, but was a religious eaſe for their memories, in Catechiſmes: The letters were Π, and Τ, and Α, and Π; The Π was Πατηρ, and the Τ was Τιὸς, and the two laſt belonged to the laſt perſon, for Α was Αγιον, and Π was Πνεῦμα, and ſo there was Father, Sonne, and Holy Ghoſt, as if we ſhould expreſſe it in *F*, and *S*, and *H*, and *G*. But this came quickly thus far into abuſe, as that they thought, there could belong but three letters, in that picture, to the three perſons; and therefore allowing ſo many to Father, Sonne, and Holy Ghoſt, they tooke the laſt letter *P*, for *Petrus*, and ſo made *Peter* head of the Church, and equall to the Trinity. So that for our knowledge, in this myſteri-

*De Medio.*

ous

ous doctrine of the Trinity, let us evermore reſt, *in voce de cælis*, in that voice which came from heaven. A

*Dicens.* But yet it is *Vox dicens*, *A voice ſaying*, ſpeaking, A voice that man is capable of, and may be benefited by. It is not ſuch a voice as that was, (which came from heaven too)

Iohn 12.28. when Chriſt prayed to God *to glorifie his name*, That the people ſhould ſay, ſome, that it was a *Thunder*, ſome that it was an *Angel that ſpake*. They are the ſons of Thunder, and they are the Miniſteriall Angels of the Church, from whom we muſt heare this voice of heaven: Nothing can ſpeak, but man: No voice is underſtood by man, but the voice of man; It is not *Vox dicens*, That voyce ſayes nothing to me, that ſpeaks not; And therefore howſoever the voice in the Text were miraculouſly formed by God, to give this glory, and dignity to this firſt manifeſtation of the Trinity in the perſon of Chriſt, yet becauſe he hath left it for a permanent Doctrine neceſſary to Salvation, he hath left ordinary means for the conveying of it; that is, The ſame voice from heaven, the ſame word B of God, but ſpeaking in the miniſtery of man. And therefore for our meaſure of this knowledge, (which is our third and laſt Part) we are to ſee, how Chriſtian men, whoſe office it hath been to interpret Scriptures, that is, how the Catholike Church hath underſtood theſe words, *Hic eſt Filius*, *This is my beloved Son, in whom I am well pleaſed.*

3 Part. How we are to receive the knowledge of the Trinity, *Athanaſius* hath expreſſed as far as we can goe; Whoſoever will be ſaved, hee muſt beleeve it; but the manner of it is not expoſed ſo far as to his beliefe. That queſtion of the Prophet, *Quis enarrabit?* who ſhall declare this? carries the anſwer with it, *Nemo enarrabit*, No man ſhall declare it. But a manifeſtation of the Beeing of the Trinity, they have alwayes apprehended in theſe words, *Hic eſt Filius*, *This is my beloved Son.* To that purpoſe therefore, we take, firſt, the words to be expreſſed by this Euangeliſt S. *Matthew*, as the voyce delivered them, rather then as they are expreſſed by S. *Marke*, and S. *Luke*; both which have it thus, *Tu es*, C *Thou art my beloved Son*, and not *Hic eſt*, *This is*; They two being onely carefull of the ſenſe, and not of the words, as it fals out often amongſt the Euangeliſts, who differ oftentimes in recording the words of Chriſt, and of other perſons. But where the ſame voice ſpake the ſame words againe, in the Transfiguration, there all the Euangeliſts expreſſe

2 Pet. 1.17. it ſo, *Hic eſt*, *This is*, and not *Tu es*, *Thou art my beloved Son*; And ſo it is, where S. *Peter* makes uſe by application of that hiſtory, it is *Hic eſt*, and not *Tu es*. So that this *Hic eſt*, This man, deſigns him who hath that marke upon him, that the holy Ghoſt was deſcended upon him, and tarried upon him; for ſo far went the ſigne of diſtinction given to *Iohn*, The holy Ghoſt was to deſcend and tarry: *Manet*, ſayes S. *Hierome*, The holy Ghoſt tarryes upon him, becauſe he never departs from him, *ſed operatur quando Chriſtus vult, & quomodo vult*, The holy Ghoſt works in Chriſt, when Chriſt will, and as Chriſt will; and ſo the holy Ghoſt tarryed not upon any of the Prophets; They ſpoke what hee D would, but he wrought not when they would. S. *Gregory* objects to himſelfe, that there was a perpetuall reſidence of the holy Ghoſt upon the faithfull, out of thoſe words of Chriſt, *The Comforter ſhall abide with you for ever*; But as S. *Gregory* anſwers himſelfe, This is not a plenary abiding, and *ſecundùm omnia dona*, in a full operation, according to all his gifts, as he tarried upon Chriſt: Neither indeed is that promiſe of Chriſts to particular perſons, but to the whole body of the Church.

Now this reſidence of the holy Ghoſt upon Chriſt, was his unction; properly it was that, by which he was the Meſſias, That he was anointed above his fellowes; And therefore S. *Hierome* makes account, that Chriſt received his unction, and ſo his office of Meſſias, at this his Baptiſme, and this deſcending of the holy Ghoſt upon him: And he thinks it therefore, becauſe preſently after Baptiſme, he went to preach in the Synagogue,

Eſay 61.1. and he took for his Text thoſe words of the Prophet *Eſay*, *The Spirit of the Lord is upon* E *me, becauſe he hath anointed me, that I ſhould preach the Goſpel to the poore.* And when he had read the Text, he began his Sermon thus, *This day is this Scripture fulfilled in your eares.* But we may be bold to ſay, that this is miſtaken by S. *Hierome*; for the unction of Chriſt by the holy Ghoſt, by which he was anointed, and ſealed into the office of Meſſias, was in the over-ſhadowing of the holy Ghoſt in his conception, in his aſſuming our nature: This Deſcending now at his baptiſme, and this Reſidence, were onely to declare, That there was a holy Ghoſt, and that holy Ghoſt dwelt upon this perſon.

*Eſt.* It is *Hic*, This perſon; And it is *Hic eſt*, This is my Son; It is not onely *Fuit*, He was my Son, when he was in my boſome, Nor onely *Erit*, He ſhall be ſo, when he ſhall return

to

to my right hand againe; God does not onely take knowledge of him in Glory; But *Eſt*, He is ſo now; now in the exinanition of his perſon, now in the evacuation of his Glory, now that he is preparing himſelfe to ſuffer ſcorne, and ſcourges, and thornes, and nailes, in the ignominious death of the Croſſe, now he is the Son of the glorious God; Chriſt is not the leſſe the Son of God for this eclipſe.

*Hic eſt*, This is he, who for all this lowneſſe is ſtill as high as ever he was, and that height is, *Eſt Filius*, He is the Son. He is not *Servus*, The Servant of God; or not that onely, for he is that alſo. *Behold my ſervant*, (ſayes God of him, in the Prophet) *I will ſtay upon him, mine elect, in whom my ſoule delighteth; I have put my Spirit upon him, and he ſhall bring forth judgement to the Gentiles.* But Chriſt is this Servant, and a Son too: And not a Son onely; for ſo we obſerve divers filiations in the Schoole; *Filiationem veſtigii*, That by which all creatures, even in their very being, are the ſons of God, as *Iob* cals God *Pluviæ patrem, The father of the raine*; And ſo there are other filiations, other wayes of being the ſons of God. But *Hic eſt*, This perſon is, as the force of the Article expreſſes it; and preſſes it, *Ille Filius*, The Son, That Son, which no ſon elſe is, neither can any elſe declare how he is that which he is. *Filius.* Eſay 41.1.

This perſon then is ſtill The Son, And *Meus Filius*, ſayes God, *My Son*. He is the ſonne of *Abraham*, and ſo within the Covenant; as well provided by that inheritance, as the ſon of man can be naturally. He is the Son of a Virgin, conceived without generation, and therefore ordained for ſome great uſe. He is the ſon of *David*, and therefore royally deſcended; But his dignity is in the *Filius meus*, that God avows him to be his Son; for, *Vnto which of the Angels ſaid he at any time, Thou art my ſonne?* But to Chriſt he ſayes in the Prophet, *I have called thee by thy name:* And what is his name? *Meus es tu, Thou art mine. Quem à me non ſeparat Deitas*, ſayes *Leo, non dividit poteſtas, non diſcernit æternitas:* Mine ſo, as that mine infiniteneſſe gives me no roome nor ſpace beyond him, hee reaches as far as I, though I be infinite; My Almightineſſe gives me no power above him, he hath as much power as I, though I have all; My eternity gives me no being before him, though I were before all: In mine Omnipotence, in mine Omnipreſence, in mine Omnieſſence, he is equall partner with me, and hath all that is mine, or that is my ſelfe, and ſo he is *mine*. *Meus.* Heb. 1.5.

*My Son*, And *My beloved Son*; but ſo we are all, who are his ſons, *Delicia ejus*, ſayes *Solomon*, His delight, and his contentment is to be with the ſons of men. But here the Article is extraordinarily repeated againe, *Ille dilectus*, That beloved Son, by whom, thoſe, who were neither beloved, nor Sons, became the beloved Sons of God; For, there is ſo much more added, in the laſt phraſe, *In quo complacui, In whom I am well pleaſed.* *Dilectus.* Prov. 8.31.

Now, theſe words are diverſly read. S. *Auguſtine* ſayes, ſome Copies that he had ſeen, read them thus, *Ego hodie genui te, This is my beloved Son, this day have I begotten him:* And with ſuch Copies, it ſeemes, both *Iuſtin Martyr*, and *Irenæus* met, for they reade theſe words ſo, and interpret them accordingly: But theſe words are miſplaced, and miſ-transferred out of the ſecond Pſalme, where they are. And as they change the words, and in ſtead of *In quo complacui, In whom I am well pleaſed*, reade, *This day have I begotten thee*; S. *Cyprian* addes other words, to the end of theſe, which are, *Hunc audite, Heare him:* Which words, when theſe words were repeated at the Transfiguration, were ſpoken, but here, at the Baptiſme, they were not, what Copy ſoever miſled S. *Cyprian*, or whether it were the failing of his own memory. But S. *Chryſoſtome* gives an expreſſe reaſon, why thoſe words were ſpoken at the Transfiguration, and not here: Becauſe, ſaies he, Here was onely a purpoſe of a Manifeſtation of the Trinity, ſo farre, as to declare their perſons, who they were, and no more: At the Tranſ-figuration, where *Moſes* and *Elias* appeared with Chriſt, there God had a purpoſe to preferre the Goſpel above the Law, and the Prophets, and therefore in that place he addes that, *Hunc audite, Heare him*, who firſt fulfills all the Law, and the Prophets, and then preaches the Goſpel. He was ſo well pleaſed in him, as that he was content *to give all them, that received him, power to become the Sons of God*, too; as the Apoſtle ſayes, *By his grace, he hath made us accepted in his beloved.* *In quo.* Eph. 1.6.

Beloved, That you may be ſo, Come up from your Baptiſme, as it is ſaid that Chriſt did; Riſe, and aſcend to that growth, which your Baptiſme prepared you to: And the heavens ſhall open, as then, even *Cataractæ cæli*, All the windowes of heaven ſhall open, and

and raine downe bleſſings of all kindes, in abundance; And the Holy Ghoſt ſhall deſcend upon you, as a Dove, in his peacefull comming, in your ſimple, and ſincere receiving him; And he ſhall reſt upon you, to effect and accompliſh his purpoſes in you. If he rebuke you, (as Chriſt, when he promiſes the Holy Ghoſt, though he call him a *Comforter*, ſayes, That *he ſhall rebuke the world* of divers things) yet he ſhall dwell upon you as a Dove, *Qua ſi mordet, oſculando mordet*, ſayes S. *Auguſtine*: If the Dove bite, it bites with kiſſing, if the Holy Ghoſt rebuke, he rebukes with comforting. And ſo baptized, and ſo purſuing the contract of your Baptiſme, and ſo crowned with the reſidence of his bleſſed Spirit, in your holy converſation, hee ſhall breathe a ſoule into your ſoule, by that voyce of eternall life, *You are my beloved Sonnes, in whom I am well pleaſed.*

John 16.7.

# SERM. XLIV.

## *Preached at S.* Dunſtanes *upon Trinity-Sunday.* 1627.

REV. 4.8.

*And the foure Beaſts had each of them ſixe wings about him, and they were full of eyes within; And they reſt not day and night, ſaying, Holy, Holy, Holy, Lord God Almighty, which was, and is, and is to come.*

THeſe words are part of that Scripture, which our Church hath appointed to be read for the Epiſtle of this day. This day, which beſides that it is the Lords day, the Sabbath day, is alſo eſpecially conſecrated to the memory, and honour of the whole Trinity. The Feaſt of the Nativity of Chriſt, *Chriſtmas* day, which S. *Chryſoſtome* calls *Metropolin omnium feſtorum*, The Metropolitane feſtivall of the Church, is intended principally to the honour of the *Father*, who was glorified in that humiliation of that Son, that day, becauſe in that, was laid the foundation, and firſt ſtone of that houſe and Kingdome, in which God intended to glorifie himſelfe in this world, that is, the Chriſtian Church. The Feaſt of *Eaſter* is intended principally to the honour of the *Son* himſelfe, who upon that day, began to lift up his head above all thoſe waters which had ſurrounded him, and to ſhake off the chaines of death, and the grave, and hell, in a glorious Reſurrection. And then, the Feaſt of *Pentecoſt* was appropriated to the honour of the *Holy Ghoſt*, who by a perſonall falling upon the Apoſtles, that day, inabled them to propagate this Glory of the Father, and this death, and Reſurrection of the Son, to the ends of the world, to the ends in Extention, to all places, to the ends in Duration, to all times.

Now, as S. *Auguſtine* ſayes, *Nullus eorum extra quemlibet eorum eſt*, Every Perſon of the Trinity is ſo in every other perſon, as that you cannot think of a Father, (as a Father) but that there falls a Son into the ſame thought, nor think of a perſon that proceeds from others, but that they, from whom he, whom ye think of, proceeds, falls into the ſame thought, as every perſon is in every perſon; And as theſe three perſons are contracted in their eſſence into one God-head, ſo the Church hath alſo contracted the honour belonging to them, in this kinde of Worſhip, to one day, in which, the Father, and Son, and Holy Ghoſt, as they are ſeverally, in thoſe three ſeverall dayes, might bee celebrated joyntly, and altogether. It was long before the Church did inſtitute a particular Feſtivall, to this purpoſe. For, before, they made account, that that verſe, which was upon ſo many occaſions repeated in the Liturgy, and Church Service, (*Glory be to the Father, and to the Son, and to the Holy Ghoſt*) had a convenient ſufficiency in it, to keep men in a continuall remembrance of the Trinity. But when by that extreame inundation, and increaſe of Arians, theſe notions of diſtinct Perſons in the Trinity, came to be obliterated, and diſcontinued, the Church began to refreſh her ſelfe, in admitting into

A to the formes of Common Prayer, ſome more particular notifications, and remembrances of the Trnity; And at laſt, (though it were very long firſt, for this Feſtivall of this *Trinity-Sunday*, was not inſtituted above foure hundred yeares ſince) they came to ordaine this day. Which day, our Church, according to that peacefull wiſedome, wherewithall the God of Peace, of Unity, and Concord, had inſpired her, did, in the Reformation, retaine, and continue, out of her generall religious tenderneſſe, and holy loathneſſe, to innovate any thing in thoſe matters which might bee ſafely, and without ſuperſtition continued and entertained. For our Church, in the Reformation, propoſed not that for her end, how ſhee might goe from Rome, but how ſhe might come to the Truth; nor to caſt away all ſuch things as Rome had depraved, but to purge away thoſe depravations, and conſerve the things themſelves, ſo reſtored to their firſt good uſe.

B For this day then, were theſe words appointed by our Church; And therefore we are ſure, that in the notion, and apprehenſion, and conſtruction of our Church, theſe words appertaine to the Trinity. In them therefore we ſhall conſider, firſt what, theſe foure creatures were, which are notified, and deſigned to us, in the names, and figures of *foure Beaſts*; And then, what theſe foure creatures did; Their Perſons, and their Action will be our two Parts of this Text. In each of which we ſhall have three Branches; In the firſt theſe, firſt, ſimply who they were; And then, their qualification as they are furniſhed with wings, *Each of them had ſixe wings*; And then laſtly, in that firſt Part, what is intended in their eyes, for, *They were full of eyes within*; And in theſe three, we ſhall determine that firſt Part, The Perſons. And then in the ſecond, our firſt Branch will be, Their Alacrity, their ingenuity, their free and open profeſſion of their zeale to Gods Service; They did it, ſayes the Text, *Dicentes*, *Saying*, Publiſhing, Declaring, without diſguiſes or modifications. And our ſecond Branch, Their Aſſiduity, That which they did, they did inceſſantly, *They ceaſed not day nor night*, ſayes our Text; No occaſionall emergencies, no loſſe, no trouble interrupted their zeale to Gods ſervice. And then the laſt is, that that which they did, firſt with ſo much ingenuity, and then with ſo much aſſiduity; firſt ſo openly, and then ſo conſtantly, was the celebration of the Trinity, *Holy, holy, holy, Lord God Almighty, which was, and is, and is to come*; Which is the intire body of the Chriſtan Religion; That they profeſt openly, and conſtantly, all the parts of their Religion, are alſo the three Branches, in which we ſhall determine our ſecond Part, Their Action. *Diviſio.*

C

D First then, for our firſt Branch, in our firſt Part, the Perſons intended in theſe foure creatures, the Apoſtle ſayes, *Whatſoever things are written afore time, are written for our learning*; But yet, not ſo for our learning, as that we ſhould think alwaies to learne, or alwaies to have a cleare underſtanding of all that is written; for it is added there, *That we, through patience, and comfort of the Scriptures, might have hope*; Which may well admit this Expoſition, that thoſe things which we underſtand not yet, we may hope that we ſhall, and we muſt have patience till we doe. For there may be many places in Scripture, (eſpecially in Propheticall Scripture) which, perchance, the Church of God her ſelfe, ſhall not underſtand, till thoſe Propheſies be fulfilled, and accompliſhed. In the underſtanding of this place, what, or who theſe foure creatures are, there is ſo much difficulty, ſo much perplexity, as that amongſt the interpretations of very Learned, and very Reverend, and very pertinent Expoſitors, it is eaſie to collect thirty ſeverall opinions, thirty ſeverall ſignifications of theſe foure creatures. 1. Part. Perſons. Rom. 15. 4.

E The multiplicity of theſe Interpretations intimates thus much, that that man that believes the Trinity, can ſcarce turne upon any thing, but it aſſiſts, and advances, and illuſtrates that beliefe; As diverſe from one another as their thirty Expoſitions are, they all agree, that be our foure creatures what they will, that which they doe, is to celebrate the Trinity; He that ſeeks proofe for every myſtery of Religion, ſhall meet with much darkneſſe; but he that beleeves firſt, ſhall finde every thing to illuſtrate his faith. And then, this multiplicity of Interpretations intimates thus much more, That ſince wee cannot give *Senſum adæquatum*, Any ſuch Interpretation of theſe foure creatures, but that another, as probable as it, may be given, it may be ſufficient, and it is beſt, (as in all caſes of like intricacy) to chooſe ſuch a ſenſe, as may moſt advance the generall purpoſe, and intention of the place; which is, in this place, The celebration of the Trinity.

So therefore we ſhall doe. And conſidering that amongſt theſe manifold Expoſitors, A
ſome binde themſelves exactly, rigidly, ſuperciliouſly, yea ſuperſtitiouſly to the number of *foure*, and that therefore theſe *foure Creatures* muſt neceſſarily ſignifie ſomething, that is limited in the number of *foure*, no more, no leſſe, (either the foure Monarchies, or the foure Patriarchs, or the foure Doctors of the Church, or the foure Cardinall Vertues, or the foure Elements, or the foure Quarters of the World, into all which, and many more ſuch, rather Alluſions, then Interpretations, theſe various Expoſitors have ſcattered themſelves) And then conſidering alſo that divers others of theſe Expoſitors out of a juſt obſervation, That nothing is more ordinary in this Book of the Revelation, then by a certaine and finite number, to deſigne and ſignifie an uncertaine and infinite, (for, otherwiſe when we are told, *that there were twelve thouſand ſealed of every Tribe*, wee ſhould know the certaine number of all the Jews that were ſaved, which certainly is not S. *Johns* purpoſe in that place; but in the greatneſſe of that number, to declare the largeneſſe of B
Gods goodneſſe to that people) conſidering I ſay, that divers of theſe Expoſitors, have extended their interpretation beyond the number of *foure*, we make accompt that we do beſt, if we do both; if we ſtop upon the number of *foure*, and yet paſſe on to a greater number too. And ſo wee ſhall well do, if we interpret theſe *foure Creatures*, to bee firſt and principally the foure Euangeliſts, (and that is the moſt common Interpretation of the Ancients) and then enlarge it to all the Miniſters of the Goſpell, which is (for the moſt part) the Interpretation of the Later men. So then, the action being an open and a continuall profeſſion of the whole Chriſtian Religion, in the celebration of the Trinity, which is the diſtinctive Character of a Chriſtian, the perſons that doe this, are all they that conſtitute the Hierarchy, and order of the Church; All they that execute the Miniſtery, and diſpenſation of the Goſpell; which Goſpel is laid downe, and ſettled and eſtabliſhed radically in the foure Euangeliſts; All they are theſe foure Creatures. And farther C
we need not carry this firſt branch, which is the Notification of theſe perſons; for, their Qualification is the larger conſideration.

And before we come to their Qualification, in the text, firſt, as they are ſaid *to have ſix wings*, and then as they are ſaid *to be full of eyes*, we look upon them, as they are formed, and deſigned to us, in the verſe immediately before the text; where, the *firſt* of theſe *foure Creatures* hath the face of a *Lion*, the *ſecond* of a *Calfe*, or an *Oxe*, the *third* of a *Man*, and the *fourth* of an *Eagle*. Now, *Quatuor animalia ſunt Eccleſiæ Doctores*, ſayes S. *Ambroſe*; Theſe foure Creatures are the Preachers of the Goſpell; that we had eſtabliſhed afore; But then, we adde with S. *Ambroſe*, *Eandem ſignificationem habet primum animal, quod ſecundum, quod tertium, quod quartum*; All theſe foure Creatures make up but one Creature; all their qualities concurre to the Qualification of a Miniſter; every Miniſter of God is to have all, that all foure had; the courage of a *Lion*, the laboriouſneſſe of an *Oxe*, the D
perſpicuity and cleare ſight of the *Eagle*, and the humanity, the diſcourſe, the reaſon, the affability, the appliableneſſe of a *Man*. S. *Dionys* the *Areopagite* had the ſame conſideration as S. *Ambroſe* had, before him. He imprints it, he expreſſes it, and extends it thus; *In Leone vis indomabilis*; In every Miniſter, I looke for ſuch an invincible courage, as ſhould be of proofe, againſt Perſecution, (which is a great) and againſt Preferment, which is a greater temptation; that neither Feares, nor Hopes ſhake his conſtancy; neither his Chriſtian conſtancy, to ſtagger him, nor his Miniſteriall conſtancy, to ſilence him; For this is *Vis indomabilis*, the courage required in the Miniſter as he is a *Lion*. And then ſaies that Father; *In Bove vis ſalutaris*, In every Miniſter, as he is ſaid to be an *Oxe*, I looke for labour; that he be not ſo over-growne, nor ſtall-fed, that he be thereby lazie; He muſt labour; And then, as the labour of the Oxe is, his labour muſt be imployed upon uſefull and profitable things, things that conduce to the cleering, not the perplexing of E
the underſtanding; and to the collecting, the uniting, the fixing, and not the ſcattering, the diſſolving, the pouring out of a fluid, an unſtable, an irreſolved conſcience; things of edification, not ſpeculation; For this is that *Vis ſalutaris*, which we require in every Miniſter; that he labour at the Plough, and plough the right ground; that he Preach for the ſaving of ſoules, and not for the ſharpning of wits. And then againe, *In Aquila vis ſpeculatrix*; As the Miniſter is preſented in the notion and quality of an *Eagle*, we require both an Open eye, and a Piercing eye; Firſt, that he dare looke upon other mens ſins, and be not faine to winke at their faults, becauſe he is guilty of the ſame himſelfe, and ſo, for feare of a recrimination, incurre a prevarication; And then, that he be not ſo dim-ſighted,

that

A that he muſt be faine to ſee all through other mens ſpectacles, and ſo preach the purpoſes of great men, in a factious popularity, or the fancies of new men, in a Schiſmaticall ſingularity; but, with the Eagle, be able to looke to the Sun; to looke upon the conſtant truth of God in his Scriptures, through his Church; For this is *Vis ſpeculatrix*, the open and the piercing eye of the Eagle. And then laſtly, *In homine vis ratiocinatrix*; As the Miniſter is repreſented in the notion and quality of a *Man*, we require a gentle, a ſupple, an appliable diſpoſition, a reaſoning, a perſwaſive diſpoſition; That he doe not alwaies, preſſe all things with Authority, with Cenſures, with Excommunications; That he put not all points of Religion, alwaies upon that one iſſue, *Quicunque vult ſalvus eſſe*, If you wil be ſaved, you muſt beleeve this, all this, & *Qui non crediderit, damnabitur*, If you doubt of this, any of this, you are infallibly, neceſſarily damned; But, that he be alſo content to deſcend to mens reaſon, and to worke upon their underſtanding, and their naturall fa-
B culties, as well as their faith, and to give them ſatisfaction, and reaſon (as far as it may be had) in that which they are to beleeve; that ſo as the Apoſtle, though he had authority to command, yet did *Pray them in Chriſts ſtead to be reconciled to God*, So the Miniſter of God, though (as he is bound to doe) he doe tell them what they are bound to beleeve, yet he alſo tels them, why they are to beleeve it; for this is *Vis ratiocinatrix*, The holy gentleneſſe and appliableneſſe, implied in that forme of a Man.

And ſo you have this Man compoſed of his foure Elements; this Creature made of theſe foure Creatures; this Miniſter made of a Lion, an Oxe, an Eagle, and a Man; For, no one of theſe, nor all theſe, but one, will ſerve; the Lion alone, without the Eagle, is not enough; it is not enough to have courage and zeale, without cleare ſight and knowledge; Nor enough to labour, except we apply our ſelves to the capacity of the hearer; All muſt have all, or elſe all is diſordered; Zeale, Labour, Knowledge, Gentleneſſe.

C Now beſides theſe generall qualifications, laid downe as the foundation of the text, in the verſe before it, in the text it ſelfe theſe foure Creatures, being firſt the foure Euangeliſts, and conſequently, or by a juſt and faire accommodation, all the Preachers of the Goſpell, which limit themſelves in the doctrine laid downe in the foure Euangeliſts, have alſo *wings* added unto them; Wings, firſt for their owne behoofe and benefit, and then, wings for the benefit and behoofe of others. They have wings to raiſe themſelves from the earth; that they doe not entangle themſelves in the buſineſſes of this World; but ſtill to keepe themſelves upon the wing, in a Heavenly converſation, ever remembring that they have another Element, then Sea or Land, as men whom Chriſt Jeſus hath ſet apart, and in ſome meaſure made mediatours betweene him, and other men, as his inſtruments of their ſalvation. And then as for themſelves, ſo have they wings for others too, that
D they may be alwaies ready to ſuccour all, in all their ſpirituall neceſſities. For as thoſe words are well underſtood by many of the Ancients, *To the Woman were given two wings of an Eagle*, that is, to the Church were given able and ſufficient Miniſters, to carry and convey her over the Nations: So are thoſe words which are ſpoken of God himſelf, appliable to his Miniſters, that firſt, *The Eagle ſtirreth up her neſt*, The Preacher ſtirres and moves, and agitates the holy affections of the Congregation, that they ſlumber not in a ſenſeleſneſſe of that which is ſaid, *The Eagle ſtirreth up her neſt*, and then as it is added there, *She fluttereth over her young*; The Preacher makes a holy noiſe in the conſcience of the Congregation, and when hee hath awakened them, by ſtirring the neſt, hee caſts ſome claps of thunder, ſome intimidations, in denouncing the judgements of God, and he flings open the gates of Heaven, that they may heare, and look up, and ſee a man ſent by God, with power to infuſe his feare upon them; *So ſhe fluttereth over her young*; but then, as it followes there, *She ſpreadeth abroad her wings*; ſhe over-ſhadowes them, ſhe
E enwraps them, ſhe armes them with her wings, ſo as that no other terror, no other fluttering but that which comes from her, can come upon them; The Preacher doth ſo infuſe the feare of God into his Auditory, that firſt, they ſhall feare nothing but God, and then they ſhall feare God, but ſo, as he is God; And God is Mercy; God is Love; and his Miniſter ſhall ſo ſpread his wings over his people, as to defend them from all inordinate feare, from all ſuſpition and jealouſie, from all diffidence and diſtruſt in the mercie of God; which is farther expreſt in that clauſe, which followes in the ſame place, *She taketh them and beareth them upon her wings*; when the Miniſter hath awakened his flocke by the ſtirring of the neſt, and put them in this holy feare, by this which the Holy Ghoſt cals a Fluttering; and then provided, by ſpreading his wings, that upon this feare there

*Ala.*

Revel. 12. 14.

Deut. 32. 11.

follow not a deſperation; then he ſets them upon the top of his beſt wings, and ſhewes them the beſt treaſure that is committed to his Stewardſhip, hee ſhewes them Heaven, and God in Heaven, ſanctifying all their croſſes in this World, inanimating all their worldly bleſſings, rayning downe his blood into their emptineſſe, and his balme into their wounds, making their bed in all their ſickneſſe, and preparing their ſeate, where he ſtands ſoliciting their cauſe, at the right hand of his Father. And ſo the Miniſter hath the wings of an Eagle, that every ſoule in the Congregation may ſee as much as hee ſees, that is, a particular intereſt in all the mercies of God, and the merits of Chriſt. A

So then, theſe Miniſters of God have that double uſe of their Eagles wings; firſt, *Vt volent ad eſcam*, (as it is in *Iob*) that they may flie up to receive their own food, their inſtructions at the mouth and word of God; And then, *Vt ubi cadaver ſit, ibi ſtatim adſit*, (as it is in *Iob* alſo) where the dead are, they alſo may be; That where any lie, *Pro mortuis*, (as S. *Paul* ſpeaks) *for dead*, as good as dead, ready to die, upon their death-bed, they may be ready to aſſiſt them, and to miniſter ſpirituall Phyſick, opportunely, ſeaſonably, proportionably to their ſpirituall neceſſities; That they may powre out upon ſuch ſick ſoules, that name of *Ieſus*, which is *Oleum effuſum*, An oyle, and a balme, alwaies powring, and alwaies ſpreading it ſelfe upon all greene wounds, and upon all old ſores; That they may miniſter to one in his hot and peſtilent preſumptions, an Opiat, of Chriſts *Triſtis anima*, A remembrance, that even Chriſt himſelf had a ſad ſoule towards his death, and a *Quare dereliquiſti*, ſome apprehenſion, that God, though his God, had forſaken him. And that therefore, no man, how righteous ſoever, may preſume, or paſſe away without feare and trembling; And then, to miniſter to another, in his Lethargies, and Apoplexies, and damps, and inordinate dejections of ſpirit, Chriſts cordials, and reſtoratives, in his *Clarifica me Pater*, In an aſſurance, that his Father, though he have laid him downe here, whether in an inglorious fortune, or in a diſconſolate bed of ſickneſſe, will raiſe him, in his time, to everlaſting glory. So theſe Eagles are to have wings, to flie *Ad cadaver*, to the dead, to thoſe that are ſo dying a bodily death, and alſo, where any lie dead in the practiſe and cuſtome of ſinne, to be induſtrious and earneſt in calling them to life againe, ſo as Chriſt did *Lazarus*, by calling aloud; Not aloud in the eares of other men, ſo to expoſe a ſinner to ſhame, and confuſion of face, but aloud in his own eares, to put home the judgments of God, thereby to plough and harrow that ſtubborn heart, which will not be kneaded, nor otherwiſe reduced to an uprightneſſe. For theſe uſes, to raiſe themſelves to heavenly contemplations, and to make haſte to them that need their aſſiſtance, the Miniſters of God have wings; wings of great uſe; eſpecially now, when there is *Coluber in via*, A ſnake in every path, a Seducer in every houſe; When as the Devill is buſie, becauſe he knows his time is ſhort, ſo his inſtruments are buſie, becauſe they thinke their time is beginning againe; therefore the Miniſter of God hath wings. B C D

*Sex ala.* And then, their wings are numbred in our Text; They have *ſix wings*. For by the conſent of moſt Expoſitors, thoſe whom S. *Iohn* preſents in the figure of theſe *foure Creatures* here, and thoſe whom the Prophet *Eſay* cals *Seraphim*, are the ſame perſons; The ſame Office, and the ſame Voice is attributed unto thoſe *Seraphim* there, as unto theſe *foure Creatures* here; Thoſe as well as theſe, ſpend their time in celebrating the Trinity, and in crying *Holy, Holy, Holy*. The Holy Ghoſt ſometimes preſents the Miniſters of the Goſpel, as *Seraphim* in glory, that they might be knowne to be the Miniſters and diſpenſers of the myſteries and ſecrets of God, and to come *A latere*, From his Councell, his Cabinet, his Boſome. And then on the other ſide, that you might know, that the diſpenſation of theſe myſteries of your ſalvation, is by the hand and means of men, taken from amongſt your ſelves, and that therefore you are not to looke for Revelations, nor Extaſies, nor Viſions, nor Tranſportations, but to reſt in Gods ordinary meanes, he brings thoſe perſons down againe from that glorious repreſentation, as the *Seraphim*, to creatures of an inferiour, of an earthly nature. For, though it be by the light, and in the quality and capacity of thoſe glorious *Seraphim*, that the Miniſter of God receives his commiſſion, and inſtructions, his orders, and his faculties, yet the execution of his commiſſion, and the purſuing of his inſtructions towards you, and in your behalfe, is in that nature, and in that capacity, as they have the courage of the *Lyon*, the laboriouſneſſe of the *Oxe*, the perſpicuity of the *Eagle*, and the affability of *Man*. E

Eſa. 6. 3.

Theſe winged perſons then, (winged for their own ſakes, and winged for yours) theſe Miniſters of God, (thus deſigned by *Eſay*, as heavenly *Seraphim*, to procure them reve-

rence

A rence from you, and by S. *Iohn*, as earthly Creatures, to teach you, how neere to your ſelves, God hath brought the meanes of your Salvation, in his viſible, and ſenſible, in his appliable, and apprehenſible Ordinances) are, in both places, (that of *Eſay*, and this in our Text) ſaid *to have ſix wings*; And *ſix*, to this uſe, in *Eſay*, *with two they cover their face, with two their feete, and with two they flie.* They cover their face; Not all over; for then, neither the Prophet there, nor the Euangeliſt here, could have knowne them to have had theſe likeneſſes, and theſe proportions. The Miniſters of God are not ſo covered, ſo removed from us, as that we have not meanes to know them. We know them by their face; that is, by that declaration which the Church hath given of them to us, in giving them their orders, and their power over us; and we know them by their voyce; that is, by their preaching of ſuch doctrine, as is agreeable to thoſe Articles which we have ſuckt in from our infancy. The Miniſters face is not ſo covered with theſe wings,
B as that the people have no meanes to know him; For his calling is manifeſt, and his doctrine is open to proofe and tryall: But they are ſaid to cover their face, becauſe they dare not looke confidently, they cannot looke fully upon the majeſty of the myſteries of God. The Euangeliſts themſelves, and they that ground their doctrine upon them, (all which together, as we have often ſaid, make up theſe foure perſons, whom *Eſay* cals *Seraphim*, and S. *Iohn* inferiour Creatures) have not ſeene all that belongs to the nature and eſſence of God, not all in the attributes and properties of God, not all in the decrees and purpoſes of God, no, not all in the execution of thoſe purpoſes and decrees; we do not know all that God intends to do; we do not know all that God intends in that which he hath done. Our faces are covered from having ſeene the manner of the eternall generation of the Sonne, or of the eternall proceeding of the Holy Ghoſt, or the manner of the preſence of Chriſt in the Sacrament. The Miniſters of God are ſo far o-
C pen-faced towards you, as that you may know them, and try them by due meanes to be ſuch; and ſo far open-faced towards God, as that they have ſeene in him and received from him, all things neceſſary for the ſalvation of your ſoules; But yet, their faces are covered too; ſome things concerning God, they have not ſeene themſelves, nor ſhould goe about to reveale, or teach to you.

And it is not onely their faces that are covered, but their feet too. Their covered faces are eſpecially directed to God; denoting their modeſty in forbearing unrevealed myſteries: Their covered feet are eſpecially directed to you; They ſhould not be curious in ſearching into all Gods actions, nor you in ſearching into all theirs; Their waies, their actions, their lives, their converſations ſhould not be too curiouſly ſearched, too narrowly pryed into, too ſeverely interpreted by private men, as they are but ſuch, becauſe, in ſo doing, the danger and the detriment is thus far likely to fall upon your ſelves, that when
D the infirmities of the Miniſter, and your infirmities, that is, their faults, and your uncharitable cenſures of their faults, meet together, that may produce this ill effect, that perſonall matters may be caſt upon the miniſteriall function, and ſo the faults of a Miniſter be imputed to the Miniſtery; and by ſuch a prejudice, and conceit of one mans ill life, you may loſe the taſte and comfort of his, and perchance of others good Doctrine too. *All that is covered ſhall be made manifeſt*, ſayes Chriſt; You ſhall know all their faults, and you ſhal know them then, when it ſhall moſt confound them, and leaſt indanger you, when it ſhall aggravate their torment, and do you no harme; that is, at the day of Judgement. In the meane time, becauſe it might hurt you to know their faults, God hath covered their feet ſo far, as that he would not have your looking upon their feet, divert you from depending upon their mouths, as long as by his permiſſion they ſit in *Moſes* chaire, and execute Gods Commiſſion. If they imploy their middle wings, which were ordai-
E ned for them to flie withall, if they do their duties in breaking the bread of life, and diſpenſing the Word and Sacraments, and aſſiſting the ſicke in body, and ſicke in ſoule, though God have, in part, covered their faces, that is, not imparted to them ſuch gifts, or ſuch an open ſight into deep points, as perchance you deſire, yet he hath covered their feet too; he hath for your ſakes removed their faults from your ſurvey, as you are but private men. Take the benefit of their two middle wings, their willingneſſe to aſſiſt you with their labours, and in their other foure wings, be not too curious, too cenſorious, too ſevere, either their face-wings, that is, the depth of their learning, or their feet-wings, that is, the holineſſe of their lives.

They have ſix wings to theſe ſeverall purpoſes; and *ſinguli ſenas*, ſayes our Text, *every* *Singuli ſenas*

*every one of them hath six wings.* For, for the first couple, the face-wings, howsoever some of the Ministers of God have gifts above their fellowes, howsoever they have gained the names of *Doctores Seraphici*, and *Doctores illuminati*, (with which titles they abound in the Roman Church) yet their faces are in part covered, they must not think they see all, understand all; The learnedst of all hath defects, even in matter of learning. And for the second couple, the feet-wings, howsoever some may make shift for the reputation of being more pure, more sanctified then their fellowes, yet the best of them all need a covering for their feet too; All their steps, all their actions will not endure examination. But for the last couple, however there may be some intimation given of a great degree of perfection in matter of knowledge, and in matter of manners, (for in those creatures which are mentioned in the first of *Ezek.* (which also signifie the Ministers of God) there are but foure wings spoken of, so that there are no face-wings, they have an abundant measure of learning and knowledge, And the Cherubim (which may also signifie the same persons) have but two wings, no covering upon face or feet; to denote, that some may be without any remarkable exception in their doctrine, and in their manners too) yet for the last couple, the two middle wings, by which they fly, and addresse themselves to every particular soule that needs their spirituall assistance, the Ministers of God are never in any figure but represented. Better they wanted face-wings, and feet-wings, (discretion to cover either their insufficiency in knowledge, or their infirmity in manners) then that they should want their middle-wings, that is, a disposition to apply themselves to their flock, and to be alwayes ready to distribute the promises of God, and the seals of his promises, the Word and Sacraments, amongst them. And this may be conveniently intended in their *wings*.

*Oculi.* Now as they were *Alati*, they were *Oculati* in our Text; They have *eyes* as well as *wings*; They fly, but they know whither they fly. In the doctrine of Implicite Obedience in the Roman Church, To beleeve as the Church beleeves, or as that Confessor which understands not what the Church beleeves, makes you beleeve the Church beleeves, In their doctrine of that which they call Blind Obedience, that is, to pursue and execute any commandement of any superiour, without any consideration; In both these there are wings enow, but there are no eyes: They fly from hence to Rome, and Roman Jurisdictions, and they fly over hither againe, after Statutes, after Proclamations, after Banishments iterated upon them; So that here are wings enow, but they lack those eyes by which they should discerne betweene Religion and Rebellion, betweene a Traytor and a Martyr. And to take our consideration from them, and reflect upon our selves, They that fly high at matter of mysterie, and leave out matter of edification, They that fly over Sea for plat-formes of discipline, and leave out that Church that bred them, They that fly close to the service of great mens affections and purposes, and doe the work of God coldly, and faintly, They may be *Alati*, but they are not *Oculati*, They may fly high, and fly fast, and fly far, and fly close in the wayes of preferment, but they see not their end; Not onely not the end that they shall come to, but not the end that they are put upon; not onely not their owne ends, but not their ends whose instruments they are. Those birds whose eyes are cieled, and sowed up, fly highest; but they are made a prey: God exposes not his servants to such dangers; He gives them wings, that is, meanes to doe their office; but eyes too, that is, discretion and religious wisdome how to doe it.

*Pleni.* And this is that which they seeme to need most, for their wings are limited, but their eyes are not; *Six wings*, but *full of eies*, sayes our Text. They must have eyes in their tongues; They must see, that they apply not blindly and inconsiderately Gods gracious promises to the presumptuous, nor his heavy judgements to the broken hearted. They must have eyes in their eares; They must see that they harken neither to a superstitious sense from Rome, nor to a seditious sense of Scriptures from the Separation. They must have eyes in their hands; They must see that they touch not upon any such benefits or rewards, as might bind them to any other master then to God himselfe. They must have eyes in their eyes, spirituall eyes in their bodily eyes; They must see that they make a charitable construction of such things as they see other men do, and this is that fulnesse of eyes which our Text speaks of.

*Intus.* But then especially, sayes our Text, *They were full of eyes Within:* The fulnesse, the abundance of eyes, that is, of providence and discretion in the Ministers of God, was intimated

A mated before: In the 6. verſe it was ſaid, *That they were full of eyes before and behind:* that is, circumſpect and provident for all that were about them, and committed to them. But all is determined and ſummed up in this, that *They were full of eyes within.* For as there is no profit at all (none to me, none to God) if I get all the world and loſe mine own ſoul, ſo there is no profit to me, if I win other mens ſoules to God, and loſe mine owne. All my wings ſhall doe me no good, all mine eyes before and behind ſhall doe me no good, if I have no proſpect inward, no eyes within, no care of my particular and perſonall ſafety.

And ſo we have done with our firſt generall part, the Perſons denoted in theſe foure creatures, and the duties of their miniſtery; in which we have therefore inſiſted thus long, that having ſo declared and notified to you our duties, you alſo might be the more willing to heare of your owne duties, as well as ours, and to joyne with us in this Open,
B and Inceſſant, and Totall profeſſion of your Religion, which is the celebration of the Trinity in this acclamation, *Holy, holy, holy, Lord God Almighty, which is, which was, and which is to come.*

To come therefore now to the ſecond Part, and taking the foure Euangeliſts to be principally intended here, but ſecundarily the Preachers of the Goſpel too, and not onely they, but in a faire extenſion and accommodation the whole Church of God, firſt we noted their Ingenuitie and openneſſe in the profeſſion of their Religion, they did it *Dicentes,* Saying, declaring, publiſhing, manifeſting their devotion, without any diſguiſe, any modification. 2 Part.

In that ſong of the three Children in the Fornace, *O all ye works of the Lord, &c.* there is nothing preſented ſpeechleſſe: To every thing that is there, there is given a tongue; Not onely all thoſe creatures which have all a Beeing, but even Privations, Pri-
C vations that have no Beeing, that are nothing in themſelves, (as the *Night*, and *Darkneſſe*) are there called upon *to bleſſe the Lord, to praiſe him, and magnifie him for ever.* But towards the end of that ſong, you may ſee that ſervice drawne into a narrower compaſſe; You may ſee to whom this ſpeech, and declaration doth principally appertaine; For after he had called upon *Sun*, and *Moone*, and *Earth*, and *Sea*, and *Fowles*, and *Fiſhes*, and *Plants*, and *Night*, and *Darkneſſe*, *to praiſe the Lord, to bleſſe him, and magnifie him for ever*, Then he comes to *O ye children of men, Primogeniti Dei*, Gods beloved creatures, his eldeſt ſons, and firſt-borne, in his intention; And then, *Domus Iſrael, O ye houſe of Iſrael*, you whom God hath not onely made men, but Chriſtian men, not onely planted in the World, but in the Church, not onely indued with Reaſon, but inſpired with Religion: And then again, *O ye Prieſts of the Lord, O ye Servants of the Lord*, thoſe of Gods portion, not onely in the Church, but of the Church, and appointed by him to deale between him
D and other men: And then alſo, *O ye ſpirits and ſoules of the righteous*, thoſe whom thoſe inſtruments of God had powerfully and effectually wrought upon, upon thoſe eſpecially, thoſe men, thoſe Chriſtian men, thoſe Prieſts, thoſe ſanctified men, upon thoſe he calls *to bleſſe the Lord, to praiſe him, and magnifie him for ever.* This obligation the holy Ghoſt laies upon us all, that the more God does for us, the more we ſhould declare it to other men; God would have us tell him our ſins; God would have us tell other men his mercies; It was no excuſe for *Moſes* that he was of *uncircumciſed lips*; No excuſe for *Ieremy*, to ſay, *O Lord God, behold I cannot ſpeak, for I am a child. Credidi, propterea locutus ſum*, is *Davids* forme of argument, *I beleeved, and therefore I ſpake.* If thou doſt not love to ſpeak of God, and of his benefits, thou doſt not beleeve in God, nor that thoſe benefits came from him. Dicentes. Exod. 5. 12. Ier. 1. 6.

Remember that when thou waſt a child, and preſented to God in Baptiſme, God
E gave thee a tongue in other mens mouthes, and inabled thee, by them, to eſtabliſh a covenant, a contract between thy ſoule, and him then. And therefore ſince God ſpake to thee, when thou couldſt not heare him, in the faith of the Church; ſince God heard thee when thou couldſt not ſpeak to him, in the mouth of thy ſureties; Since that God that created thee was *Verbum*, The Word, (for, *Dixit, & facta ſunt*, God ſpake, and all things were made) Since that God that redeemed thee was *Verbum*, The Word, (for *The Word was made fleſh*) Since that God that ſanctified thee is *Verbum*, The Word, (for therefore S. *Baſil* calls the holy Ghoſt *Verbum Dei, quia interpres Filii*, He calls the holy Ghoſt the Word of God, becauſe as the Son is the Word, becauſe he manifeſts the Father unto us, ſo the holy Ghoſt is the Word, becauſe he manifeſts the Son unto us, and enables us to apprehend,

apprehend, and apply to our ſelves, the promiſes of God in him) ſince God, in all the three Perſons, is *Verbum*, The Word to thee, all of them working upon thee, by ſpeaking to thee, Be thou *Verbum* too, A Word, as God was; A Speaking, and a Doing Word, to his glory, and the edification of others. If the Lord open thy lips, (and except the Lord open them, it were better they were luted with the clay of the grave) let it be to ſhew forth his praiſe, and not in blaſphemous, not in ſcurrile, not in prophane language. If the Lord open thy hand, (and if the Lord open it not, better it were manacled with thy winding ſheet) let it be, as well to diſtribute his bleſſings, as to receive them. Let thy mouth, let thy hand, let all the Organs of thy body, all the faculties of thy ſoule, concurre in the performance of this duty, intimated here, and required of all Gods Saints, *Vt dicant*, That they ſpeak, utter, declare, publiſh the glory of God. For this is that Ingenuity, that Alacrity, which conſtitutes our firſt Branch. And then the ſecond is the Aſſiduity, the conſtancy, the inceſſantneſſe, *They reſt not day nor night.* A B

*Aſſiduitas.*

But have the Saints of God no Vacation? doe they never ceaſe? nay, as the word imports, *Requiem non habent*, They have no *Reſt*. Beloved, God himſelfe reſted not, till the ſeventh day; be thou content to ſtay for thy Sabbath, till thou maiſt have an eternall one. If we underſtand this, of reſt meerly, of bodily reſt, the Saints of God are leaſt likely to have it, in this life; For, this life, is (to them eſpecially, above others) a buſineſſe, and a perplext buſineſſe, a warfare, and a bloody warfare, a voyage, and a tempeſtuous voyage. If we underſtand this reſt to be Ceſſation, Intermiſſion, the Saints in heaven have none of that, in this ſervice. It is a labour that never wearies, to ſerve God there. As the Sun is no wearier now, then when he firſt ſet out, ſix thouſand yeares ſince; As that Angel, which God hath given to protect thee, is not weary of his office, for all thy perverſeneſſes, ſo, howſoever God deale with thee, be not thou weary of bearing thy part, in his Quire here in the Militant Church. God will have low voyces, as well as high; God will be glorified *De profundis*, as well as *In excelſis*; God will have his tribute of praiſe, out of our adverſity, as well as out of our proſperity. And that is it which is intimated, and eſpecially intended in the phraſe which followes, *Day and night*. For, it is not onely that thoſe Saints of God who have their Heaven upon earth, doe praiſe him in the night; according to that of S. *Ierome*, *Sanctis ipſe ſomnus, oratio*; and that of S. *Baſil*, *Etiam ſomnia Sanctorum preces ſunt*; That holy men doe praiſe God, and pray to God in their ſleep, and in their dreames; nor only that which *David* ſpeaks of, of riſing in the night, and fixing ſtationary houres for prayer; But even in the depth of any ſpirituall night, in the ſhadow of death, in the midnight of afflictions and tribulations, God brings light out of darkneſſe, and gives his Saints occaſion of glorifying him, not only in the dark, (though it be dark) but from the dark, (becauſe it is dark.) This is a way unconceiveable by any, unexpreſſible to any, but thoſe that have felt that manner of Gods proceeding in themſelves, That be the night what night it will, be the oppreſſion of what Extention, or of what Duration it can, all this retards not their zeal to Gods ſervice; Nay, they ſee God better in the dark, then they did in the light; Their tribulation hath brought them to a nearer diſtance to God, and God to a clearer manifeſtation to them. And ſo, to their Ingenuity, that they profeſſe God, and their Religion openly, is added an Aſſiduity, that they do it inceſſantly; And then alſo, an Integrity, a Totality, that they doe not depart with, nor modifie in any Article of their Religion; which is intirely, and totally enwrapt in this acclamation of the Trinity, (which is our third, and laſt Branch in this laſt Part) *Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.* C D

*Trinitas.*

For the Trinity it ſelf, it is *Lux*, but *Lux inacceſſibilis*; It is light, for a child at Baptiſme profeſſes to ſee it; but then, it is ſo inacceſſible a light, as that if we will make naturall reaſon our *Medium*, to diſcerne it by, it will fall within that of *David*, *Poſuit tenebras latibulum ſuum*, God hath made darkneſſe his ſecret places; God, as God, will be ſeen in the creature; There, in the creature he is light; light acceſſible to our reaſon; but God, in the Trinity, is open to no other light, then the light of faith. To make repreſentations of men, or of other creatures, we finde two wayes; Statuaries have one way, and Painters have another: Statuaries doe it by Subſtraction; They take away, they pare off ſome parts of that ſtone, or that timber, which they work upon, and then that which they leave, becomes like that man, whom they would repreſent: Painters doe it by Addition; Whereas the cloth, or table preſented nothing before, they adde colours, and lights, and ſhadowes, and ſo there ariſes a repreſentation. Sometimes we repreſent God by Subſtraction,

Pſal. 18. 11. E

ction,

A ction, by Negation, by saying, God is that, which is not mortall, not passible, not moveable: Sometimes we present him by Addition; by adding our bodily lineaments to him, and saying, that God hath hands, and feet, and eares, and eyes; and adding our affections, and passions to him, and saying, that God is glad, or sorry, angry, or reconciled, as we are. Some such things may be done towards the representing of God, as God; But towards the expressing of the distinction of the Persons in the Trinity, nothing.

Then when *Abraham* went up to the great sacrifice of his son, he left his servants, and his Asse below: Though our naturall reason, and humane Arts, serve to carry us to the hill, to the entrance of the mysteries of Religion, yet to possesse us of the hill it selfe, and to come to such a knowledge of the mysteries of Religion, as must save us, we must leave our naturall reason, and humane Arts at the bottome of the hill, and climb up only by the light, and strength of faith. *Dimitte me quia luceſcit*, sayes that Angel that wrastled with B *Iacob*; *Let me go, for it growes light*. If thou think to see me by day-light, sayes that Angel, thou wilt be deceived; If we think to see this mystery of the Trinity, by the light of reason, *Dimittemus*, we shall lose that hold which we had before, our naturall faculties, our reason will be perplext, and infeebled, and our supernaturall, our faith not strengthened that way. Gen. 22. 5. Gen. 32. 26.

Those testimonies, and proofes of the Trinity, which are in the old Testament, are many, and powerfull in their direct line; But they are truly, for the most part, of that nature, as that they are rather Illustrations, and Confirmations to him that believed the Trinity before, then Arguments of themselves, able to convince him that hath no such Preconception. We that have been catechized, and brought up in the knowledge of the Trinity, finde much strength, and much comfort, in that we finde, in the first line of the Bible, that *Bara Elohim*, *Creavit Dii*, *Gods created heaven and earth*; In this, that there is the name C of God in the plurall, joyned to a Verb of the singular number, we apprehend an intimation of divers persons in one God; We that believe the Trinity before, finde this, in that phrase, and form of speech; The Jews, which believe not the Trinity, find no such thing. So when we finde that plurall phrase, *Faciamus hominem*, That God sayes, *Let us*, us in the plurall, *make man*, we are glad to finde such a plurall manner of expressing God, by the Holy Ghost, as may concurre with that, which we believed before; that is, divers persons in one God. To the same purpose also is that of the Prophet *Esay*, where God sayes, *Whom shall I send, or who shall goe for us?* There we discerne a singularity, one God, (*Whom shall I send?*) and a plurality of persons too, (*Who shal go for us?*) But what man, that had not been catachized in that Doctrine before, would have conceived an opinion, or established a faith in the Trinity, upon those phrases in *Moses*, or in *Esay*, without other evidence? Certainly, it was the Divine purpose of God, to reserve and keep this mystery of the Tri- D nity, unrevealed for a long time, even from those, who were, generally, to have their light, and instruction from his word; They had the Law, and the Prophets, and yet they had no very clear notions of the Trinity. For, this is evident, that in *Trismegistus*, and in *Zoroaster*, and in *Plato*, and some other Authors of that Ayre, there seeme to be clearer, and more literall expressings of the Trinity, then are in all the Prophets of the old Testament. We take the reason to be, that God reserved the full Manifestation of this mystery, for the dignifying, and glorifying of his Gospel. And therefore it is enough that we know, that they of the old Testament, were saved by the same faith in the Trinity, that we are; How God wrought that faith in them, amongst whom he had established no outward meanes for the imprinting of such a faith, let us not too curiously inquire. Let us be content, to receive our light there, where God hath been pleased to give it; that is, in those places of the new Testament, which admit no contradiction, nor disputation. As where Christ saies, E *Goe, and teach all Nations, baptizing in the name of the Father, and of the Son, and of the Holy Ghost*. And where it is said, *There are three that beare witnesse in heaven; The Father, the Word, and the Holy Ghost; and these three are one*. There are Obumbrations of the Trinity, in Nature, and Illustrations of the Trinity, in the old Testament; but the Declaration, the Manifestation thereof, was reserved for the Gospel. Esay 6. 8. Mat. 28. 19. 1 John 5. 7.

Now, this place, this Text, is in both, It is in the old, and it is in the new Testament; here, and in *Esay*; And in both places, agreed by all Expositors, to be a confession of the Trinity, in that three-fold repetition, *Holy, holy, holy*. Where (by the way) you may have use of this note; that in the first place, (in the Prophet *Esay*) we have a faire intimation, that that use of Subalternation in the service of God, of that, which we have called Antiphones,

phones, and Reſponſaries in the Church of God, (when in that ſervice, ſome things are ſaid or ſung by one ſide of the Congregation, and then anſwered by the other, or ſaid by one man, and then anſwered by the whole Congregation) that this manner of ſerving God, hath a pattern from the practiſe of the Triumphant Church. For there, the *Seraphim cryed to one another*, or (as it is in the Originall) *this Seraphim to this, Holy, Holy, Holy*; ſo that there was a voice given, and an anſwer made, and a reply returned in this ſervice of God. And as the patterne is in the Triumphant Church for this holy manner of praiſing God, ſo in the practiſe therof, the Militant preſcribes; for it hath been alwaies in uſe. And therefore, that religious vehemence of *Damaſcen*, (ſpeaking of this kind of ſervice in the Church in his time) may be allowed us, *Hymnum dicemus, etſi Dæmones diſrumpantur*; How much ſoever it anger the devil, or his deviliſh inſtruments of ſchiſme and ſedition, we wil ſerve God in this manner, with holy cheerefulneſs, with muſique, with Antiphones, with Reſponſaries, of which we have the patterne from the Triumphant, and the practiſe from the Primitive Church. A B

Now as this Totality, and Integrity of their Religion which they profeſſe, firſt, with an Ingenuity (openly) & then, with an Aſſiduity, (inceſſantly) hath (as it were) this dilatation, this extention of God into three Perſons, (which is the character and ſpecification of the Chriſtian Religion; for no Religion, but the Chriſtian, ever inclined to a plurality of Perſons in one God) ſo hath it alſo ſuch a contracting of this infinite Power into that one God, as could not agree with any other Religion then the Chriſtian, in either of thoſe two eſſentiall circumſtances; firſt, that that God ſhould be Omnipotent, and then, that he ſhould be Eternall; *The Lord God Almighty, which was, and is, and is to come.*

*Omnipotens.* All the Heathen gods were ever ſubordinate to one another; That which one god could not, or would not do, another would, and could; And this oftentimes, rather to anger another god, then to pleaſe the party. And then there was a Surveyor, a Controller over them all, which none of them could reſiſt, nor intreat, which was their *Fatum*, their Deſtiny. And ſo, in theſe ſubſidiary gods, theſe occaſional gods, there could be no Omnipotence, no Almightineſſe. Our God is ſo Omnipotent, Almighty ſo, as that his Power hath no limitation but his owne Will. *Nihil impoſſibile niſi quod non vult*, He can do whatſoever he will do; And he can do more then that; For he could have raiſed ſons to *Abraham*, out of ſtones in the ſtreet. C

Tertul.

*Æternus.* And as their gods were not Omnipotent, ſo neither were they Eternall. They knew the hiſtory, the generation, the pedegree of all their gods; They knew where they were born, and where they went to ſchoole, (as *Iuſtin Martyr* ſayes, that *Eſculapius*, and *Apollo* their gods of Phyſick, learnt their Phyſick of *Chiron*; ſo that the Scholars were gods, and their Maſters none) and they knew where their gods were buried; They knew their Parents, and their Uncles, their Wives and their Children, yea their Baſtards, and their Concubines; ſo far were they from being eternall gods; But if we remit and ſlacken this conſideration of Eternity (which is never to have had beginning) & conſider only Perpetuity (which is never to have end) theſe gods were not capable of a perpetuall Honour, an Honour that ſhould never end. For, we ſee that of thoſe three hundred ſeveral *Iupiters*, which were worſhiped in the World, before Chriſt came, though the World abound at this day with Idolatry, yet there is not one of thoſe Idols, not one of thoſe three hundred *Iupiters* celebrated with any ſolemnity, no, not knowne in any obſcure corner of the World. They were mortall before they were Gods; They are dead in their Perſons: and they were mortall when they were Gods; They are dead in their Worſhip. In reſpect of Eternity (which is neceſſary in a God) Perpetuity is but *Mobilis Imago* (as *Plato* cals it) a faint and tranſitory ſhadow of Eternity; and *Pindarus* makes it leſſe; *Idolum Æternitatis*; Perpetuity is but an Idol compared to eternity; And, *an Idol is nothing*, ſayes the Apoſtle. Our ſoules have a bleſſed perpetuity, our ſoules ſhall no more ſee an end, then God, that hath no Beginning; and yet our ſoules are very far from being eternal. But thoſe gods are ſo far from being eternall, as that, conſidered as Gods (that is, celebrated with Divine worſhip) they are not perpetual. But *God is our God for ever and ever*; ever, without beginning; and ever, without end. *My dayes are like a ſhadow that fadeth, and I am withered like graſſe; but thou O Lord doſt remaine for ever, and thy remembrance from generation to generation*; It is a *remaining*, and it is a *remembrance*; which words denote a former being. So that God, our God, and onely he, is eternall. D E

Pſal. 48. 14.
Pſal 102. 11.

To conclude all, with that which muſt be the concluſion of all at laſt, this Eternity of our

our God is expreſſed here in a phraſe which deſignes and preſents the laſt Judgement, that is, *which was, and is, and is to come.* For, though it be *Qui fuit, Which was,* and *Qui eſt, Which is,* yet it is not *Qui futurus, Which is to be;* but *Qui venturus, Which is to come;* that is, to come to Judgement; as it is in divers other places of this Book, *Qui venturus, Which is to come.* For, though the laſt judiciary Power, the finall Judgement of the World, be to be executed by Chriſt, as he is the Son of Man, viſibly, apparantly in that nature, yet Chriſt is therein as a Delegate of the Trinity; It is in the vertue and power of that Commiſſion, *Data eſt mihi omnis poteſtas;* He hath all Power, but that Power that he hath as the Son of man, is given him. For, as the Creation of the World was, ſo the Judgement of the World ſhal be the Act of the whole Trinity. For if we conſider the ſecond Perſon in the Trinity, in both his Natures, as he redeemed us, God and Man, ſo it cannot be ſaid of him, that *He was;* that is, that he was eternally; for there was a time, when that God, was not that man; when that Perſon, Chriſt, was not conſtituted. And therefore this word, in our Text, *Which was,* (which is alſo true of the reſt) is not appropriated to Chriſt, but intended of the whole Trinity. So that it is the whole Trinity that is to come, To come to Judgement.

And therefore, let us reverently embrace ſuch proviſions, and ſuch aſſiſtances as the Church of God hath ordained, for retaining and celebrating the Trinity, in this particular contemplation, as they are to come to Judgement. And let us at leaſt provide ſo far, to ſtand upright in that Judgement, as not to deny, nor to diſpute the Power, or the Perſons of thoſe Judges. A man may make a pety larceny high treaſon ſo; If being called in queſtion for that leſſer offence, he will deny that there is any ſuch Power, any ſuch Soveraigne, any ſuch King, as can call him in queſtion for it, he may turne his whipping into a quartering. At that laſt Judgement, we ſhall be arraigned for not cloathing, not viſiting, not harbouring the poore; For, our not giving is a taking away; our withholding, is a withdrawing; our keeping to our ſelves, is a ſtealing from them. But yet, all this is but a pety larceny, in reſpect of that high treaſon, of infidelity, of denying or doubting of the diſtinct Perſons of the holy, bleſſed, and glorious Trinity. To beleeve in God, one great, one univerſall, one infinite power, does but diſtinguiſh us from beaſts; For there are no men that do not acknowledge ſuch a Power, or that do not believe in it, if they acknowledge it; Even they that acknowledge the devill to be God, beleeve in the devill. But that which diſtinguiſhes man from man, that which onely makes his Immortality a bleſſing, (for, even Immortality is part of their damnation that are damned, becauſe it were an eaſe, it were a kind of pardon to them to be mortall, to be capable of death, though after millions of generations) is, to conceive aright of the Power of the Father, of the Wiſdome of the Son, of the Goodneſſe of the Holy Ghoſt; Of the Mercie of the Father, of the Merits of the Son, of the Application of the Holy Ghoſt; Of the Creation of the Father, of the Redemption of the Son, of the Sanctification of the Holy Ghoſt. Without this, all notions of God are but confuſed, all worſhip of God is but Idolatry, all confeſſion of God is but Atheiſme; For ſo the Apoſtle argues, *When you were without Chriſt, you were without God.* Without this, all morall vertues are but diſeaſes; Liberality is but a popular baite, and not a benefit, not an almes; Chaſtity is but a caſtration, and an impotency, not a temperance, not mortification; Active valour is but a fury, whatſoever we do, and paſſive valour is but a ſtupidity, whatſoever we ſuffer. Naturall apprehenſions of God, though thoſe naturall apprehenſions may have much ſubtilty, Voluntary elections of a Religion, though thoſe voluntary elections may have much ſingularity, Morall directions for life, though thoſe morall directions may have much ſeverity, are all frivolous and loſt, if all determine not in Chriſtianity, in the Notion of God, ſo as God hath manifeſted and conveyed himſelf to us; in God the Father, God the Son, and God the Holy Ghoſt, whom this day we celebrate, in the Ingenuity, and in the Aſſiduity, and in the Totality, recommended in this text, and in this acclamation of the text, *Holy, Holy, Holy, Lord God Almighty, which was, and is, and is to come.*

A



B

## SERM. XLV.

# PREACHED VPON ALL-SAINTS DAY.

APOC. 7. 2, 3.

*And I ſaw another Angel aſcending from the Eaſt, which had the ſeale of the living God, and he cryed with a loud voyce to the foure Angels, to whom power was given to hurt the* C *Earth, and the Sea, ſaying, Hurt yee not the Earth, neither the Sea, neither the Trees, till we have ſealed the ſervants of our God in their foreheads.*

THe ſolemnity and feſtivall with which the ſonnes of the Catholique Church of God celebrate this day, is much miſtaken, even by them who thinke themſelves the onely Catholiques, and celebrate this day, with a devotion, at leaſt near to ſuperſtition in the Church of Rome. For, they take it (for the moſt part) to be a feſtivall inſtituted by the Church, in contemplation of the Saints in heaven onely; and ſo carry and employ all their devotions this day, upon conſideration of thoſe Saints, and invocation of them onely. But the D inſtitution of this day, had this occaſion. The heathen Romans, who could not poſſibly houſe all their gods in ſeverall Temples, they were ſo over-many, according to their Law, *Deos frugi colunto*, to ſerve God as cheape as they could, made one Temple for them all, which they called *Pantheon*, To all the Gods. This Temple *Boniface* the Pope begd of the Emperour *Phocas*; (And yet, (by the way) this was ſome hundreds of years after the Donation of the Emperour *Conſtantine*, by which the Biſhops of Rome pretend all that to be theirs; ſurely they could not finde this Patent, this Record, this Donation of *Conſtantine*, then when *Boniface* begd this Temple in Rome, this *Pantheon* of the Emperour) And this Temple, formerly the Temple of all their gods, that Biſhop conſecrated to the honour of all the Martyrs, of all the Saints of that kinde. But after him, another Biſhop of the ſame ſea, enlarged the conſecration, and accompanied it with this feſtivall, which we celebrate to day, in honour of the Trinity, and Angels, and Apo- E ſtles, and Martyrs, and Confeſſors, and Saints, and all the elect children of God. So that it is truly a feſtivall, grounded upon that Article of the Creed, *The Communion of Saints*, and unites in our devout contemplation, The Head of the Church, God himſelfe, and thoſe two noble conſtitutive parts thereof, The Triumphant, and the Militant. And, accordingly, hath the Church applied this part of Scripture, to be read for the Epiſtle of this day, to ſhew, that *All-Saints day* hath relation to all Saints, both living and dead; for thoſe *ſervants of God*, which are here in this text, *ſealed in their foreheads*, are ſuch (without all queſtion) as receive that *Seale* here, here in the militant Church. And therefore, as theſe words, ſo this feſtivall, in their intendiment, that applied theſe words to this feſtivall, is alſo of Saints upon Earth.

This day being then the day of the Communion of Saints, and this Scripture being received for the Epiſtle of this univerſall day, that expoſition will beſt befit it, which makes it moſt univerſall. And therefore, with very good authority, ſuch as the expoſitions of this booke of the *Revelation* can receive, (of which booke, no man will undertake to the Church, that he hath found the certaine, and the literall ſenſe as yet, nor is ſure to do it, till the prophecies of this booke be accompliſhed) (for *prophetia ingenium, ut in obſcuro deliteſcat, donec impleatur*, It is the nature of prophecy to be ſecret, till it be fulfilled, And therefore *Daniel* was bid *to ſhut up the words, and to ſeale the booke even to the time of the end*, that is, to the end of the prophecy) with good authority, I ſay, we take that number of *the ſervants of God*, which are ſaid to be *ſealed* in the fourth verſe of this Chapter, which is *one hundred forty foure thouſand*, and that *multitude which none could number, of all Nations*, which are mentioned in the ninth verſe, to be intended of one and the ſame company; both theſe expreſſions denote the ſame perſons. In the fourth verſe of the fourteenth Chapter, this number of *one hundred forty foure thouſand* is applied to *Virgins*, but is intended of all Gods Saints; for every holy ſoule is a virgin. And then this name of *Iſrael*, which is mentioned in the fourth verſe of this Chapter, (*That there were ſo many ſealed of the houſe of Iſrael*) is often in Scriptures applied to ſpirituall Iſraelites, to Beleevers, (for every faithfull ſoule is an Iſraelite) ſo that this number of *one hundred forty foure thouſand Virgins*, and *one hundred forty foure thouſand Iſraelites*, which is not a certaine number, but a number expreſſing a numberleſſe multitude, this number, and that numberleſſe multitude ſpoken of after, of all Nations, which none could number, is all one; and both making up the great and glorious body of all Saints, import and preſent thus much in generall, That howſoever God inflict great and heavy calamities in this world, to the ſhaking of the beſt morall and Chriſtianly conſtancies and conſciences, yet all his Saints being eternally knowne by him, ſhall be ſealed by him, that is, ſo aſſured of his aſſiſtance, by a good uſing of thoſe helps which he ſhall afford them, in the Chriſtian Church, intended in this ſealing on the forehead, that thoſe afflictions ſhall never ſeparate them from him, nor fruſtrate his determination, nor diſappoint his gracious purpoſe upon them, all them, this multitude, which no man could number.

Irenæus.

Dan. 12. 4.

*Diviſio.*

To come then to the words themſelves, we ſee the ſafety, and protection of the Saints of God, and his children, in the perſon and proceeding of our Protector, in that it is in the hands of an Angel, (*I ſaw another Angel*) And an Angel of that place, that came from the Eaſt; The Eaſt, that is the fountaine of all light and glory, (*I ſaw another Angel come from the Eaſt*) And as the Word doth naturally ſignifie, (and is ſo rendred in this laſt Tranſlation) *Aſcending from the Eaſt*, that is, growing and encreaſing in ſtrength; After that we ſhall conſider our aſſurance in the commiſſion and power of this Angel, *He had the ſeale of the living God*; And then in the execution of this Commiſſion; In which we ſhall ſee firſt, who our enemies were; They were alſo Angels, (*This Angel cryed to other Angels*) able to do much by nature, becauſe Angels; Then we ſhall ſee their number, they were foure Angels, made ſtronger by joyning (*This Angel cryed to theſe foure Angels.*) And beſides their malignant nature, and united concord, (two ſhrewd diſadvantages, miſchievous and many) They had a power, a particular, an extraordinary power given them, at that time, to do hurt, (*foure Angels, to whom power was given to hurt*) And to do generall, univerſall hurt, (*power to hurt the Earth, and the Sea.*) After all this we ſhall ſee this Protector, againſt theſe enemies, and their Commiſſion, execute his, firſt by declaring and publiſhing it, (*He cryed with a loud voyce*) And then laſtly, what his Commiſſion was; It was, to ſtay thoſe foure Angels, for all their Commiſſion, *from hurting the Earth, and the Sea, and the Trees*. But yet, this is not for ever; It is but *till the ſervants of God were ſealed in the forehead*; that is, till God had afforded them ſuch helpes, as that by a good uſe of them they might ſubſiſt; which, if they did not, for all their ſealing in the forehead, this Angel will deliver them over to the other foure deſtroying Angels. Of which ſealing, that is, conferring of Grace and helps againſt thoſe ſpirituall enemies, there is a pregnant intimation, that it is done by the benefit of the Church, & in the power of the Church, which is no ſingular perſon, in that, upon the ſudden, the perſon and the number is varied in our text; and this Angel, which when he is ſaid to *aſcend from the Eaſt, and to cry with a loud voyce*, is ſtill a ſingular Angel, one Angel, yet when he comes to the act of *ſealing in the forehead*, to the diſpenſing of Sacraments, and ſacramentall aſſiſtances, he does that as a plurall perſon, he repreſents more, the whole Church, and therefore

A B C D E

A fore ſayes here, Stay, hurt nothing, *Till we*, we *have ſealed the ſervants of our*, our *God in their foreheads*. And by all theſe ſteps muſt we paſſe through this garden of flowers, this orchard of fruits, this abundant Text.

First then, Man being compaſſed with a cloud of witneſſes of his own infirmities, and the manifold afflictions of this life, (for, *Dies diei eructat verbum*, *Day unto day uttereth the ſame, and night unto night teacheth knowledge*, The bells tell him in the night, and fame tels him in the day, that he himſelfe melts and drops away piece-meal in the departing of parents, and wife, and children out of this world, yea he heares daily of a worſe departing, he hears of the defection, and back-ſliding of ſome of his particular acquaintance in matter of religion, or of their ſtifneſſe and obduration in ſome courſe of ſin (which is the worſe conſumption) *Dies diei eructat*, every day makes him learneder then other in this ſad knowledge, And he knowes withall, *Quod cuiquam accidere poteſt, cuivis poteſt*, that B any of their caſes may be his caſe too) Man that is compaſſed with ſuch a cloud of ſuch witneſſes, had need of ſome light to ſhew him the right way, and ſome ſtrength to enable him to walk ſafely in it. And this light and ſtrength is here propoſed in the aſſiſtance of an Angel. Which being firſt underſtood of Angels in generall, affords a great meaſure of comfort to us, becauſe the Angels are *ſeduli animæ pediſſequæ*, faithfull and diligent attendants upon all our ſteps. They doe ſo, they doe attend the ſervice and good of man, becauſe it is *illorum optimum*, It is the beſt thing that Angels (as Angels) can doe, to doe ſo: For evermore it is beſt for every thing to doe that for which it was ordained and made; and they were made Angels for the ſervice and aſſiſtance of man. *Vnum tui & Angeli optimum eſt*; Man and Angels have one and the ſame thing in them, which is better then any thing elſe that they have; Nothing hath it but they, and both they have it. *Deus nihil ſui optimum habet*; *unum optimum totus*; It is not ſo with God; God hath C nothing in him that is Beſt; but he is altogether one intire Beſt. But Man and Angels have one thing common to them both, which is the beſt thing that naturally either of them hath, that is, Reaſon, underſtanding, knowledge, diſcourſe, conſideration. Angels and Men have grace too, that is infinitely better then their Reaſon; but though Grace be the principall in the nature and dignity thereof, yet it is but acceſſory to an Angel, or to man; Grace is not in their nature at firſt, but infuſed by God, not to make them Angels and Men, but to make them good Angels, and good men. This very reaſon then, which is *Illorum optimum*, The beſt thing that Angels, as Angels, naturally have, teaches them, that the beſt thing that they can doe, is the performance of that for which they were made. And then howſoever they were made ſpirits for a more glorious uſe, to ſtand in the preſence of God, and to enjoy the fulneſſe of that contemplation, yet he made his ſpirits Angels, for the love which he had to be with the ſons of men. *Sufficit illis, et pro* D *magno habeant*, Let this content the Angels, and let them magnifie God for this, *Quòd cum ſpiritus ſint conditione, ex gratia facti ſunt Angeli*, That whereas by nature they are but ſpirits, (and the devill is ſo) by favour and by office they are made Angels, meſſengers from God to man.

Now as the Angels are not defective in their beſt part, their Reaſon, and therefore do their office in aſſiſting us, ſo alſo let us exalt our beſt part, our Reaſon too, to reverence them with a care of doing ſuch actions onely as might not be unfit for their preſence. Both Angels and we have the Image of God imprinted in us; the Angels have it not *in ſummo*, though they have it *in tuto*; They have it not in the higheſt degree, (for ſo Chriſt onely is *the Image of the inviſible God*) but they have it in a deep impreſſion, ſo as they can neither loſe it, nor deface it. We have this Image of God ſo, as that we cannot loſe it, but we may, and doe deface it; *Vri poteſt, non exuri*; The Devil hath this Image in him, E and it cannot be burnt out in hell; for it is imprinted in the very naturall faculties of the ſoule. But if we conſider how many waters beat upon us in this world to waſh off this Image, how many ruſty and habituall ſins gnaw upon us, to eat out this Image, how many files paſſe over our ſouls in calamities, and afflictions, in which though God have a purpoſe, *Reſculpere imaginem*, to re-engrave, to refreſh, to poliſh this Image in us, by thoſe corrections, yet the devill hath a harſh file too, that works a murmuring, a comparing of our ſinnes with other mens ſinnes, and our puniſhments with other mens puniſhments, and at laſt, either a denying of Providence, (That things ſo unequally carried cannot be governed by God) or a wilfull renouncing of it in Deſperation, That his Providence cannot bee reſiſted, and therefore it is all one what wee doe,

*Angelus.* Pſal. 19. 2.

Bern.

Bern.

Idem.

Bern.

Coloſ. 1. 15.

Bern.

Auguſt.

doe, If wee conſider this, wee had need looke for Aſſiſtants.

Let us therefore looke firſt to that which is beſt in us naturally, that is, Reaſon; For if we loſe that, our Reaſon, our Diſcourſe, our Conſideration, and ſinke into an incapable and barren ſtupidity, there is no footing, no ſubſiſtence for grace. All the vertue of Corne is in the ſeed; but that will not grow in water, but onely in the earth: All the good of man, conſidered ſupernaturally, is in grace; but that will not grow in a waſhy ſoule, in a liquid, in a watery, and diſſolute, and ſcattered man. Grace growes in reaſon; In that man, and in that minde, that conſiders the great treaſure, what it is to have the Image of God in him, naturally; for even that is our earneſt of ſupernaturall perfection. And this Image of God, even in the Angels, being Reaſon, and the beſt act of rectified Reaſon, The doing of that for which they were made, It is that which the Angels are naturally inclined to doe, to be alwayes preſent for the aſſiſtance of man; for therefore they are Angels. And ſince they have a joy at the Converſion of a ſinner, and every thing affects joy, and therefore they indeavour our Converſion, yea, ſince they have an increaſe of their knowledge by being about us, (for, S. *Paul* ſayes, Eph. 3. 10. *That he was made a Preacher of the Goſpel, to the intent that Angels might know, by the Church, the manifold wiſedome of God*) And every thing affects knowledge, theſe Saints of God upon earth, intended in our Text, might juſtly promiſe themſelves a ſtrong and a bleſſed comfort, and a happy iſſue in all tribulations, by this Scripture, if there were no more intended in it, but onely the aſſiſtance of Angels; *I ſaw an Angel.*

*Angelus, Chriſtus.* But our ſecurity of deliverance is in a ſafer, and a ſtronger hand then this; not in theſe Miniſteriall, and Miſſive Angels onely; but in his that ſends them, yea in his that Col. 1. 16, 17. made them; *By whom, and for whom, they, and the Thrones, and Dominions, and Principalities, and Powers, and all things were created, and in whom they conſiſt.* For, as the name Mal. 3. 1. of Angel is attributed to Chriſt, *Angelus Teſtamenti, The Angel of the Covenant*; And many of thoſe miraculous paſſages in the deliverances of Iſrael out of Egypt, which were done by the ſecond Perſon of the Trinity, by Chriſt, in *Exodus*, are by *Moſes* there, Acts 7. and in the abridgement of that ſtory, by *Stephen* after, attributed to *Angels*, So in this Text, this *Angel*, which doth ſo much for Gods Saints, is, not inconveniently, by many Expoſitors, taken to be our Saviour Chriſt himſelfe. And will any man doubt of performance of conditions in him? Will any man looke for better ſecurity then him, who puts two, and two ſuch into the band, *Chriſt*, and *Ieſus*; An anointed King, able, an actuall Saviour, willing to diſcharge, not his, but our debt? He is a double Perſon, God and Man; He ingages a double pawn, the old, and the new Teſtament, the Law, and the Goſpel; and you may be bold to truſt him, that hath paid ſo well before; ſince you ſee a performance of the Propheſies of the old Teſtament, in the free and glorious preaching of the Goſpel, truſt alſo in a performance of the promiſes of the Goſpel, in timely deliverances in this life, and an infallible, and eternall repoſedneſſe, in the life to come. Hee tooke our nature, that he might know our infirmities experimentally; He brought down a better nature, that he might recover us, reſtore us powerfully, effectually; and that hee might be ſure to accompliſh his work, he brought more to our reparation, then to our firſt building; The God-head wrought as much in our Redemption, as in our Creation, and the Man-hood more; for it began but then. And to take from us all doubt of his power, or of his will in our deliverance, he hath taken the ſureſt way of giving ſatisfaction, He hath payed beforehand; *Verè tulit, He hath truly born all our infirmities*, He hath, Eſay 53. 4. already; *And with his ſtripes are we healed*; we that are here now, are healed by his Apoc. 13. 8. ſtripes received ſixteen hundred yeares ſince. Nay, he was *Occiſus ab origine, The Lamb ſlaine from the beginning of the world*; That day that the frame of the world was fully ſet up in the making of man, That day that the faireſt piece of that frame fell down again, in the fall of *Adam*, That day that God repaired this ruine again, in the promiſe of a Meſſias, (all which we take ordinarily to have fallen in one day, the ſixt day) that day, in that promiſe, was this Lamb ſlain, and all the debts not only of our fore-fathers, and ours, but of the laſt man, that ſhall be found alive at the laſt day, were then payed, ſo long beforehand.

*Angelus Eccleſiæ.* This ſecurity then, for our deliverance and protection, we have in this Angel in our Text, (*I ſaw an Angel*) as this Angel is Chriſt; but yet we have alſo another ſecurity, more immediate, and more appliable to us. As men that lend money in the courſe of the world, have a deſire to have a ſervant in the band with the Maſter, not that they hope

for

for the money from him, but that they know better how to call upon him, and how to take hold of him: ſo beſides this generall aſſiſtance of Angels, and beſides this all-ſufficiency of the Angel of the Covenant, Chriſt Jeſus, we have, for our ſecurity, in this Text, (*I ſaw an Angel*) the ſervants of Chriſt too; This Angel is the Miniſter of his Word, the Adminiſtrer of his Sacraments, the Mediator betweene Chriſt and Man, He is this Angel, as S. *Iohn*, ſo often in the *Revelation*, and the Holy Ghoſt in other places of Scripture, ſtyles them; This Angel is indeed, the whole frame, and Hierarchy of the Chriſtian Church. For though this Angel be called in this text *The Angel*, in the ſingular, yet, (to make uſe of one note by Anticipation now, though in our diſtribution of the Branches, we reſerved it to the end, becauſe it fits properly our preſent conſideration) though this Angel be named in the ſingular, and ſo may ſeeme to be reſtrained to Chriſt alone, yet, we ſee, the Office, when it comes to execution after, is diffuſed, and there are more in the Commiſſion; for thoſe phraſes, that *Wee*, Wee may ſeale, the ſervants of *Our*, Our God, have a plurality in them, a conſent, a harmony, and imply a Congregation, and doe better agree with the Miniſtery of the Church, then with the Perſon of Chriſt alone.

So then, to let go none of our aſſiſtants, our ſureties, our ſafety is in the Angel of the Covenant, Chriſt Jeſus, radically, fundamentally, meritoriouſly; It is in the miniſtery of the Angels of heaven inviſibly; but it is in the Church of God, and in the power of his Miniſters there, manifeſtly, ſenſibly, diſcernibly; *They ſhould ſeek the Law at the Prieſts mouth*, (They ſhould, and therefore they are to blame that do not, but fly to private expoſitions.) But why ſhould they? *Quia angelus domini exercituum*, (as it follows there) *Becauſe the Prieſt is the Angel of the Lord of Hoſts*. Yea, the Goſpell which they preach, is above all meſſages, which an Angel can bring of himſelfe; *If an Angel from heaven preach otherwiſe unto you, then we have preached, let him be accurſed*. The miniſtery of celeſtiall Angels is inferiour to the miniſtery of the Eccleſiaſticall; The Goſpel (which belongs to us) is truly *Euangelium*, the good Miniſtery of good Angels, the beſt miniſtery of the beſt Angels; for though we compare not with thoſe Angels in nature, we compare with them in office; though our offices tend to the ſame end (to draw you to God) yet they differ in the way; and though the ſervice of thoſe Angels, enlighten your underſtanding, and aſſiſt your belief too, yet in the miniſtery of theſe Angels in the Church, there is a bleſſed fulfilling, and verification of thoſe words, *Now is ſalvation nearer, then when we beleeved*. You beleeve, becauſe thoſe celeſtiall Angels have wrought inviſibly upon you, and diſperſt your clouds, and removed impediments. You beleeve, becauſe the great Angel Chriſt Jeſus, hath left his hiſtory, his action, and paſſion written for you; and that is a hiſtoricall faith. But yet ſalvation is nearer to you, in having all this applied to you, by them, who are like you, men, and there, where you know how to fetch it, the Church; That as you beleeve by reading the Goſpels at home, that Chriſt died for the world, So you may beleeve, by hearing here, that he dyed for you. This is Gods plenteous Redemption, *Quòd linguam meam aſſumſit in opus ſuum*; That having ſo great a work to doe, as the ſalvation of ſoules, he would make uſe of my tongue; And being to ſave the world by his word, that I ſhould ſpeak that word. *Docendo vos, quod per ſe facilius & ſuavius poſſet*, That he calls me up hither, to teach you that which he could teach you better, and ſooner, at home, by his Spirit, *Indulgentia ejus eſt, non indigentia*, It is the largeneſſe of his mercy towards you, not any narrowneſſe in his power that he needs me. And ſo have you this Angel in our text, in all the acceptations, in which our Expoſitors have delivered him; It is Chriſt, It is the Angels of heaven, It is the Miniſtery of the Goſpel; And this Angell, whoſoever, whatſoever, S. *Iohn* ſaw come from the Eaſt, (*I ſaw an Angel come from the Eaſt*) which was our ſecond Branch, and fals next into conſideration.

Mal. 2. 7.

Gal. 1. 8.

Rom. 13. 11.

Bernar.

This addition is intended for a particular addition to our comfort; it is a particular endowment, or inlargement of ſtrength and power in this Angel, *that he comes from the Eaſt*. If we take it, (to goe the ſame way that we went before) firſt of naturall Angels, even the Weſterne Angels, *Qui habuere occaſum*, Thoſe Angels which have had their Sun-ſet, their fall, they came from the Eaſt too; *Quomodo cecidiſti de cœlo, Lucifer, filius orientis? How art thou fallen from heaven, O Lucifer, the Son of the morning?* He had his begetting, his Creation in the Eaſt, in the light, and there might have ſtayed, for any neceſſity of falling, that God laid upon him. Take the Angel of the text to be the Angel of the Covenant,

*Ab oriente.*

Eſay 14. 12.

Covenant Christ Jesus, and his name is The East; he cannot be knowne, he cannot bee
Zech.6.12. said to have any West. *Ecce vir, Oriens nomen ejus*, (so the vulgat reads that place) *Behold the Man, whose name is the East*; you can call him nothing else; for so, the other *Zachary*,
Luke 1.78. the *Zachary* of the New Testament cals him too, *Per viscera misericordiæ, Through the tender bowels of his mercy, Visitavit nos Oriens, The East, the day spring from on high hath visited us*; And he was derived *à Patre luminum*, He came from the East, begotten from
Iohn 16.28. all eternity of the Father of lights, *I came out from the Father, and came into the world.* Take this Angel to be the Preacher of the Gospel, literally, really, the Gospell came out of the East, where Christ lived and dyed; and Typically, figuratively, Paradise, which also figured the place, to which the Gospel is to carry us, Heaven, that also was planted in the East; and therefore S. *Basil* assignes that for the reason, why in the Church service we turne to the East when we pray, *Quia antiquam requirimus patriam*, Wee looke towards our ancient country, where the Gospel of our salvation was literally acted, and accomplished, and where Heaven, the end of the Gospel, was represented in Paradise. Every way the Gospel is an Angel of the East.

But this is that which we take to be principally intended in it, That as the East is the fountaine of light, so all our illumination is to be taken from the Gospell. Spread we this a little thinner, and we shall better see through it. If the calamities of the world, or the heavy consideration of thine own sins, have benummed and benighted thy soule in the vale of darkenesse, and in the shadow of death; If thou thinke to wrastle and bustle through these strong stormes, and thick clouds, with a strong hand; If thou thinke thy money, thy bribes shall conjure thee up stronger spirits then those that oppose thee; If thou seek ease in thy calamities, that way to shake and shipwrack thine enemies; In these crosse winds, in these countermines, (to oppresse as thou art oppressed) all this is but a turning to the North, to blow away and scatter these sadnesses, with a false, an illusory, and a sinfull comfort. If thou thinke to ease thy selfe in the contemplation of thine honour, thine offices; thy favour, thy riches, thy health, this is but a turning to the South, the Sun-shine of worldly prosperity. If thou sinke under thy afflictions, and canst not finde nourishment (but poyson) in Gods corrections, nor justice (but cruelty) in his judgements, nor mercy (but slackenesse) in his forbearance till now; If thou suffer thy soule to set in a cloud, a dark cloud of ignorance of Gods providence and proceedings, or in a darker, of diffidence of his performance towards thee, this is a turning to the West, and all these are perverse and awry. But turne to the East, and to the Angel that comes from thence, The Ministery of the Gospel of Christ Jesus in his Church; It is true, thou mayst
Basil. find some darke places in the Scriptures; and, *Est silentii species obscuritas*, To speake darkly and obscurely is a kinde of silence, I were as good not be spoken to, as not be made to understand that which is spoken, yet fixe thy selfe upon this Angel of the East, the preaching of the Word, the Ordinance of God, and thine understanding shall be enlightned, and thy beliefe established, and thy conscience thus far unburthened, that though the sins which thou hast done, cannot be undone, yet neither shalt thou bee undone by them; There, where thou art afraid of them, in judgement, they shall never meet thee; but as in the round frame of the World, the farthest West is East, where the West ends, the East begins, So in thee, (who art a World too) thy West and thy East shall joyne, and when thy Sun, thy soule comes to set in thy death-bed, the Son of Grace shall suck it up into glory.

*Angelus Ascendens.* Our Angel comes from the East, (a denotation of splendor, and illustration of understanding, and conscience) and there is more, he comes Ascending, (*I saw an Angel ascend from the East*) that is, still growing more cleare, and more powerfull upon us. Take the
1 Sam.28.13. Angel here of naturall Angels; and then, when the Witch of Endor (though an evill Spirit appeared to her) yet saw him appeare so, Ascending, she attributes that glory to it, *I see gods Ascending out of the earth.* Take the Angel to be Christ, and then, his Ascension was
Bernar. *Fœlix clausula totius itinerarii*, The glorious shutting up of all his progresse; and though his descending from Heaven to earth, and his descending from earth to hell gave us our title, his Ascending, by which he carried up our flesh to the right hand of his Father, gave us our possession; His Descent, his humiliation gave us *Ius ad rem*, but his Ascension *Ius in re.* But as this Angel is the Ministery of the Gospel, God gave it a glorious ascent in
Psal.19.6. the Primitive Church, when as this Sun *Exultavit ut gigas ad currendam viam*, ascended quickly beyond the reach of Heretiques wits, and Persecutors swords, and as glorious an

ascent

A ascent in the Reformation, when in no long time, the number of them that had forsaken Rome was as great, as of them that staid with her.

Now to give way to this ascent of this Angel in thy selfe, make the way smooth, and make thy soule souple; finde thou a growth of the Gospel in thy faith, and let us finde it in thy life. It is not in thy power to say to this Angel, as *Ioshua* said to the Sun, *Siste, stand still*, It will not stand still; If thou finde it not ascending, it descends; If thy comforts in the Gospel of Christ Jesus grow not, they decay; If thou profit not by the Gospel, thou losest by it; If thou live not by it, (nothing can redeeme thee) thou dyest by it. Wee speake of going up and downe a staire; it is all one staire; of going to, and from the City; it is all one way; of comming in, and going out of a house; it is all one doore: So is there *a savour of life unto life*, and *a savour of death unto death* in the Gospel; but it is all one Gospel. If this Angel of the East have appeared unto thee, (the light of the Gospel have shi- Ioſh. 10. 12.

B ned upon thee) and it have not ascended in thee, if it have not made thee wiser and wiser, and better and better too, thou hast stopped that light, vexed, grieved, quenched that Spirit; for the naturall progresse of this Angel of the East is to ascend; the naturall motion and working of the Gospel is, to make thee more and more confident in Gods deliverance, lesse and lesse subject to rely upon the weake helps, and miserable comforts of this world. To this purpose this Angel ascends, that is, proceeds in the manifestation of his Power, and of his readinesse to succour us. Of his Power in this, That he hath the seales of the living God; (*I saw an Angel ascending from the East, which had the seale of the living God*) which is our next Consideration.

*Of the living God.* The gods of the Nations are all dead gods; either such Gods as ne- *Sigillum Dei viventis.*

C ver had life, (stones, and gold and silver) or such gods at best, as were never gods till they were dead; for men that had benefited the world, in any publique and generall invention, or otherwise, were made gods after their deaths; which was a miserable deification, a miserable godhead that grew out of corruption, a miserable eternity that begun at all, but especially that begun in death; and they were not gods till they dyed. But our Angel had the Seale of the living God, that is, Power to give life to others. Now, if we seeke for this seale in the naturall Angels, they have it not; for this Seale is some visible thing whereby we are assisted to salvation, and the Angels have no such. They are made keepers of this seale sometimes, but permanently they have it not. This Seale of comfort was put into an Angels hand, when he was *to set a marke upon the foreheads of all them that mourned*; He had a visible thing, *Inke*, to marke them withall. But it was not said to him, *Vade & signa omnes Creaturas*, Go, and set this marke upon every Creature, as it was to the Minister of the Gospel, *Go, and preach to every Creature.* If wee seeke this seale in the great Angel, the Angel of the Covenant, Christ Jesus: It is true he hath it, for, *Omnis po-* Ezek. 9. 4. Marke 16. 15.

D *testas data*, *All power is given unto me, in Heaven, and in earth*; and, *Omne judicium*, *The Father hath committed all judgement to the Son*; Christ, as the Son of man executes a Judgement, and hath a Power, which he hath not but by gift, by Commission, by vertue of this Seale, from his Father. But, because it is not onely so in him, That he hath the Seale of the living God, but, He is this Seale himselfe, (*Hee is the Image of the invisible God; He is the brightnesse of his glory, and the expresse Image of his Person*) It is not onely his Commission that is sealed, but his Nature, He himselfe is sealed, (*Him hath God the Father sealed*) since, I say, naturall Angels though they have sometimes this seale, they have it not alwaies, they have not a Commission from God, to apply his mercies to man, by any ordinary and visible meanes, since the Angel of the Covenant, Christ Jesus hath it, but hath it so, as that he is it too, the third sort of Angels, the Church-Angels, the Mini- Mat. 28. 18. Iohn 5. 22. Colos. 1. 15. Heb. 1. 3. Iohn 6. 27.

E sters of the Gospell, are they, who most properly can be said to have this Seale by a fixed and permanent possession, and a power to apply it to particular men, in all emergent necessities, according to the institution of that living God, whose seale it is.

Now the great power which is given by God, in giving this seale to these Angels, hath a lively representation (such as a shadow can give) in the history of *Ioseph*. *Pharaoh* sayes to him, *Thou shalt be over my house, and over all the land of Egypt*, (steward of the Kings house, and steward of the Kingdome) *And at thy word shall all my people be armed*, (Constable and Marshall too) and to invest him in all these, and more, *Pharaoh* gave him his *ring*, his seale; not his seale onely to those severall patents to himselfe, but the keeping of that seale for the good of others; This temporall seale of *Pharoh* was a representation of the seale of the living God. But there is a more expresse type of it in Exodus: Gen. 41. 40.

*Thou*

Exod. 28. 36. *Thou ſhalt grave* (ſayes God to *Moſes*) *upon a plate of pure gold, as Signets are graved, Holineſſe to the Lord; and it ſhall be upon the forehead of Aaron*; What to do? *That the people may be accepted of him.* There muſt be a holineſſe to the Lord, and that preſented by *Aaron* the Prieſt to God, that the people may be *acceptable to the Lord*; So that this ſeale of the living God, in theſe Angels of our text, is, The Sacraments of the New Teſtament, and the Abſolution of ſinnes, by which (when Gods people come to a Holineſſe to the Lord, in a true repentance, and that that holineſſe, that is, that repentance, is made knowne to *Aaron*, to the Prieſt, and he preſents it to the Lord) that Prieſt, his Miniſter ſeals to them, in thoſe his Ordinances, Gods acceptation of this degree of holineſſe, he ſeals this Reconciliation between God and his people. And a contract of future concurrence, with his ſubſequent grace. This is the power given by God to this aſcending Angel; and we extend that no farther, but haſten to his haſte, his readineſſe to ſuccour us; in which, we propoſed for the firſt conſideration, That this Angel of light manifeſted and diſcovered to us, who our enemies were: (*He cryed out* to them who were ready to do miſchiefe, *with a loud voyce*) ſo that we might heare him, and know them. A B

*Manifeſtat inimicos.*

Though in all Court-caſes it be not good to take knowledge of enemies, (many times that is better forborne) yet in all caſes, it is good to know them. Eſpecially in our caſe in the Text, becauſe our enemies intended here, are of themſelves, *Princes of darkneſſe*; They can multiply clouds, and diſguiſings, their kingdome is in the darkneſſe, *Sagittam in obſcuro, They ſhoot in the darke*, (I am wounded with a tentation, as with the plague, and I know not whence the arrow came) *Collocavit me in obſcuris, The enemy hath made my dwelling darkneſſe*, I have no window that lets in light, but then this Angel of light ſhews me who they are.

Eph. 6. 12. Pſal. 11. 2. Pſal. 143. 3.

*Inimici, Angeli.*

But then, if we were left to our ſelves, it were but a little advantage to know who our enemies were, when we knew thoſe enemies to be Angels, perſons ſo far above our reſiſtance. For, but that S. *Paul* mollifies and eaſes it with a milder word, *Eſt nobis colluctatio*, That we *wreſtle* with enemies, (that thereby we might ſee our danger is but to take a fall, not a deadly wound, if we look ſeriouſly to our worke; we cannot avoyd falling into ſins of infirmity, but the death of habituall ſin we may: *Quare moriemini domus Iſrael?* He does not ſay, why would ye fall? but *why will ye die, ye houſe of Iſrael?*) it were a conſideration inough to make us deſperate of victory, to heare him ſay, that this (though it be but a wreſtling) is *not againſt fleſh and blood, but againſt principalities, and powers, and ſpirituall wickedneſſes in high places*. None of us hath got the victory over fleſh and blood, and yet we have greater enemies then fleſh and blood are. Some diſciplines, ſome mortifications we have againſt fleſh and blood; we have S. *Pauls probatum eſt*, his medicine, (if we will uſe it) *Caſtigo corpus, I keep under my body, and bring it into ſubjection*; for that we have ſome aſſiſtance; Even our enemies become our friends; poverty or ſickneſſe will fight for us againſt fleſh and blood, againſt our carnall luſts; but for theſe powers and principalities, I know not where to watch them, how to encounter them. I paſſe my time ſociably and merrily in cheerful converſation, in muſique, in feaſting, in Comedies, in wantonneſſe; and I never heare all this while of any power or principality, my Conſcience ſpies no ſuch enemy in all this. And then alone, between God and me at midnight, ſome beam of his grace ſhines out upon me, and by that light I ſee this Prince of darkneſſe, and then I finde that I have been the ſubject, the ſlave of theſe powers and principalities, when I thought not of them. Well, I ſee them, and I try then to diſpoſſeſſe my ſelfe of them, and I make my recourſe to the powerfulleſt exorciſme that is, I turne to hearty and earneſt prayer to God, and I fix my thoughts ſtrongly (as I thinke) upon him, and before I have perfected one petition, one period of my prayer, a power and principality is got into me againe. *Spiritus ſoporis*, The ſpirit of ſlumber cloſes mine eyes, and I pray drouſily; Or *ſpiritus vertiginis*, the ſpirit of deviation, and vaine repetition, and I pray giddily, and circularly, and returne againe and againe to that I have ſaid before, and perceive not that I do ſo; and *neſcio cujus ſpiritus ſim*, (as our Saviour ſaid, rebuking his Diſciples, who were ſo vehement for the burning of the Samaritans, *you know not of what ſpirit you are*) I pray, and know not of what ſpirit I am, I conſider not mine own purpoſe in prayer; And by this advantage, this doore of inconſideration, enters *ſpiritus erroris*, The ſeducing ſpirit, the ſpirit of error, and I pray not onely negligently, but erroniouſly, dangerouſly, for ſuch things as diſconduce to the glory of God, and my true happineſſe, if they were granted. Nay, even the Prophet *Hoſea's ſpiritus fornicationum*, enters

Eph. 6. 12. 1 Cor. 9. 27. Eſay 29. 10. Eſa. 19. 14. Luk. 9. 55. 1 Tim. 4. 1. Hoſea 4. 12. 5. 4.

A ters into me, *The ſpirit of fornication*, that is, ſome remembrance of the wantonneſſe of my youth, ſome miſ-interpretation of a word in my prayer, that may beare an ill ſenſe, ſome unclean ſpirit, ſome power or principality hath depraved my prayer, and ſlackned my zeale. And this is my greateſt miſery of all, that when that which fights for me, and fights againſt me too, ſickneſſe, hath laid me upon my laſt bed, then in my weakeſt eſtate, theſe powers and principalities ſhall be in their full practiſe againſt me. And therefore it is one great advancement of thy deliverance, to be brought by this Angel, that is, by the Miniſtery of the Goſpel of Chriſt, to know that thou haſt Angels to thine enemies; And then another is to know their number, and ſo the ſtrength of their confederacy; for, in the verſe before the Text, they are expreſſed to be foure, (*I ſaw foure Angels &c.*)

B Foure legions of Angels, foure millions, nay, foure Creations of Angels could do no more harme, then is intended in theſe foure; for, (as it is ſaid in the former verſe) *They ſtood upon the foure corners of the earth*, they beſtrid, they cantoned the whole world. Thou haſt oppoſite Angels enow to batter thee every where, and to cut off and defeat all ſuccours, all ſupplies, that thou canſt procure, or propoſe to thy ſelfe; abſolute enemies to one another will meet and joyne to thy ruine, and even preſumption will induce deſperation. We need not be ſo literall in this, as S. *Hierome*, (who indeed in that followed *Origen*) to thinke that there is a particular evill Angel over every ſin; That becauſe we finde that mention of *the ſpirit of error*, and *the ſpirit of ſlumber*, and *the ſpirit of fornication*, we ſhould therefore thinke that Chriſt meant by *Mammon*, a particular ſpirit of Covetouſneſſe, and that there be ſeverall princes over ſeverall ſins. This needs not; when thou art tempted, never aske that Spirits name; his name is *legio*, for he is many. Take thy ſelfe at the largeſt, as thou art a world, there are foure Angels at thy foure corners;

C Let thy foure corners be thy worldly profeſſion, thy calling, and another thy bodily refection, thy eating, and drinking, and ſleeping, and a third thy honeſt and allowable recreations, and a fourth thy religious ſervice of God in this place, (which two laſt, that is, recreation, and religion, God hath been pleaſed to joyn together in the Sabbath, in which he intended his own glory in our ſervice of him, and then the reſt of the Creature too) let theſe foure, thy calling, thy ſleeping, thy recreation, thy religion be the foure corners of thy world, and thou ſhalt find an Angel of tentation at every corner; even in thy ſleep, even in this houſe of God thou haſt met them. The Devill is no Recuſant; he will come to Church, and he will lay his ſnares there; *When that day comes, that the Sonnes of God preſent themſelves before the Lord, Satan comes alſo among them.* Not onely ſo, as S. *Auguſtin* confeſſes he met him at Church, to carry wanton glances between men and women, but he is here, ſometimes to work a miſ-interpretation in the hearer, ſometimes to work

D an affectation in the ſpeaker, and many times doth more harme by a good Sermon then by a weake, by poſſeſſing the hearers with an admiration of the Preachers gifts, and neglecting Gods Ordinance. And then it is not onely their naturall power, as they are Angels, nor their united power, as they are many, nor their politique power, that in the midſt of that confuſion which is amongſt them, yet they agree together to ruine us, but (as it follows in our text) it is *poteſtas data*, a particular power, which, beſides their naturall power, God, at this time, put into their hands; (*He cryed to the foure Angels, to whom power was given to hurt*) All other Angels had it not, nor had theſe foure that power at all times, which, in our diſtribution at firſt we made a particular Conſideration.

It was *poteſtas data*, a ſpeciall Commiſſion that laid *Iob* open to Satans malice; It was *poteſtas data*, a ſpeciall Commiſſion, that laid the herd of ſwine open to the Devils tranſportation: Much more, no doubt, have the particular Saints of God in the aſſiſtances of

E the Chriſtian Church, (for *Iob* had not that aſſiſtance, being not within the Covenant) and moſt of all hath the Church of God her ſelfe, an ability, in ſome meaſure, to defend it ſelfe againſt many machinations and practiſes of the Devill, if it were not for this *Poteſtas data*, That God, for his farther glory, in the tryall of his Saints, and his Church, doth enable the Devill to raiſe whole armies of perſecutors, whole ſwarmes of heretiques, to ſting and wound the Church, beyond that ordinary power, which, the Devill in nature hath. That place, *Curſe not the King, no, not in thought, for that which hath wings ſhall tell the matter*, is ordinarily underſtood of Angels; that Angels ſhall reveale diſloyall thoughts; now, naturally Angels do not underſtand thoughts; but, in ſuch caſes, there is *Poteſtas data*, a particular power given them to do it; and ſo to evill Angels, for the

*Quatuor Angeli.*

Mar. 6. 24.

Mar. 5. 9.

Job 1. 6.

*Poteſtas data.*

Mat. 8. 32.

Eccleſ. 10. 20.

the accompliſhment of Gods purpoſes, there is *Poteſtas data*, a new power given, a new Commiſſion, ( that is beyond permiſſion ; for, though by Gods permiſſion mine eye ſee, and mine eare heare, yet my hand could not ſee nor heare by Gods permiſſion ; for permiſſion is but the leaving of a thing to the doing of that, which by nature, (if there be no hindrance interpoſed ) it could, and would do.) A

This comfort then, and this hope of deliverance haſt thou here, that this Angel in our text, that is, the Miniſtery of the Goſpel, tels thee, that that rage which the Devill uſes againſt thee now, is but *Poteſtas data*, a temporary power given him for the preſent ; for, if thy afflictions were altogether from the naturall malice and power of the Devill, inherent in him, that malice would never end, nor thy affliction neither, if God ſhould leave all to him. And therefore though thoſe our afflictions be heavier, which proceed *ex poteſtate data*, when God exalts that power of the Devill, which naturally he hath, with new Commiſſions, beſides his Permiſſion to uſe his naturall ſtrength, and naturall malice, yet our deliverance is the nearer too, becauſe all theſe acceſſory and occaſionall Commiſſions are for particular ends, and are limited, how far they ſhall extend, how long they ſhall endure. Here, the *poteſtas data*, the power which was given to theſe Angels was large, it was generall, for, (as it is in the former verſe) it was a power *to hold the foure winds of the earth, that the winde ſhould not blow on the earth, nor on the ſea, nor on any tree.* What this withholding of the winde ſignifies, and the damnification of that, is our next Conſideration. B

*Venti.* By the Land, is commonly underſtood all the Inhabitants of the Land ; by the Sea Ilanders, and Sea-faring men, halfe inhabitants of the Sea ; and by the Trees, all thoſe whom Perſecution had driven away, and planted in the wilderneſſe. The hinderance of the uſe of the wind, being taken by our Expoſitors to be a generall impediment of the increaſe of the earth, and of commerce at Sea. But this Book of the Revelation muſt not be ſo literally underſtood, as that the Winds here ſhould ſignifie meerly naturall winds ; there is more in this then ſo ; Thus much more, That this withholding of the winds, is a withholding of the preaching and paſſage of the Goſpel ; which is the heavieſt miſery that can fall upon a Nation, or upon a man, becauſe thereby, by the miſery of not hearing, he loſes all light, and meanes of diſcerning his owne miſery. Now as all the parts, and the ſtyle and phraſe of this Book is figurative and Metaphoricall, ſo is it no unuſuall Metaphor, even in other Bookes of the Scripture too, to call the Miniſters, and Preachers of Gods Word, by the name of winds. Cant. 4. 16. *Ariſe O North, and come O South, and blow on my Garden, that the ſpices thereof may flow out*, hath alwayes been underſtood to be an invitation, a compellation from Chriſt to his Miniſters, to diſpenſe and convey ſalvation, by his Goſpel, to all Nations. Pſal. 135. 7. And upon thoſe words, *Producit ventos, He bringeth winds out of his treaſuries*, and *Educit nubes, He bringeth clouds from the ends of the earth*, Auguſt. *Puto Prædicatores & nubes & ventos*, ſayes S. *Auguſtine*, I think that the holy Ghoſt means both by his *clouds*, and by his *winds*, the Preachers of his Word, the Miniſters of the Goſpel ; *Nubes propter carnem, ventos propter ſpiritum*, Clouds becauſe their bodies are ſeen, winds becauſe their working is felt ; *Nubes cernuntur, venti ſentiuntur* ; as clouds they embrace the whole viſible Church, and are viſible to it ; as winds they pierce into the inviſible Church, the ſoules of the true Saints of God, and work, though inviſibly, upon them. Pſal. 18. 10. So alſo thoſe words, *God rode upon a Cherub, and did fly, He did fly upon the wings of the wind*, have been well interpreted of Gods being pleaſed to be carryed from Nation to Nation, by the ſervice of his Miniſters. C D

Now this is the nature of this wind, (of the Spirit of God breathing in his Miniſters) John 3. 8. *Spirat ubi vult*, that it blowes where it liſts ; and this is the malice of theſe evill Angels, that it ſhall not doe ſo. But this *Angel, which hath the ſeale of the living God*, that is, the Miniſtery of the Goſpel eſtabliſhed by him, ſhall keep the winds at their liberty ; And howſoever waking dreamers think of alterations and tolerations, howſoever men that diſguiſe their expectations with an outward conformity to us, may think the time of declaring themſelves growes on apace ; howſoever the ſlumbring of capitall laws, and reaſon of State may ſuffer ſuch miſtakers to flatter themſelves, yet God hath made this Angel of the Eaſt, this Goſpel of his to aſcend ſo far now, and to take ſo deep root, as that now this one Angel is ſtrong enough for the other foure, that is, The ſincere preaching of the Goſpel, in our ſetled and well diſciplined Church, ſhall prevaile againſt thoſe foure peſtilent oppoſites, Atheiſts, and Papiſts, and Sectaries, and Carnall indifferent men, E

men, who all would hinder the blowing of this wind, the effect of this Goſpel. And to this purpoſe our Angel in the Text is ſaid to have cryed with a loud voice, (*He cryed with a loud voice to the foure Angels.*)

For our ſecurity therefore that this wind ſhall blow ſtill, that this preaching of the Goſpel which we enjoy ſhall be transferred upon our poſterity in the ſame ſincerity, and the ſame integrity, there is required an aſſiduity, and an earneſtneſſe in us, who are in that ſervice now, in which this Angel was then, in our preaching. *Clamavit*, our Angel *cryed*, (it was his firſt act, nothing muſt retard our preaching) and *voce magna*, *he cryed with a loud voice*; (he gave not over with one calling) What is this crying aloud in our Angel? *Vocis modum, audientium neceſſitas definit*; The voice muſt be ſo loud, as they, to whom we ſpeak, are quick or thick of hearing. *Submiſſa, quæ ad ſuſurrum propriè accedit, damnanda.* A whiſpering voice was not the voice of this Angel, nor muſt it be of thoſe Angels that are figured in him; for that is the voice of a Conventicle, not a Church voice. That is a loud voice that is heard by them whom it concernes. So the catechizing of children, though in a familiar manner, is a loud voice, though it be not a Sermon: So writing in defence of our Religion, is a loud voice, though in the meane time a man intermit his preaching: So the ſpeaking by another, when ſickneſſe or other ſervices withhold him that ſhould, and would ſpeak, is a loud voice even from him.

And therefore though there be no evident, no imminent danger of withholding theſe winds, of inhibiting or ſcanting the liberty of the Goſpel; yet becauſe it is wiſhed by too many, and becauſe we can imagine no puniſhment too great for our neglecting the Goſpel, it becomes us, the Miniſters of God, by all theſe loud voices, of catechizing, of preaching, of writing, to cry, and to cry, (though not with vociferations, or ſeditious jealouſies and ſuſpitions of the preſent government) yet to cry ſo loud, ſo aſſiduouſly, ſo earneſtly, as all whom it concernes (and it concernes all) may heare it: Hurt not the earth, withhold not the winds, be you no occaſions, by your neglecting the Goſpel of Chriſt Jeſus, that he ſuffer it to be removed from you; and know withall, that you doe neglect this Goſpel, (how often ſoever you heare it preached) if you doe not practice it. Nor is that a ſufficient practice of hearing, to deſire to heare more, except thy hearing bring thee to leave thy ſinnes; without that, at the laſt day thou ſhalt meet thy Sermons amongſt thy ſinnes; And when Chriſt Jeſus ſhall charge thee with falſe weights and meaſures in thy ſhop all the week, with prevarication in judgement, with extortion in thy practice, and in thine office, he ſhall adde to that, And beſides this, thou waſt at Church twice that Sunday; when he ſhall have told thee, Thou didſt not feed me, thou didſt not clothe me, he ſhall aggravate all with that, Yet thou heardſt two Sermons that Sunday, beſides thine interlineary week Lectures. The means to keep this wind awake, (to continue the liberty of the Goſpel) is this loud voice, (aſſiduous and pertinent preaching) but Sermons unpractiſed are threepiled ſins, and God ſhall turne, as their prayers, ſo their preaching into ſin. For this injunction, this inhibition which this Angel ſerves upon the four Angels, That they ſhould not hurt the world by withholding the winds, that is, not hinder the propagation & paſſage of the Goſpel, was not perpetuall, it was limited with a *Donec*, Till ſomething were done in the behalfe and favour of the world, and that was, *Till the ſervants of God were ſealed in their foreheads*, which is our laſt Conſideration.

The ſervants of God being ſealed in their foreheads in the Sacrament of Baptiſme, when they are received into the care of the Church, all thoſe meanes which God hath provided for his ſervants, in his Church, to reſiſt afflictions and tentations, are intended to be conferred upon them in that ſeale; This ſealing of them is a communicating to them all thoſe aſſiſtances of the Chriſtian Church: Then they have a way of prevention of ſin, by hearing; a way to Abſolution, by Confeſſion; a way to Reconciliation, by a worthy receiving the body and bloud of Chriſt Jeſus: And theſe helps of the Chriſtian Church, thus conferred in Baptiſme, keep open ſtill, (if theſe be rightly uſed) that other ſeale, the ſeale of the Spirit; *After ye heard the Goſpel, and beleeved, ye were ſealed with the holy ſpirit of promiſe:* and ſo alſo, *God hath anointed us, and ſealed us, and given us the earneſt of his Spirit in our hearts.* So that beſides the ſeal in the forehead, which is an intereſt and title to all the aſſiſtances and benefits of the Church, publique prayer, preaching, Sacraments and ſacramentall helps, there is a ſeale of the Spirit of God, that that Spirit beares witneſſe with my ſpirit, that I performe the conditions paſſed between God and me, under the firſt ſeale, my Baptiſme. But becauſe this ſecond ſeale, (the obſignation and teſti-

*Clamavit.*

Baſil.

*Donec ſignentur.*

Epheſ. 1. 13.
2 Cor. 1. 22.

teſtification of the inward Spirit) depends upon the good uſe of the firſt ſeale, (the participation of the helps of the Church, given me in Baptiſme) therefore the *Donec* in our Text, (*Hurt them not till they be ſealed*) reaches but to the firſt ſeale, the ſeale of Baptiſme, and in that, of all Gods ordinary graces, ordinarily exhibited in his Ordinances. A

So then; this Angel takes care of us, till he have delivered us over to the ſweet and powerfull helps of that Church, which God hath purchaſed with his blood; when hee hath placed us there, he looks that we ſhould doe ſomething for our ſelves, which, before we were there, and made partakers of Gods graces in his Church by Baptiſme, we could not doe; for in this, this Angels Commiſſion determines, That we be ſealed in the fore-heads, That we be taken from the Common, into Gods incloſures, impayled in his Park, received into his Church, where our ſalvation depends upon the good uſe of thoſe meanes. Uſe therefore thoſe meanes well; and put not God to ſave thee by a miracle, without meanes. Truſt not to an irreſiſtible grace, that at one time or other God will have thee, whether thou wilt or no. *Tolle voluntatem, & non eſt infernus*; If thou couldſt quench thine owne will, thou hadſt quenched hell; If thou couldſt be content, willing to be in hell, hell were not hell. So, if God ſave a man againſt his will, heaven is not heaven; If he be loath to come thither, ſorry that he ſhall be there, he hath not the joy of heaven, and then heaven is not heaven. Put not God to ſave thee by miracle; God can ſave an Image by miracle; by miracle he can make an Image a man; If man can make God of bread, certainly God can make a man of an Image, and ſo ſave him; but God hath made thee his own Image, and afforded thee meanes of ſalvation: Uſe them. God compels no man. The Maſter of the feaſt invited many; ſolemnly, before hand; they came not: He ſent his ſervants to call in the poore, upon the ſudden; and they came; ſo he receives late commers. And there is a *Compelle intrare*, He ſends a ſervant to compell ſome to come in. But that was but a ſervants work, The Maſter onely invited; he compelled none. We the ſervants of God, have certaine compulſories, to bring men hither; The denouncing of Gods Judgements, the cenſures of the Church, Excommunications, and the reſt, are compulſories. The State hath compulſories too, in the penall Laws. But all this is but to bring them into the houſe, to Church; *Compelle intrare*. We can compell them to come to the firſt ſeale, to Baptiſme; we can compell men, to bring their children to that Sacrament; But to ſalvation, onely the Maſter brings; and (in that Parable) the Maſter does onely invite; he compells none: Though his corrections may ſeeme to be compulſories, yet even his corrections are ſweet invitations; His corrections are ſo farre from compelling men to come to heaven, as that they put many men farther out of their way, and worke an obduration, rather then an obſequiouſneſſe.

With thoſe therefore that neglect the meanes, that he hath brought them to, in ſealing them in the fore-head, this Angel hath no more to doe, but gives them over to the power of the foure deſtroying Angels. With thoſe that attend thoſe meanns, he proceeds; and, in their behalfe, his *Donec*, (Spare them till I have ſealed them) becomes the bleſſed Virgins *Donec*, ſhe was a Virgin till ſhe had her Child, and a Virgin after too; And it becomes our bleſſed Saviours *Donec*, He ſits at his Fathers right hand, till his enemies bee made his foot-ſtoole, and after too; So theſe deſtroying Angels, that had no power over them till they were ſealed, ſhall have no power over them after they are ſealed, but they ſhall paſſe from ſeale to ſeale; after that ſeale on the fore-head, *Ne erubeſcant Euangelium*, (*We ſigne him with the ſigne of the Croſſe, in token, that hereafter he ſhall not be aſhamed, to confeſſe the faith of Chriſt Crucified*) He ſhall come alſo to thoſe ſeales, which our Saviour recommends to his Spouſe, *Set me as a ſeale on thy heart, and as a ſeale on thine arme*; S. *Ambroſe* collects them, and connects them together, *Signaculum Chriſti in corde, ut diligamus, in fronte, ut confiteamur, in brachio, ut operemur*; God ſeales us in the heart, that we might love him, and in the fore-head, that we might profeſſe it, and in the hand, that we might declare and practiſe it; and then the whole purpoſe of this bleſſed Angel in our Text, is perfected in us, and we our ſelves are made partakers of the ſolemnity of this day, which we celebrate, for we our ſelves enter in the Communion of Saints, by theſe three ſeales, Of Beliefe, Of Profeſſion, Of Works and Practiſe.

Bernar. B

Luke 14.23. C

Mat. 1.25. Pſal. 110.1. D

Rom. 1.16.

Cant. 8.6. E

# SERMONS

Preached upon

# THE CONVERSION OF S. PAVL.

# SERM. XLVI.

## *Preached at S.* Pauls, *The Sunday after the Converſion of* S. PAUL. 1624.

ACTS 9.4.

*And he fell to the earth, and heard a voyce, ſaying, Saul, Saul, why perſecuteſt thou me?*

*Et us now praiſe famous Men, and our Fathers that begat us*, (ſaies the Wiſeman) that is, that aſſiſted our ſecond generation, our ſpirituall Regeneration; Let us praiſe them, commemorate them. *The Lord hath wrought great glory by them, through his power from the beginning*, ſaies he there, that is, It hath alwaies beene the Lords way to glorifie himſelfe in the converſion of Men, by the miniſtery of Men. For he adds, *They were leaders of the people by their counſaile, and by their knowledge and learning meet for the people, wiſe and eloquent men in their inſtructions*; and that is, That God who gives theſe gifts for this purpoſe, looks for the employment of theſe gifts, to the edification of others, to his glory. *There be of them, that have left a name behinde them.* (as it is alſo added in that place) that is, That though God can amply reward his ſervants in the next world, yet he does it ſometimes in this world; and, though not with temporall happineſſes, in their life, yet with honor, and commemorations, and celebrations of them, after they are gone out of this life, they leave a name behind them. And amongſt them, in a high place, ſhines our bleſſed and glorious Apoſtle S. *Paul*, whoſe Converſion the Church celebrates now, and for the celebration thereof, hath appointed this part of Scripture from whence this text ariſes, to be the Epiſtle of the Day; *And he fell to the earth, and heard a voyce, ſaying, Saul, Saul, why perſecuteſt thou me?*

Ecclus. 44. 1.

Ver. 2.

Ver. 4.

Ver. 8.

*Diviſio.*

There are words in the text, that will reach to all the Story of S. *Pauls* Converſion, embrace all, involve and enwrap all; we muſt contract them; into leſſe then three parts, we cannot well; thoſe will be theſe; firſt, The Perſon, *Saul*, He, *He fell to the earth*; and then, his humiliation, his exinanition of himſelfe, his deveſting, putting off of himſelfe, *He fell to the earth*; and laſtly, his inveſting of Chriſt, his putting on of Chriſt, his riſing againe by the power of a new inanimation, a new ſoule breathed into him from Chriſt, *He heard a voyce, ſaying, Saul, Saul, why perſecuteſt thou me?* Now, a re-diſtributi-on, a ſub-diviſion of theſe parts, into their branches, we ſhall preſent to you anon, more opportunely, as we ſhall come in due order to the handling of the parts themſelves. In the firſt, the branches will be but theſe; *Sauls* indiſpoſition when Chriſt tooke him in hand, and Chriſts worke upon him; what he found him, what he left him, will determine our firſt part, The perſon.

1. Part. *Quid ante.*

Firſt then, what he was at that time, the Holy Ghoſt gives evidence enough againſt him, and he gives enough againſt himſelfe. Of that which the Holy Ghoſt gives, you may ſee a great many heavy pieces, a great many appliable circumſtances, if at any time, at home, you do but paraphraſe, and ſpread to your ſelves the former part of this Chap-

ter, to this text. Take a little preparation from me; *Adhuc ſpirans*, ſaies the firſt verſe, *Saul yet breathing threatnings and ſlaughter*, Then when he was in the height of his fury, Chriſt laid hold upon him. It was, for the moſt part, Chriſts method of curing. Then
Mat. 8. 24. when the Sea was in a tempeſtuous rage, when the waters covered the ſhip, and the ſtorme ſhaked even that which could remove mountaines, the faith of the Diſciples, then Chriſt rebukes the winde, and commands a calme. Then when the Sun was gone out to run his race as a Giant, (as *David* ſpeaks) then God by the mouth of another, of *Ioſhuah*, bids the Sun ſtand ſtill. Then when that uncleane ſpirit foam'd, and fum'd, and tore, and rent the poſſeſſed perſons, then Chriſt commanded them to go out. Let the fever alone, ſay our Phyſitians, till ſome fits be paſſed, and then we ſhall ſee farther, and diſcerne better. The note is S. *Chryſoſtomes*, and he applies it to Chriſts proceeding with *Saul*; *Non expectavit ut fatigatus debacchando manſueſceret*, ſayes he, Chriſt ſtaid not till *Saul* being made drunke with blood, were caſt into a ſlumber, as ſatisfied with the blood of Chriſtians; *Sed in media inſania ſuperavit*, but in the midſt of his fit, he gave him phyſick, in the midſt of his madneſſe, he reclaimes him. So is it alſo part of the evidence that the Holy Ghoſt gives againſt him, *Quod petiit Epiſtolas*, that he ſued to the State for a Commiſſion to perſecute Chriſtians. When the State will put men to ſome kinde of neceſſity of concurring to the endamaging or endangering of the cauſe of Chriſt, and will be diſpleaſed with them, if they doe not, men make to themſelves, and to their conſciences ſome faint colour of excuſe: But when they themſelves ſet actions on foote, which are not required at their hands, where is their evaſion? Then when *Saul* ſued out this Commiſſion, *That if he found any of that way*, (that is, Chriſtians) (for he had ſo ſcattered them before, that he was not ſure to finde any, They did not appeare in any whole body, dangerous, or ſuſpicious to the State) but, If hee found any, *Any man or woman*, That he might have the Power of the State, ſo as that he need not feare men, That hee might have the impartiality, and the inflexibility of the State, ſo as that he need not pity women, Then when his glory was *to bring them bound to Ieruſalem*, that he might magnifie his triumph and greatneſſe in the eye of the world, Then, then ſayes Chriſt, to this tempeſt, Be calme, to this uncleane ſpirit, Come out, to this Sun, in his own eſtimation, Go no farther.

Act. 22. 4. Act. 26. 11. Thus much evidence the Holy Ghoſt gives againſt him; and thus much more himſelfe, *I perſecuted this way unto the death; I bound and delivered into priſon, both men and women*; And after, more then this, *I puniſhed them*, and that oft, and, *in every Synagogue*, and, *compelled them to blaſpheme*, and, *was exceedingly mad againſt them, and perſecuted them even unto ſtrange Cities*. What could he ſay more againſt himſelfe? And then, ſayes Chriſt, to this tempeſt, *Quieſce*, Be ſtill, to this glaring Sunne, *Siſte*, ſtand ſtill, to this
1 Cor. 15. 2. uncleane ſpirit, *Veni foras*, come forth. In this ſenſe eſpecially doth S. *Paul* call himſelfe *Abortivum*, a perſon borne out of ſeaſon, That whereas Chriſts other Diſciples and Apoſtles, had a breeding under him, and came firſt *ad Diſcipulatum*, and then *ad Apoſtolatum*, firſt to be Diſciples, and after to be Apoſtles; S. *Paul* was borne a man, an Apoſtle, not carved out, as the reſt in time; but a fuſil Apoſtle, an Apoſtle powred out, and caſt in a Mold; As *Adam* was a perfect man in an inſtant, ſo was S. *Paul* an Apoſtle, as ſoone as Chriſt tooke him in hand.

Now, Beloved, wilt thou make this perverſe uſe of this proceeding, God is rich in Mercy, Therefore I cannot miſſe Mercy? Wouldeſt thou ſay, and not be thought mad for ſaying ſo, God hath created a Weſt Indies, therefore I cannot want Gold? Wilt thou be ſo ill a Logician to thy ſelfe, and to thine own damnation, as to conclude ſo, God is alwayes the ſame in himſelfe, therefore he muſt be alwayes the ſame to me? So ill a Muſician as to ſay, God is all Concord, therefore He and I can never diſagree? So ill a Hiſtorian as to ſay, God hath called *Saul*, a Perſecutor, then when he breathed threatnings and ſlaughter, then when he ſued to the State for a Commiſſion to perſecute Chriſt, God hath called a theife, then when he was at the laſt gaſpe; And therefore if he have a minde to me, he will deale ſo with me too, and, if he have no ſuch minde, no man can imprint, or infuſe a new minde in God? God forbid. It is not ſafe concluding out of ſingle Inſtances. It is true, that if a ſoure, and heavy, and ſevere man, will adde to the diſcomforts of a diſconſolate ſoule, and in that ſouls ſadneſſe, and dejection of ſpirit, will heap up examples, that God hath ſtill ſuffered high-minded ſinners to proceed and to periſh in their irreligious wayes, and tell that poore ſoule, (as *Iobs* company did him)

him) It is true, you take God aright, God never pardons ſuch as you, in theſe caſes, theſe ſingular, theſe individuall examples, That God hath done otherwiſe once, have their uſe. One inſtance to the contrary deſtroys any peremptory Rule, no man muſt ſay, God never doth it; He did it to *Saul* here, He did it to the Theife upon the Croſſe. But to that preſumptuous ſinner, who ſins on, becauſe God ſhewed mercy to One at laſt, we muſt ſay, a miſerable Comforter is that Rule, that affords but one example. Nay, is there one example? The Converſion of *Saul* a Perſecutor, and of the Theife upon the Croſſe, is become *Proverbium peccatorum*, The ſinners proverb, and ſerves him, and ſatisfies him in all caſes. But is there any ſuch thing? Such a ſtory there is, and it is as true as Goſpel, it is the truth of Goſpel it ſelfe; But was this a late Repentance? Anſwer S. *Cyril*, *Rogo te frater*, Tell me, Beloved, Thou that deferreſt thy Repentance, doeſt thou do it upon confidence of theſe examples? *Non in fine, ſed in principio converſus latro*; Thou deludeſt thine own ſoule; The Theife was not converted at laſt, but at firſt; As ſoone as God afforded him any Call, he came; And at how many lights haſt thou winked? And to how many Cals haſt thou ſtopped thine eares, that deferreſt thy repentance? Chriſt ſaid to him, *Hodie mecum eris*, *This day thou ſhalt be with me in paradiſe*; when thou canſt finde ſuch another day, looke for ſuch another mercy; A day that cleft the grave-ſtones of dead men; A day that cleft the Temple it ſelfe; A day that the Sunne durſt not ſee; A day that ſaw the ſoule of God (may we not ſay ſo, ſince that Man was God too) depart from Man; There ſhall be no more ſuch dayes; and therefore preſume not of that voyce, *Hodie*, This day thou ſhalt be with me, if thou make thy laſt minute that day, though Chriſt, to magnifie his mercy, and his glory, and to take away all occaſion of abſolute deſperation, did here, under ſo many diſadvantages call, and draw S. *Paul* to him. Gregor.

But we ſay no more of that, of the danger of ſinning by precedent, and preſuming of mercy by example; we paſſe from our firſt Conſideration, From what, to the other, To what, Chriſt brought this perſecutor, this *Saul*. He brought him to that remarkable height, as that the Church celebrates the Converſion of no man but this. Many bloody Executioners were converted to Chriſt, even in the act of that bloody Execution; Then when they tooke a delight in tearing the bowels of Chriſtians, they were received into the bowels of Chriſt Jeſus, and became Chriſtians. Men that road to Market, and ſaw an Execution upon the way; Men that opened a window to take ayre, and ſaw an Execution in the ſtreet; The Eccleſiaſticall Story abounds with examples of occaſionall Convertits, and upon ſtrange occaſions; but yet the Church celebrates no Converſion, but this. The Church doth not conſider the Martyrs as borne till they die; till the world ſee how they perſevered to the end, ſhee takes no knowledge of them; Therefore ſhee cals the dayes of their deaths, *Natalitia*, their birth-dayes; Then ſhe makes account they are borne, when they die. But of S. *Paul* the Church makes her ſelfe aſſured the firſt minute; and therefore celebrates his Converſion, and none but his. Here was a true Tranſubſtantiation, and a new Sacrament. Theſe few words, *Saul, Saul, why perſecuteſt thou me*, are words of Conſecration; After theſe words, *Saul* was no longer *Saul*, but he was Chriſt: *Vivit in me Chriſtus*, ſayes he, *It is not I that live*, not I that do any thing, *but Chriſt in me*. It is but a little way that S. *Chryſoſtome* goes, when he ſpeaks of an inferior Tranſubſtantiation, of a change of affections, and ſayes *Agnus ex Lupo*, that here is another manner of Lycanthropy, then when a man is made a Wolfe; for here a Wolfe is made a Lambe, *Ex lupo Agnus*. *Ex vepribus racemus*, ſayes that Father, A bramble is made a vine; *Ex zizaniis frumentum*, Cockle and tares become wheat; *Ex pirata gubernator*, A Pirat becomes a ſafe Pilot; *Ex noviſſimo primus*, The lees are come to ſwim on the top, and the laſt is growne firſt; and *ex abortivo perfectus*, He that was borne out of time, hath not onely the perfection, but the excellency of all his lineaments. S. *Chryſoſtome* goes farther then this, *Ex blaſphemo, os Chriſti, & lyra ſpiritus*, He that was the mouth of blaſphemy, is become the mouth of Chriſt, He that was the inſtrument of Satan, is now the organ of the Holy Ghoſt. He goes very far, when he ſayes, *In Cœlis homo, in terris Angelus*, Being yet but upon earth, he is an Angel, and being yet but a man, he is already in Heaven. Yet S. *Paul* was another manner of Sacrament, and had another manner of Tranſubſtantiation, then all this; As he was made *Idem ſpiritus cum Domino*, The ſame ſpirit with the Lord, ſo in his very body, he had *Stigmata*, the very marks of the Lord Jeſus. From ſuch a lowneſſe, rayſed to ſuch a height, as that *Origen* ſayes, many did beleeve, that S. *Paul* had been that Holy Ghoſt, which Chriſt had promiſed to the world, after his departing from it. *Quid factus* Gal. 6. 17.

It

It is but a little way that S.*Ierome* hath carried his commendation neither, when he cals him *Rugitum leonis*, The roaring of a Lion, if we conſider in how little a foreſt the roaring of a Lion is determined; but that he calls him *Rugitum Leonis noſtri*, The roaring of our Lion, of the Lion of the Tribe of *Iuda*, That as far as Chriſt is heard, S.*Paul* is heard too; Idem. *Quem quoties lego, non verba mihi videor audire, ſed tonitrua*, Whereſoever I open S.*Pauls* Epiſtles, I meet not words, but thunder, and univerſall thunder, thunder that paſſes through all the world. For, Theodor. *Ejus excæcatio totius orbis illuminatio*, That that was done upon him, wrought upon all the world; he was ſtruck blind, and all the world ſaw the better for that. So univerſall a Prieſt, (ſayes S.*Chryſoſtome*, who loves to be ſpeaking of S.*Paul*) as that he ſacrificed, not ſheep and goats, *ſed ſeipſum*, but himſelfe; and not onely that, *ſed totum mundum*, He prepared the whole world, as a ſacrifice to God. He built an Arke, that is, eſtabliſhed a Church; and to this day, receives, not eight, but all into that Arke: And whereas in *Noahs* Ark, *Quem corvum recepit, corvum emiſit*, If he came in a Raven, he went out a Raven; S.*Paul*, in his Arke, *Ex milvis facit columbas*, as himſelf was, ſo he tranſubſtantiates all them, and makes them Doves of Ravens. Nay, ſo over-abſolutely did he ſacrifice himſelfe, and his ſtate in this world, for this world, as that he ſacrificed his reverſion, his future ſtate, the glory and joy of heaven, for his brethren, and choſe rather to be *Anathema*, ſeparated from Chriſt, then they ſhould. I love thee, ſayes S. *Chryſoſtome* to Rome, for many excellencies, many greatneſſes; But I love thee ſo well, ſayes he, therefore becauſe S.*Paul* loved thee ſo well. *Qualem roſam Roma Chriſto*, (as he purſues this contemplation) What a fragrant roſe ſhall Rome preſent Chriſt with, when he comes to Judgement, in re-delivering to him the body of S.*Paul*? And though he joyne them both together, *Iugati boves Eccleſiæ*, That S.*Peter* and S. *Paul* were that yoak of oxen that ploughed the whole Church, Though he ſay of both, *Quot carceres ſanctificaſtis?* How many Priſons have you two conſecrated, and made Priſons Churches? *Quot catenas illuſtraſtis?* How many fetters and chains of iron have you two changed into chaines of gold? Yet we may obſerve a difference in S. *Chryſoſtomes* expreſſing of perſons ſo equall to one another, *Quid Petro majus?* ſayes he, But, *Quid Paulo par fuit?* What can exceed *Peter*, or what can equall *Paul*? Still be all this far from occaſioning any man to preſume upon God, becauſe he afforded ſo abundant mercy to a Perſecuter: but ſtill from this, let every faint ſoule eſtabliſh it ſelfe in a confidence in God; God that would find nothing to except, nothing to quarrell at, in S. *Paul*, will not lie heavy upon thy ſoule, though thou muſt ſay, as he did, *Quorum ego maximus*, That thou art a greater ſinner then thou knoweſt any other man to be.

2 Part. We are, in our order propoſed at firſt, devolved now to our ſecond Part; from the perſon, and in that, what he was found, A vehement perſecuter, And then, what he was made, A laborious Apoſtle, To the Manner, to his Humiliation, *Cecidit ſuper terram*, *He fell*, and *he fell to the ground*, and *he fell blind*, as by the hiſtory, and context appeares. We uſe to call every declination, of any kind, and in any ſubject, a falling; for, for our bodies, we ſay a man is falne ſick, And for his ſtate, falne poore, And for his mind, falne mad, And for his conſcience, falne deſperate; we are borne low, and yet we fall every way lower, ſo univerſall is our falling ſickneſſe. Sin it ſelfe is but a falling; The irremediable ſin of the Angels, The undeterminable ſinne of *Adam*, is called but ſo, *The fall of Adam*, *The fall of Angels*. And therefore the effectuall viſitation of the holy Ghoſt to man, is called a falling too; we are fallen ſo low, as that when the holy Ghoſt is pleaſed to fetch us againe, and to infuſe his grace, he is ſtill ſaid *to fall upon us*. But the fall which we conſider in the Text, is not a figurative falling, not into a decay of eſtate, nor decay of health, nor a ſpirituall falling into ſin, a decay of grace; but it is a medicinall falling, a falling under Gods hand, but ſuch a falling under his hand, as that he takes not off his hand from him that is falne, but throwes him downe therefore that he may raiſe him. To this poſture he brings *Paul*, now, when he was to re-inanimate him with his ſpirit; rather, to pre-inanimate him; for, indeed, no man hath a ſoule till he have grace.

Chriſt, who in his humane nature hath received from the Father all Judgement, and power, and dominion over this world, hath received all this, upon that condition that Pſal. 2. 8. he ſhall governe in this manner, *Aske of me, and I ſhall give thee the Heathen for thine inheritance*, ſayes the Father; How is he to uſe them, when he hath them? Thus, *Thou ſhalt breake them with a rod of iron, and daſh them in pieces like a potters veſſell*. Now, God meant well to the Nations, in this bruiſing and breaking of them; God intended not

an

A an annihilation of the Nations, but a reformarion; for Chriſt askes the Nations for an Inheritance, not for a triumph; therefore it is intended of his way of governing them; and his way is to bruiſe and beat them; that is, firſt to caſt them downe, before he can raiſe them up, firſt to breake them before he can make them in his faſhion. *Novit Dominus vulnerare ad amorem*; The Lord, and onely the Lord knowes how to wound us, out of love; more then that, how to wound us into love; more then all that, to wound us into love, not onely with him that wounds us, but into love with the wound it ſelfe, with the very affliction that he inflicts upon us; The Lord knowes how to ſtrike us ſo, as that we ſhall lay hold upon that hand that ſtrikes us, and kiſſe that hand that wounds us. *Ad vitam interficit, ad exaltationem proſternit*, ſayes the ſame Father; No man kills his enemy therefore, that his enemy might have a better life in heaven; that is not his end in killing him: It is Gods end; Therefore he brings us to death, that by that gate B he might lead us into life everlaſting; And he hath not diſcovered, but made that Northerne paſſage, to paſſe by the frozen Sea of calamity, and tribulation, to Paradiſe, to the heavenly Jeruſalem. There are fruits that ripen not, but by froſt; There are natures, (there are ſcarce any other) that diſpoſe not themſelves to God, but by affliction. And as Nature lookes for the ſeaſon for ripening, and does not all before, ſo Grace lookes for the aſſent of the ſoule, and does not perfect the whole worke, till that come. It is Nature that brings the ſeaſon, and it is Grace that brings the aſſent; but till the ſeaſon for the fruit, till the aſſent of the ſoule come, all is not done. *Auguſt.*

Therefore God begun in this way with *Saul*, and in this way he led him all his life. *Tot pertulit mortes, quot vixit dies*, He dyed as many deaths, as he lived dayes; for ſo himſelfe ſayes, *Quotidie morior*, *I die daily*; God gave him ſucke in blood, and his owne blood was his daily drink; He catechized him with calamities at firſt, and calamities C were his daily Sermons, and meditations after; and to authorize the hands of others upon him, and to accuſtome him to ſubmit himſelf to the hands of others without murmuring, Chriſt himſelf ſtrikes the firſt blow, and with that, *Cecidit*, *he fell*, (which was our firſt conſideration, in his humiliation) and then, *Cecidit in terram*, *He fell to the ground*, which is our next. *Chryſoſt.*

I take no farther occaſion from this Circumſtance, but to arme you with conſolation, how low ſoever God be pleaſed to caſt you, Though it be to the earth, yet he does not ſo much caſt you downe, in doing that, as bring you home. Death is not a baniſhing of you out of this world; but it is a viſitation of your kindred that lie in the earth; neither are any nearer of kin to you, then the earth it ſelfe, and the wormes of the earth. You heap earth upon your ſoules, and encumber them with more and more fleſh, by a ſuperfluous and luxuriant diet; You adde earth to earth in new purchaſes, and meaſure not D by Acres, but by Manors, nor by Manors, but by Shires; And there is a little Quillet, a little Cloſe, worth all theſe, A quiet Grave. And therefore, when thou readeſt, That God makes thy bed in thy ſickneſſe, rejoyce in this, not onely that he makes that bed, where thou doſt lie, but that bed where thou ſhalt lie; That that God, that made the whole earth, is now making thy bed in the earth, a quiet grave, where thou ſhalt ſleep in peace, till the Angels Trumpet wake thee at the Reſurrection, to that Judgement where thy peace ſhall be made before thou commeſt, and writ, and ſealed, in the blood of the Lamb. *In terram.*

*Saul* falls to the earth; So farre; But he falls no lower. God brings his ſervants to a great lowneſſe here; but he brings upon no man a perverſe ſenſe, or a diſtruſtfull ſuſpition of falling lower hereafter; His hand ſtrikes us to the earth, by way of humiliation; But it is not his hand, that ſtrikes us into hell, by way of deſperation. Will you tell me, E that you have obſerved and ſtudied Gods way upon you all your life, and out of that can conclude what God meanes to doe with you after this life? That God took away your Parents in your infancy, and left you Orphanes then, That he hath croſſed you in all your labours in your calling, ever ſince, That he hath opened you to diſhonours, and calumnies, and miſ-interpretations, in things well intended by you, That he hath multiplied ſickneſſes upon you, and given you thereby an aſſurance of a miſerable, and a ſhort life, of few, and evill dayes, nay, That he hath ſuffered you to fall into ſins, that you your ſelves have hated, To continue in ſins, that you your ſelves have been weary of, To relapſe into ſins, that you your ſelves have repented; And will you conclude out of this, that God had no good purpoſe upon you, that if ever he had meant to doe you good, he would

would never have gone thus farre, in heaping of evills upon you? Upon what doeſt thou ground this? upon thy ſelfe? Becauſe thou ſhouldeſt not deal thus with any man, whom thou mean'ſt well to? How poore, how narrow, how impious a meaſure of God, is this, that he muſt doe, as thou wouldeſt doe, if thou wert God! God hath not made a week without a Sabbath; no tentation, without an iſſue; God inflicts no calamity, no cloud, no eclipſe, without light, to ſee eaſe in it, if the patient will look upon that which God hath done to him, in other caſes, or to that which God hath done to others, at other times. *Saul fell to the ground*, but he fell no lower; God brings us to humiliation, but not to deſperation. A

*Cæcus.* *He fell; he fell to the ground*, And *he fell blinde*; for ſo it is evident in the ſtory. Chriſt
Iohn 9.39. had ſaid to the Phariſees, *I came into the world, that they which ſee, might be made blinde*; And the Phariſees ask him, *Have you been able to doe ſo upon us? Are we blinde?* Here Chriſt gives them an example; a reall, a literall, an actuall example; *Saul*, a Phariſee, is made blinde. He that will fill a veſſell with wine, muſt take out the water; He that will fill a covetous mans hand with gold, muſt take out the ſilver that was there before, ſayes S. *Chryſoſtome*. Chriſt, who is about to infuſe new light into *Saul*, withdrawes that light that was in him before; That light, by which *Saul* thought he ſaw all before, and thought himſelfe a competent Judge, which was the onely true Religion, and that all others
Ier. 51. 17. were to be perſecuted, even to death, that were not of his way. *Stultus factus eſt omnis homo à ſcientia*, ſayes God in the Prophet, Every man that truſts in his owne wit, is a
1 Cor. 3. 18. foole. But *let him become a foole, that he may be wiſe*, ſayes the Apoſtle; Let him be ſo, in his own eyes, and God will give him better eyes, better light, better underſtanding. *Saul* was ſtruck blinde, but it was a blindneſſe contracted from light; It was a light that ſtruck him blinde, as you ſee in his ſtory. This blindneſſe which we ſpeak of, which is a ſober and temperate abſtinence from the immoderate ſtudy, and curious knowledges of this world, this holy ſimplicity of the ſoule, is not a darkneſſe, a dimneſſe, a ſtupidity in the underſtanding, contracted by living in a corner, it is not an idle retiring into a Monaſtery, or into a Village, or a Country ſolitude, it is not a lazy affectation of ignorance; not darkneſſe, but a greater light, muſt make us blinde. B C

The ſight, and the Contemplation of God, and our preſent benefits by him, and our future intereſt in him, muſt make us blinde to the world ſo, as that we look upon no face, no pleaſure, no knowledge, with ſuch an Affection, ſuch an Ambition, ſuch a Devotion, as upon God, and the wayes to him. *Saul* had ſuch a blindneſſe, as came from light; we muſt affect no other ſimplicity, then ariſes from the knowledge of God, and his Religion. And then, *Saul* had ſuch a blindneſſe, as that he fell with it. There are birds, that when their eyes are cieled, ſtill ſoare up, and up, till they have ſpent all their ſtrength. Men blinded with the lights of this world, ſoare ſtill into higher places, or higher knowledges, or higher opinions; but the light of heaven humbles us, and layes flat that ſoule, which the leaven of this world had puffed and ſwelled up. That powerfull light felled *Saul*; but after he was fallen, his owne ſight was reſtored to him againe; *Ananias* ſaies to him, *Brother Saul, receive thy ſight*. To thoſe men, who imploy their naturall faculties to the glory of God, and their owne, and others edification, God ſhall afford an exaltation of thoſe naturall faculties; In thoſe, who uſe their learning, or their wealth, or their power, well, God ſhall increaſe that power, and that wealth, and that learning, even in this world. D

3 Part. You have ſeene *Sauls* ſickneſſe, and the exaltation of the diſeaſe, Then when he breathed threatnings, and ſlaughter, Then when he went in his triumph; And you have ſeen his death, The death of the righteous, His humiliation, *He fell to the earth*; And there remaines yet his Reſurrection; The Angel of the great Counſell, Chriſt Jeſus, with the Trumpet of his owne mouth, rayſes him, with that, *Saul, Saul, why perſecuteſt thou mee?* E

*Vox.* Firſt, he affords him a call, *A voyce*. *Saul* could not ſee; Therefore he deales not upon him by viſions. He gives a voyce; and a voyce that he might heare; God ſpeaks often, when we doe not heare; He *heard it*, and *heard it ſaying*; Not a voyce only, but a diſtinct, and intelligible voyce; and *ſaying unto him*, that is, appliable to himſelfe; and then, that that the voyce ſaid to him, was, *Saul, Saul, why perſecuteſt thou me?* We are unequall enemies, Thou ſeeſt I am too hard for thee, *Cur tu me?* why wilt thou, thou in this weakeneſſe oppoſe me? And then, we might be good friends, Thou ſeeſt I offer parly, I offer treaty,

A treaty, *Cur tu me?* Why wilt thou oppoſe me, me that declare ſuch a diſpoſition to be reconciled unto thee? In this ſo great a diſadvantage on thy part, why wilt thou ſtirre at all? In this ſo great a peaceableneſſe on my part, why wilt thou ſtirre againſt me? *Cur tu me? Why perſecuteſt thou me?*

First then, God ſpeakes: For, beloved, we are to conſider God, not as he is in himſelfe, but as he works upon us: The firſt thing that we can conſider in our way to God, is his Word. Our Regeneration is by his Word; that is, by faith, which comes by hearing; *The ſeed is the word of God*, ſayes Chriſt himſelfe; Even the ſeed of faith. Carry it higher, the Creation was by the word of God; *Dixit, & facta ſunt*, God ſpoke, and all things were made. Carry it to the higheſt of all, to Eternity, the eternall Generation, the eternall Production, the eternall Proceſſion of the ſecond Perſon in the Trinity, was ſo much by the Word, as that he is the Word; *Verbum erat*, It was that *Word*, that was B made *Fleſh*. So that God, who cannot enter into bands to us, hath given us ſecurity enough; He hath given us his Word; His written Word, his Scriptures; His Eſſentiall Word, his Son. Our Principall, and Radicall, and Fundamentall ſecurity, is his Eſſentiall Word, his Son Chriſt Jeſus. But how many millions of generations was this Word in heaven, and never ſpoke? The Word, Chriſt himſelf, hath been as long as God hath been: But the uttering of this Word, ſpeaking hath been but ſince the Creation. *Peter* ſayes to Chriſt, *To whom ſhall we goe? Thou haſt the words of eternall life.* It is not onely, Iohn 6.68. Thou art the word of eternall life; (Chriſt is ſo) But thou haſt it; Thou haſt it, where we may come to thee for it; In thy Treaſury, in thine Ordinance, in thy Church; Thou haſt it, to derive it, to convey it upon us. Here then is the firſt ſtep of *Sauls* cure, and of ours, That there was not onely a word, the Word, Chriſt himſelfe, a Son of God in heaven, but a Voyce, the word uttered, and preached; Chriſt manifeſted in his Ordinance: *He heard a voyce.*

C He heard it. How often does God ſpeake, and no bódy heares the voyce? He ſpeaks *Audivit.* in his Canon, in Thunder, and he ſpeaks in our Canon, in the rumour of warres. He ſpeaks in his muſique, in the harmonious promiſes of the Goſpel, and in our muſique, in the temporall bleſſings of peace, and plenty; And we heare a noyſe in his Judgements, and wee heare a ſound in his mercies; but we heare no voyce, we doe not diſcern that this noyſe, or this ſound comes from any certain perſon; we do not feele them to be mercies, nor to be judgements uttered from God, but naturall accidents, caſuall occurrencies, emergent contingencies, which as an Atheiſt might think, would fall out though there were no God, or no commerce, no dealing, no ſpeaking between God and Man. Though *Saul* came not inſtantly to a perfect diſcerning who ſpoke, yet he ſaw inſtantly, it was a Perſon above nature, and therefore ſpeakes to him in that phraſe of ſubmiſſion, *Quis es Domine? Lord who art thou?* And after, with trembling and aſtoniſhment, (as the Text ſayes) *Domine quid me vis facere? Lord what wilt thou have me to do?* Then we are truliеſt ſaid to heat, when we know from whence the voyce comes. Princes are Gods Trumpet, and the Church is Gods Organ, but Chriſt Jeſus is his voyce. When he ſpeaks in the Prince, when he ſpeaks in the Church, there we are bound to heare, and happy if we doe hear. Man hath a natural way to come to God, by the eie, by the creature; So *Viſible things* Rom 1. ſhew the *Inviſible God*: But then, God hath ſuper-induced a ſupernaturall way, by the eare. For, though hearing be naturall, yet that faith in God ſhould come by hearing a man preach, is ſupernatural. God ſhut up the naturall way, in *Saul*, Seeing; He ſtruck him blind; But he opened the ſuper-naturall way, he inabled him to heare, and to heare him. God would have us beholden to grace, and not to nature, and to come for our ſalvation, to his Ordinances, to the preaching of his Word, and not to any other meanes. Though hee E were blinde, even that blindneſſe, as it was a humiliation, and a diverting of his former glaring lights, was a degree of mercy, of preparative mercy; yet there was a voyce, which was another degree; And a voyce that he heard, which was a degree above that; and ſo farre we are gone; And he heard it, *ſaying*, that is diſtinctly, and intelligibly, which is our next Circumſtance.

He heares him *ſaying*, that is, He heares him ſo, as that he knowes what he ſayes, ſo, *Dicentem.* as that he underſtands him; for, he that heares the word, and underſtands it not, is ſubject to that which Chriſt ſayes, *That the wicked one comes, and catches away that that was* Mat. 13. 19. *ſowne.* S. *Auguſtine* puts himſelfe earneſtly upon the contemplation of the Creation, as Confeſſ. l. 11. c. 5. *Moſes* hath delivered it; he findes it hard to conceive, and he ſayes, *Si eſſet ante me Moſes,*

If

If *Moses* who writ this were here, *Tenerem eum, & per te obsecrarem*, I would hold him fast, and beg of him, for thy sake, O my God, that he would declare this worke of the Creation more plainly unto me. But then, sayes that blessed Father, *Si Hebræa voce loqueretur*, If *Moses* should speake Hebrew to mee, mine eares might heare the sound, but my minde would not heare the voyce; I might heare him, but I should not heare what he said. This was that that distinguished betweene S. *Paul*, and those who were in his company at this time; S. *Luke* sayes in this Chapter, *That they heard the voyce*, and Ver. 7. Acts 22. 9. S. *Paul* relating the story againe, after sayes, *They heard not the voyce of him that spoke to me*; they heard a confused sound, but they distinguished it not to be the voyce of God, nor discerned Gods purpose in it. In the twelfth of *Iohn*, *there came a voyce from Heaven*, Ver. 28. from God himselfe, *and the people said, It thundred.* So apt is naturall man to ascribe even Gods immediate and miraculous actions to naturall causes; apt to rest and determine in Nature, and leave out God. The Poet chides that weakenesse, (as he cals it) to be afraid of Gods judgements, or to call naturall accidents judgements; *Quo morbo mentem concussę? timore Deorum*, sayes he; he sayes The Conscience may be over-tender, and that such timerous men, are sick of the feare of God; But it is a blessed disease The feare of God, and the true way to true health. And though there be a morall constancy that becomes a Christian well, not to bee easily shaken with the variations and revolutions of this world, yet it becomes him to establish his constancy in this, That God hath a good purpose in that action, not that God hath no hand in that action; That God will produce good out of it, not that God hath nothing to doe in it. The Magicians themselves were Exod. 6. 16. forced to confesse *Digitum Dei*, The finger of God, in a small matter. Never thinke it a weakenesse, to call that a judgement of God, which others determine in Nature; Doe so, so far as works to thy edification, who seest that judgement, though not so far, as to argue, and conclude the finall condemnation of that man upon whom that judgement is fallen. Certainely, we were better call twenty naturall accidents judgements of God, then frustrate Gods purpose in any of his powerfull deliverances, by calling it a naturall accident, and suffer the thing to vanish so, and God be left unglorified in it, or his Church unedified by it. Then we heare God, when we understand what he sayes; And therefore, as we are bound to blesse God, that he speakes to us, and heares us speake to him, in a language which wee understand, and not in such a strange language, as that a stranger 1 Cor. 14. 23. who should come in and heare it, would thinke the Congregation mad; So also let us blesse him for that holy tendernesse, to be apt to feele his hand in every accident, and to discerne his presence in every thing that befals us. *Saul heard the voyce, saying*; He understood what it said, and by that, found that it was directed *to him*, which is also another step in this last part.

*Sibi.* This is an impropriation without sacriledge, and an enclosure of a Common without damage, to make God mine owne, to finde that all that God sayes is spoken to me, and all that Christ suffered was suffered for me. And as *Saul* found this voyce at first, to be directed to him, so ever after he bends his eye the same way, and observes the working of God especially upon himselfe; As at the beginning, so in the way too: particularly there, 1 Cor. 15. *By the grace of God I am that I am*; and then, *His grace was bestowed on me, And not in vaine*; and againe, *I have laboured more abundantly then all*; And after all, still he considers himselfe, and findes himselfe to be the greatest sinner, *Quorum ego maximus.* It is called a greatnesse of spirit, or constancy, but it is indeed an incorrigible height of pride, when a man will not beleeve that he is meant in a libel, if he be not named in that libel. It is a fearfull obduration, to be Sermon-proofe, or not to take knowledge, that a judgement is denounced against him, because he is not named in the denouncing of that judgement. Is not thy name *Simon Magus*, if thou buy and sell spirituall things thy selfe? and is not thy servants name *Gehazi*, if he exact after? Is not thy name *Cain*, if thou rise up against thy brother? And is not thy name *Zacheus*, if thou multiply thy wealth by oppression? Is not thy name *Dinah*, if thou gad abroad, to see who will solicite thee? And is not the name of *Putiphars* Wife upon thee, if thou stay at home and solicite thy servants? Post-date the whole Bible, and whatsoever thou heareſt spoken of such, as thou art, before, beleeve all that to be spoken but now, and spoken to thee. This was one happinesse here, that *Saul* found this voyce to be directed to him; And another (which is our last Consideration) is what this voyce said; it said, *Saul, Saul, why persecutest thou me?*

*Saul.* Here, to make sure of him, God cals him by his name, that hee should not be able to

transfer

A transfer the ſummons upon any other, or ſay it was not he. They ſay that our *Noctambulones*, men that walke in their ſleepe, will wake if they be called by their names. To wake *Saul* out of this dreame, (for, to thinke to oppoſe Chriſt and his cauſe, is, in the higheſt perſon of the world, of what power or of what counſel ſoever, but a vertiginous dreame, and a giddy vapour) to wake him, he cals him by his name, to let him know he meanes him; and to wake him throughly, he cals him twice, *Saul*, and *Saul* againe. The great deſolation which was to fall upon that land, God intimates, God interminates, God intonates with ſuch a vehemency, *Terra, terra, terra, Earth, earth, earth heare the word of the Lord.* God ſhould be heard at firſt, beleeved at firſt; but ſuch is his abundant goodneſſe, as that he ingeminates, multiplies his warnings; And to this whole land he hath ſaid, *Terra, terra, terra*, Earth, earth, earth heare the Word of the Lord; Once in an Invaſion, once in a Powder-treaſon, and againe, and againe in peſtilentiall contagions; And

B to every one of us, he hath ſaid oftner then ſo, Duſt, duſt, duſt why doeſt thou lift up thy ſelf againſt thy Maker? *Saul, Saul why perſecuteſt thou mee?*

*Saul, Saul.* Ier. 22. 29.

Here Chriſt cals the afflictions of thoſe that are his, in his purpoſe, his afflictions. Chriſt will not abſolutely verifie his owne words, to his owne eaſe; He had ſaid before this, upon the Croſſe, *Conſummatum eſt*, *All is finiſhed*; But though all were finiſhed in his Perſon, he hath a daily paſſion in his Saints ſtill. This language which the Apoſtle learnt of Chriſt here, himſelfe practiſed, and ſpake after, *Who is weake, and I am not weake? who is offended, and I burne not?* Since Chriſt does ſuffer in our ſufferings, be this our conſolation, Till he be weary, we ſhould not be weary, nor faint, nor murmur under our burdens; and this too, That when he is weary, he will deliver us even for his owne ſake; for he, though he cannot ſuffer paine, may ſuffer diſhonour in our ſufferings; therefore attend his leiſure.

*Me.*

2 Cor. 11. 29.

C We end all in this, *Cur tu me? Why doeſt Thou perſecute Me?* Why *Saul* Chriſt? Put it upon a Nation, (what is any *Saul*, any one man to a Nation?) Put it upon all the Nations of the World, and you ſhall heare God aske with an indignation, *Quare fremuerunt Gentes? Why doe the heathen rage, why do the people imagine a vaine thing?* why will they doe it? what can they get? *He that ſitteth in the Heavens ſhall laugh; The Lord ſhall have them in deriſion.* Chriſt came into the Temple and diſputed with the Doctors; but hee did not deſpiſe them, he did not laugh at them. When all the Midianites, and all the Amalekites, and all the Children of the Eaſt, were in a body againſt Iſrael, God did not laugh at them. *Gideon* his Generall, muſtered two and thirty thouſand againſt them. God would not imploy ſo many in the day of Battaile, yet he did not laugh at them, hee did not whip them out of the field, he made the face of an Army, though it were but three hundred. But when God can chuſe his way, Hee can call in Nation againſt Nation, he

D can caſt a dampe upon any Nation, and make them afraid of one another, He can doe an execution upon them by themſelves, (I preſume you remember thoſe ſtories in the Bible, where God did proceed by ſuch wayes) or he can ſit ſtill in a ſcorne, and let them melt away of themſelves; when he can caſt downe *Saul* to the earth, and never appeare in the cauſe, benight his noone, fruſtrate his purpoſes, evacuate his hopes, annihilate him in the height of his glory, *Cur tu me?* why will any *Saul*, any Nation, any World of *Sauls* perſecute Chriſt, any ſinner tempt him, who is ſo much too hard for him?

*Tu me.*

Pſal. 2. 1. Ver. 4.

Iudg. 6. 33.

*Cur me?* Why doeſt thou offer this to me, who being thus much too hard for thee, would yet faine be friends with thee? and therefore came to a parley, to a treaty? for, *verba hæc, non tam arguentis, quam defendentis*, ſayes S. *Chryſoſtome*: Theſe are not ſo much offenſive as defenſive words; He would not confound *Saul*, but he would not betray his own honour. To many Nations God hath never ſpoken; To the Jews he ſpoke,

E but ſuffered them to miſtake him; To ſome whole Chriſtian Churches he ſpeaks, but he lets them ſpeake too; he lets them make their word equall to his; To many of us he hath ſpoken, and chidden, but given over before we are cured; As he ſayes of Iſrael, in a manner, That ſhe is not worth his anger, not worth his puniſhing, *A people laden with ſinnes, why ſhould they any more be ſmitten?* Why ſhould I go about to recover them? But if God ſpeake to thee ſtill, and ſpeake in a mixt voyce, of Correction, and Conſolation too, *Saul, Saul, why perſecuteſt thou me?* Him that receives ſo little benefit by thee, and yet is ſo loath to loſe thee, Him that can ſo eaſily ſpare thee, and yet makes thy ſoule more precious then his own life, Him that can reſolve thee, ſcatter thee, annihilate thee with a word, and yet afford ſo many words, ſo many houres conferences, ſo many Ser-

Eſay 1. 4.

mons to reclaime thee, why persecutest Thou Him? Answer this question, with *Sauls* answer to this question, by another question, *Domine quid me vis facere? Lord what wilt thou have me do?* Deliver thy selfe over to the will of God, and God shall deliver thee over, as he did *Saul* to *Ananias*; provide thee by his Ministery in his Ordinance, means to rectifie thee, in all dejection of spirit, light to cleare thee in all perplexities of conscience, in the wayes of thy pilgrimage, and more and more effectuall seals thereof, at the houre of thy transmigration into his joy, and thine eternall rest.

# SERM. XLVII.

## *Preached at S.* Pauls, *The Sunday after the Conversion of S.* PAUL. *27. Ian.* 1627.

ACT. 20. 25.

*And now, Behold, I know, that all yee among whom I have gone preaching the kingdome of God, shall see my face no more.*

WHen S. *Chrysostome* calls Christmas day, *Metropolin omnium festorum*, The Metropolitan Holyday, the principall festivall of the Church, he is likely to intend onely those festivalls which were of the Churches later institution, and means not to enwrap the Sabbath in that comparison. As S. *Augustine* sayes of the Sacrament of Baptisme, that it is *Limen Ecclesiæ*, The threshold over which we step into the Church; so is Christmas day, *Limen festorum*, The threshold over which we step into the festivall celebration of some other of Christs actions, and passions, and victorious overcommings of all the Acts of his Passion, such as his Resurrection, and Ascension; for, but for Christmas day, we could celebrate none of these dayes; And so, that day is *Limen festorum*, The threshold over which we passe to the rest. But the Sabbath is not onely *Limen*, or *Ianua Ecclesiæ*, The doore by which we enter into the Church, and into the consideration what the Church hath done, but *Limen mundi*, The doore by which we enter into the consideration of the World, how, and when the World was made of nothing, at the Creation, without which, we had been so far from knowing that there had been a Church, or that there had been a God, as that we our selves had had no being at all. And therefore, as our very being is before all degrees of well-being, so is the Sabbath, which remembers us of our being, before all other festivalls, that present and refresh to us the memory of our well-being: Especially to us, to whom it is not onely a Sabbath, as the Sabbath is a day of Rest, in respect of the Creation, but *Dies Dominicus*, The Lords day, in respect of the Redemption of the world, because the consummation of that worke of Redemption, for all that was to be done in this world, which was the Resurrection of our Lord and Saviour Christ Jesus, was accomplished upon that day, which is our Sabbath. But yet, as it did please God, to accompany the Great day, the Sabbath, with other solemne dayes too, The Passeover, and Pentecost, Trumpets, and Tabernacles, and others, and to call those other dayes Sabbaths, as well as the Sabbath it selfe; so, since he is pleased that in the Christian Church, other dayes of Holy Convocations should also be instituted, I make account, that in some measure, I do both offices, both for observing those particular festivalls that fall in the weeke, and also for the making of those particular festivalls to serve the Sabbath, when upon the Sabbath ensuing, or preceding such or such a festivall in the weeke, I take occasion to speake of that festivall, which fell into the compasse of that weeke; for, by this course, that festivall is not pretermitted, nor neglected, the particular festivall is remembred: And then, as God receives honour in the honour of his Saints, so the Sabbath hath an honour, when the festivalls, and commemorations of those Saints, are reserved to waite upon the Sabbath.

Levit. 23.

Hence

A Hence is it, that as elsewhere, I often do so, that is, Celebrate some festivall that fals in the weeke, upon the Sabbath: so, in this place, upon this very day, I have done the like, and returne now, to do so againe, that is, to celebrate the memory of our Apostle S. *Paul* to day, though there be a day past, since his day was, in the ordinary course, to have been celebrated. The last time that I did so, I did it in handling those words, *And he fell to the earth, and heard a voyce, saying, Saul, Saul, why persecutest thou me?* which was the very act of his Conversion; A period, and a passage, which the Church celebrates in none but in S. *Paul*; though many others were strangely converted too, she celebrates none but his. In the words chosen for this day, *And now behold I know &c.* wee shall reduce to your memories, first, His proceeding in the Church after he was called, (*I have gone preaching the kingdome of God among you*) And then the ease, the reposednes, the acquiescence that he had in that knowledge, which God by his Spirit had given him,
B of the approach of his dissolution, and departure out of this life; (*I know that all you shall see my face no more.*) As those things which we see in a glasse, for the most part, must be behinde us, so that that makes our transmigration in death comfortable unto us, must be behinde us, in the testimony of a good Conscience, for things formerly done; *Now behold, I know, that all yee, among whom I have gone &c.*

In handling of which words, our Method shall be this; Our generall parts, being (as we have already intimated) these two, His way, and his End, His painfull course, and his cheerfull finishing of his course; His laborious battaile, and his victorious triumph: In the first, (*I have gone preaching the kingdome of God among you*) wee shall see, first, That there is a *Transivi*, as well as a *Requievi* acceptable to God; A discharge of a Duty, as well in going from one place to another, as in a perpetuall Residence upon one; *Transivi*, sayes our Apostle, *I have gone among you.* But then, in a second consideration, *Divisio.*
C in that first part, That that makes his going acceptable to God, is, becaus he goes to preach, *Transivi prædicans, I have gone preaching*; And then lastly in that first part, That that, that makes his Preaching acceptable, is, that he preached the kingdome of God, *Transivi prædicans regnum Dei, I have gone amongst you, preaching the kingdome of God.* And in these three characters of S. *Pauls* Ministery, first, Labour and Assiduity, And then, Labour bestowed upon the right means, Preaching; And lastly, Preaching to the right end, to edification, & advancing the kingdome of God, we shall determine our first part.

In our second part, we passe from his Transition, to his Transmigration; from his going up and downe in the world, to his departing out of the world, *And now, behold, I know, that yee shall see my face no more.* In which, we shall look first, how S. *Paul* contracted this knowledge, how he knew it; And secondly, that the knowledge of it, did not disquiet him, not disorder him; he takes knowledge of it, with a confidence, and a cheerfulnesse.
D When he sayes, *I know it*, he seemes to say, I am glad of it, or at least not troubled with it. And lastly, that S. *Paul* continues here, that way, and method, which he alwayes uses; That is, to proceed by the understanding, to the affections, and so to the conscience of those that hear him, by such means of perswasion, as are most appliable to them, to whom he then speaks; And therefore knowing the power and efficacy of a dying, a departing mans words, he makes that impression in them, Observe, recollect, remember, practise that which I have delivered unto you, for, *I know, that all yee shall see my face no more.* And so we shall bring up that circle, which was begun in heaven, in our last exercise, upon this occasion, in this place, when Christ fell from thence, *Saul, Saul, why persecutest thou me?* up into heaven againe, in that *Euge bone serve*, which Christ hath said since unto him, *Well done good and faithfull servant; enter into thy Masters joy.* And our Apostle, whom, in our former Exercise, for example of our humiliation, we found faln to the Earth, in this, to
E the assistance of our Exaltation, in his, we shall find, and leave, upon the last step of *Iacobs* ladder, that is, entring into Heaven, by the gate of death.

First then, in our first Part, our first Branch is, That there is a *Transivi* as acceptable 1 Part.
to God, as a *Requievi*; That God was served in S. *Paul*, by applying his labours to many places, as well as if he had resided, and bestowed himselfe intirely upon any one. When Christ manifested himselfe at first unto him, trembling and astonished, he said, *Lord what wilt thou have me to doe?* Act 9. 6.
And when Christ had told him, That in Damascus, from *Ananias*, he should receive his Instructions, which were, *That he should beare his name before* Ver. 15.
*the Gentiles, and Kings, and the children of Israel*, After this commission was exhibited by *Ananias*, and accepted by S. *Paul*, that Prophetical Scripture laid hold upon him, by way

Psal. 19. 6. of acclamation, *Exultavit ut gigas ad currendam viam*, He rejoyced as a strong man to run a race, *He laboured more abundantly then they all*, *He carried the Gospel from Ierusalem to* 1 Cor. 15. 10. *Illyricum*, That is, as S. *Hierome* survayes it, *à mari rubro ad oceanum*, from the Red Sea (a Rom. 15. 19. Sea within land) to the Ocean without, from all within, to all without the Covenant, Gentiles as well as Jews, *Deficiente eum prius terra, quàm studio prædicandi*, He found an end of the world, but he found no end of his zeale, but preached as long as he found any to preach to. And as he exceeded in Action, so did he in Passion too; He joynes both 2 Cor. 11. 23. together, *In labours more abundant*, (There was his continuall preaching) *In stripes above measure*, And then, *In prisons more frequent*, *In deaths often*. Who dyes more then once? Yet he dyes often. How often? Death that is every other mans everlasting fast, and fils him his mouth with earth, was S. *Pauls Panis quotidianus*, His daily bread, *I protest*, sayes he, *by your rejoycing, which I have in Christ, I die daily*.

Though therefore we cannot give S. *Paul* a greater name then an Apostle, (except there be some extraordinary height of Apostleship enwrapped in that which he sayes of Gal. 1. 1. himselfe, *Paul an Apostle, not of men, neither by men, but by Iesus Christ*, That in that place he glory in a holy exultation, that he was made an Apostle by Jesus Christ, then when Jesus Christ was nothing but Jesus Christ, then when he was glorified in heaven, and not a mortall man upon earth, as he was when he made his other Apostles; And that in his being an Apostle, there entred no such act of men, as did in the election of *Matthias* to that office, (though *Matthias* were made after the Ascension as well as he) in whose election those men presented God two names, and God directed that lot upon him, and Acts 1. ult. so *Matthias* was reckoned amongst the eleven Apostles) Though we need not procure to him, nor imagine for him, any other name then an Apostle, yet S. *Paul* was otherwise an universall soule to the whole Church, then many of the other Apostles were, and had a larger liberty to communicate himselfe to all places, then any of them had. That is it which S. *Chrysostome* intends, when he extends S. *Pauls* dignity, *Angelis diversæ Gentes commissæ*, To particular Angels particular Nations are committed; *sed nullus Angelorum*, sayes that Father, No Angel governed his particular Nation better then S. *Paul* did the whole Church. S. *Chrysostome* carryes it so high; *Isidore* modifies it thus; He brings it from the Angels of heaven, to the Angels of the Church, Indeed the Archangels of the Church, the Apostles themselves, And he sayes, *Apostolorum quisque regionem natiuu unicam*, Every Apostle was designed to some particular and certaine compasse, and did but that, in that, which S. *Paul* did in the whole world. But S. *Chrysostome* and *Isidore* both take their ground for that which they say, from that which S. *Paul* sayes of himselfe, 2 Cor. 11. 28. *Besides these things which are without, that which commeth upon me daily, The care of all the Churches*; *for*, sayes he, *who is weak, and I am not weak?* That is, who lacks any thing, but I am ready to doe it for him? who suffers any thing, but I have compassion for him? We receive by faire Tradition, and we entertaine with a faire credulity, the other Apostles to have been Bishops, and thereby to have had a more certaine center, to which, naturally, that is, by the nature of their office, they were to encline. Not that nothing may excuse a Bishops absence from his Sea; for naturall things, even naturally, doe depart from those places to which they are naturally designed, and naturally affected, for the conservation of the whole frame and course of nature; for, in such cases, water will ascend, and ayre will descend; which motion is done naturally, though it be a motion from that place, to which they are naturally affected; And so may Bishops from their Cyprian. particular Churches; for, *Episcopus in Ecclesia, & Ecclesia in Episcopo*, Every Bishop hath a superintendency, and a residence in the whole Church, and the whole Church a residence, and a confidence in him. Therefore it is, that in some Decretall, and some Synodall Letters, Bishops are called *Monarchæ*, Monarchs, not onely with relation to one Diocesse, but to the whole Church; not onely Regall, but Imperiall Monarchs.

The Church of Rome makes Bishops every day, of Dioceses, to which they know those Bishops can never come; Not onely in the Dominions of Princes of the Reformed Religion, (which are not likely to admit them) but in the Dominions of the Turk himselfe. And into the Councel of Trent, they threw and thrust, they shov'd and shoveld in such Bishops in abundance: They created (that their numbers might carry all) new Titular Bishops of every place, in the Eastern, the Greek Church, where there had ever been Bishops before, though those very places were now no Cities; Not onely not within his Jurisdiction, but not at all, upon the face of the earth. But in better times then these, (though

(though times, in which the Church was much afflicted too) S. *Cyril* of *Alexandria* mentions six thousand Bishops at once, against *Nestorius*. Now if the Church had six thousand Bishops at once, certainly all of them had not Dioceſſes to reside upon; sometimes collaterall neceſſities enforce a departing from exact regularity, in matter of government. So it did, when S. *Ambroſe* was chosen Bishop of Milan in the West, and *Nectarius* Bishop of Constantinople in the East, when they were both not onely Lay-men, but unbaptized. But yet, though there be divers caſes in which Bishops may justly be excused from residence, (for they are still resident upon the Church of God, if not upon the Church of that City) yet naturally, and regularly an obligation falling upon them, of Residence, the Apoſtles were more bound to certaine limits, by being Bishops, then S. *Paul* was, of whom it does not appeare that he was ever so. I know some later men have thought S. *Paul* a Bishop: And they have found some satisfaction in that, That *Niger*, and *Lucius*, and *Manaen* laid their hands upon *Barnabas* and *Paul*; and that Impoſition of hands, say they, was a Conſecration; And this reason supplyes them too, That *Paul* did conſecrate other Bishops, as *Timothy* of Epheſus, and *Titus* of Crete. But since *Niger*, and *Lucius*, and *Manaen* that laid their hands upon *Paul*, were not Bishops themselves, *Paul* cannot therefore be concluded to be a Bishop, because he laid his hands upon others. Neither hath any of those few Authors, which have imagined him to be a Bishop, ever aſsigned or named any place of which he should be Bishop; So that S. *Paul* had still another manner of liberty, and universality over the Church, then the reſt had, and therefore still avowes his *Tranſivi*, his peregrination, *I have gone among you.*

Acts 13.3.

Tit. 1.5.

So then our bleſsed Saviour having declared this to be his way for the propagation of the Goſpel, that beſides the men that reside constantly upon certaine places, there should be Bishops that should spread farther then to a Pariſh, and Apoſtles farther then to a Dioceſſe, and a *Paul* farther then to a Nation; As in the first Plantation Christ found this neceſſary, so may it be still convenient, that in some caſes, some persons, at some times, may be admitted to forbeare their service, in some particular place, so they doe not defraud the whole Church of God by that forbearance. For so S. *Paul*, though he accuſe himselfe, That he robbed other Churches, taking wages of them, and yet served the Corinthians, thinks himselfe excuſable in this, That he did this service in some part of the Church of Christ, though not alwayes to them in particular, from whom he received that recompence.

2 Cor. 11.11.

Now as this condemnes our Browniſts abroad, that have publiſhed their opinion to be, That no particular Church, given to one mans cure, may conſiſt of more persons then may alwayes heare that man, all together, so neither doth this afford any favour to those men, who abſent themselves from their charge, unneceſſarily; and every thing is unneceſſary in a Church-man, that is not done for the farther advancement of the Church of God in generall, and doth prejudice, or defraud a particular Church. Therefore is S. *Pauls Tranſivi* in this Text, accompanied with a *Prædicavi*, I have not resided in one place, *I have gone among you*, but I have gone among you *preaching*.

*Athanaſius* in his Epiſtle to *Dracontius*, who refuſed to be Bishop, sayes, If all men had been of your mind, who should have made you a Chriſtian? who should have been enabled to have miniſtred Sacraments unto you, if there had been no Bishop? But when he saw that he refuſed it therefore, becauſe men when they come to that state, give themselves more liberty then such as laboured in inferiour places did, and *Dracontius* seemed loath to open himselfe to the danger of that tentation, *Athanaſius* sayes, *Licebit tibi in Epiſcopatu eſurire, ſitire*, Feare not, I warrant you, you may be poore enough in a Bishoprick; or if you be rich, no man will hinder you from living soberly in a plentifull fortune; *Novimus Epiſcopos jejunantes*, sayes he, *& Monachos comedentes*, I have knowne a Bishop faſt, when a Monke, or an Hermit hath made a good meale; *Nec corona pro locis, ſed pro factis redditur*, God doth not crowne every man that comes to the place, but him onely that doth the duties of the place, when he is in it. And here one of the Duties that induce our crowne, is Preaching, *I have gone among you preaching*.

*Prædicando.*

Howsoever it be in practiſe in the Church of Rome, that Church durſt not appeare to the world, but in that Declaration, *Præcipuum Epiſcoporum munus eſt prædicatio*, The principall office of the Bishop is to preach. And as there is no Church in Chriſtendome, (nay, let us magnifie God in the fulneſse of an evident truth) not all the Churches of God in Chriſtendome, have more, or more uſefull preaching, then ours hath, from those to whom

Conc. Trid. Seſſ. 5. c. 2.

whom the Cure of Soules belongs: ſo neither were there ever any times, in which more men were preferred for former preaching, nor that continued it more, after their preferments, then in theſe our times. There may bee, there ſhould be a *Tranſiverunt*, A paſſing from place to place, but ſtill it is as it ſhould bee, *Prædicando*, A paſſing for Preaching, and a paſſing to Preaching; And then, a Preaching conditioned ſo, as S. *Pauls* was, *I have gone among you, preaching the Kingdome of God.* A

*Regnum Dei.* The Kingdome of God, is the Goſpel of God; that Goſpel which the Apoſtle calls *the glorious Goſpel of God.* A Kingdome conſiſts not of ſlaves; ſlaves that have no will of their owne. The children of the Kingdome have ſo a will of their own, as that no man is damned, but for that, which he would not avoid, nor ſaved againſt his will; So wee preach a Kingdome. A Kingdome acknowledges all their happineſſe from the King; So doe we all the good uſe of all our faculties, will and all from the grace of the King of heaven; ſo we preach a Kingdome. A Kingdome is able to ſubſiſt of it ſelfe, without calling in Forrainers; The Goſpel is ſo too, without calling in Traditions; and ſo we preach a Kingdome. A Kingdome requires, beſides fundamentall ſubſiſtence, grounded eſpecially in offenſive, and defenſive power, a ſupport alſo of honour, and dignity, and outward ſplendor; The Church of God requires alſo, beſides unanimity in fundamentall Doctrines, an equanimity, and a mildneſſe, and a charity, in handling problematicall points, and alſo requires order, and comelineſſe in the outward face, and habit thereof; And ſo we preach a Kingdome. So we preach a Kingdome, as that we baniſh from thence, all imaginary fatality, and all decretory impoſſibility of concurrence, and co-operation to our owne ſalvation, And yet we baniſh all pride, and confidence, that any naturall faculties in us, though quickned by former grace, can lead us to ſalvation, without a continuall ſucceſſion of more and more grace; And ſo we preach a Kingdome; So, as that we baniſh all ſpirituall treaſon, in ſetting up new titles, or making any thing equall to God, or his Word, And we baniſh all ſpirituall felony or robbery, in deſpoyling the Church, either of Diſcipline, or of Poſſeſſions, either of Order, or of Ornaments. *Be the Kings Daughter all glorious within*; Yet, all her glory is not within; For, *Her cloathing is of wrought gold*, ſayes that text. Still may ſhe glory in her internall glory, in the ſincerity, and in the integrity of Doctrinall truths, and glory too in her outward comelineſſe, and beauty. So pray we, and ſo preach we the Kingdome of God. And ſo we have done with our firſt Part. B C

*Pſal.* 45. 13.

2 Part. Our ſecond Part, to which in our order we are now come, is a paſſionate valediction, *Now I know, that all you ſhall ſee my face no more*; where firſt we inquire how he knew it. But why doe we inquire that? They that heard him did not ſo: They heard it, and beleeved it, and lamented it. When S. *Paul* preached at *Berea*, his ſtory ſayes, that he was better beleeved there, then at *Theſſalonica*; And the reaſon is given, *That there were Nobler perſons there*; Perſons of better quality, of better natures, and diſpoſitions, and of more ingenuity; and ſo, as it is added, *They received the word with all readineſſe of minde.* Prejudices, and diſaffections, and under-valuations of the abilities of the Preacher, in the hearer, diſappoint the purpoſe of the Holy Ghoſt, fruſtrate the labours of the man, and injure and defraud the reſt of the Congregation, who would, and would juſtly, like that which is ſaid, if they were not miſ-led, and ſhaked by thoſe hearers: And ſo worke alſo ſuch jealouſies and ſuſpitions, that though his abilities be good, yet his end upon his Auditory, is not their edification, but to work upon them, to other purpoſes. Though we require not an implicite faith in you, that you beleeve, becauſe we ſay it, yet we require a holy Nobleneſſe in you, A religious good nature, a conſcientious ingenuity, that you remember from whom we come, from the King of heaven, and in what quality, as his Ambaſſadors; And ſo be apt to beleeve, that ſince we muſt returne to him that ſent us, and give him a relation of our negotiation, we dare not tranſgreſſe our Commiſſion. The *Bereans* are praiſed for this, *That they ſearched the Scriptures daily, whether thoſe things that Paul ſaid were ſo*; But this begun not at a jealouſie, or ſuſpition in them, that they doubted, that that which he ſaid, was not ſo, nor proceeded not to a gladneſſe, or to a deſire, that they might have taken him in a lie, or might have found, that that which he ſaid, was not ſo; But *they ſearched the Scriptures, whether thoſe things were ſo*, that ſo, having formerly beleeved him when he preached, they might eſtabliſh that beliefe, which they had received, by that, which was the infallible rocke, and foundation of all, *The Scriptures*; They ſearched; but they ſearched for confirmation, and not upon ſuſpition. D E

*Acts* 17. 10.

In

In our present case, they to whom S. *Paul* said this, doe not aske S. *Paul* how hee knew, that they should see his face no more; they beleeved as we doe, that he had it by revelation from God; and such knowledge is faith. *Tricubitalis erat, & cælum attingit*, sayes S. *Chrysostome*; S. *Paul* was a man of low stature; but foure foot and a halfe high, sayes he; and yet his head reached to the highest heaven, and his eyes saw, and his eares heard the counsels of God. Scarce any Ambassadour can shew so many Letters of his Masters owne hand, as S. *Paul* could produce Revelations; His King came to him, as often as other Kings write to their Ambassadours. He had his first calling by Revelation; He had his Commission, his Apostle-ship by Revelation; So hee was directed to Jerusalem, And so to Rome; to both by Revelation; and so to *Macedonia* also. So hee was confirmed, and comforted in the night, by Vision, by Revelation; And so he was assured of the lives of all them, that suffered shipwrack with him at *Malta*. All his Catechismes in the beginning, all his Dictats in his proceeding, all his incouragements at his departing, were all Revelation.

Acts 9.4. Gal.1.1. Gal.2. Acts 13. Acts 16. Acts 18. Acts 17.

Every good man hath his conversation in heaven, and heaven it self had a conversation in S. *Paul*; And so, even the book of the Acts of the Apostles, is, as it were, a first Part of the book of Revelation; Revelations to S. *Paul*, as the other was to S. *John*. This is the way that Christ promised to take with him, *I will shew him, how great things he must suffer for my sake.* And this way Christ pursued, *At Cæsarea, Agabus a Prophet came from Iudæa to Paul, and took Pauls girdle, and bound his own hands, and feet, and said, Thus saith the Holy Ghost, So shall the Iews binde the man that owes the girdle, and shall deliver him into the hands of the Gentiles.* This then was his case in our text, (for, that revelation, by *Agabus* his Prophesie, of his suffering was after this) he had a revelation that he should never be seen by them more; but when, or how, or where he should dye, he had not had a particular revelation then. He sayes, a little before our text, *I goe bound in the Spirit to Ierusalem:* That is, so bound by the Spirit, that if I should not goe, I should resist the Spirit; But, sayes he, I know not the things that shall befall me there; not at Jerusalem; much lesse the last, and bittereſt things, which were farther off; the things that should befall him at Rome, where he died. But from the very first, he knew enough of his death, to shake any soule, that were not sustained by the Spirit of God; which is another Branch in this Part, That no revelations, no apprehensions of death removed him from his holy intrepidnesse, and religious constancy.

Acts 9.16. Acts 20.11. Ver.13.

We have a story in an Author of S. *Hieromes* time, *Palladius*, that in a Monastery of S. *Isidors*, every Monk that dyed in that house, was able, and ever did tell all the society, that at such a time he should die. God does extraordinary things, for extraordinary ends; but since we see no such ends, nor use of this, we are at our liberty, to doubt of the thing it selfe. God told *Simeon, that he should not die, till he had seen Christ*; but he did not tell him, that he should die as soone as he had seen him; But so much as was told him, was enough to make him content to die, when he had seen him, and to come to his *Nunc dimittis*, to that chearfulnesse, as to sing his owne *Requiem*. God accustomed S. *Paul*, no doubt, to such notifications from him, and such apprehensions in himselfe of death, as, because it was not new, it could not be terrible. When S. *Paul* was able to make that protestation, *I protest by your rejoycing, which I have in Christ Iesus our Lord, I die dayly*; And againe, *I am in prisons oft, and often in deaths, I die often*; No Executioner could have told him, you must die to morrow, but he could have said, Alas I died yesterday, and yesterday was twelve-month, and seaven yeare, and every yeare, and month, and weeke, and day, and houre before that. There is nothing so neare Immortality, as to die daily; for not to feele death, is Immortality; and onely hee shall never feele death, that is exercised in the continuall Meditation thereof; Continuall Mortification is Immortality.

*Non perterritus.*

1 Cor.15.31. 2 Cor.11.23.

As Cordials lose their vertue and become no Cordials, if they be taken every day, so poysons do their venome too; If a man use himselfe to them, in small proportions at first, he may grow to take any quantity: He that takes a dram of Death to day, may take an ounce to morrow, and a pound after; He that begins with that mortification of denying himselfe his delights, (which is a dram of Death) shall be able to suffer the tribulations of this world, (which is a greater measure of death) and then Death it selfe, not onely patiently, but cheerefully; And to such a man, death is not a dissolution, but a redintegration; not a divorce of body and soule, but a sending of both divers wayes, (the

(the ſoule upward to Heaven, the body downeward to the earth) to an indiſſoluble marriage to him, who, for the ſalvation of both, aſſumed both, our Lord and Saviour Chriſt Jeſus. Therefore does S. *Paul* ſay of himſelfe, *If I be offered upon the ſacrifice, and ſervice of your faith, I joy, and rejoyce with you all,* that is, It is a juſt occaſion of our common joy, on your part, and on mine too; And therefore does S. *Auguſtine* ſay in his behalfe, whatſoever can be threatned him, *Si poteſt vivere, tolerabile eſt*, Whatſoever does not take away life, may be endured; for, if it could not be endured, it would take away life; and, *Si non poteſt vivere*, ſayes he, If it doe take away life, what ſhall he feele, when hee is dead? He adds the reaſon of all, *Opus cum fine, merces ſine fine*; Death hath an end, but their reward that dye for Chriſt, and their peace, that dye in Chriſt, hath no end. Therefore was not S. *Paul* afraid of melancholique apprehenſions, by drawing his death into contemplation, and into diſcourſe; he was not afraid to thinke, nor to talke of his death; But then S. *Paul* had another end in doing ſo here, (which is our laſt conſideration) To make the deeper impreſſion in them, to whom he preached then, by telling them, *that he knew they ſhould ſee his face no more.*

*Morituros.* This that S. *Paul* ſayes, he ſayes to the Epheſians; but not at Epheſus: He was departed from thence the yeare before: for, upon the newes that *Claudius* the Emperour, who perſecuted the Chriſtians, was dead, he purpoſed to goe by Jeruſalem to Rome. In that peregrination and viſitation of his, his way fell out after to be by Miletus, a place not far from Epheſus; Ver. 22. *He was bound in the Spirit*, as he ſayes here, *to go to Ieruſalem*; and therefore he could not viſit them at Epheſus. A man may have ſuch obligations, even for the ſervice of God upon him, as that it ſhall not be in his power, to doe that ſervice which he may owe, and deſire to pay in ſome particular Church. It was in part S. *Pauls* Verſ 17. caſe: But yet he did what he could; from Miletus he ſent to Epheſus, to call the Elders of that Church thither; And then he preached this ſhort, but powerfull Sermon. And, as his manner ever was, (though ſtill without prevaricating or forbearing to denounce the judgements of God upon them, in caſes neceſſary) to make thoſe whom he preached or writ to, as benevolent, and well-affected to him as he could, (for he was *Omnia omnibus, Made all things to all men*) to which purpoſe it is that he ſpeakes, and poures out himſelfe, with ſuch a loving thankfulneſſe to the Galatians, Gal 4.14. *Ye received me as an Angel of God, even as Chriſt Ieſus himſelfe*; purſuing, I ſay, this manner of a mutuall endearing, and a reciprocall embowelling of himſelfe in the Congregation, and the Congregation in him, (as, certainely, if we conſider all unions, (the naturall union of Parents and children, the matrimoniall union of Husband and Wife) no union is ſo ſpirituall, nor ſo neare to that, by which we are made *Idem ſpiritus cum Domino*, The ſame Spirit with the Lord, as when a good Paſtor, and a good flock meete, and are united in holy affections to one another) to unite himſelfe to his Epheſians inſeparably, even after his ſeparation, to be ſtill preſent with them, in his everlaſting abſence, and to live with them even after death, to make the deeper impreſſions of all his paſt, and preſent inſtructions, he ſpeaks to them as a dying man, *I know you ſhall ſee my face no more.*

Why did he ſo? S. *Paul* did not dye in eleven yeares after this: But he dyed to them, for bodily preſence, now; They were to ſee him no more. As the day of my death is the day of Judgement to me, ſo this day of his departing was the day of his death to them. And for himſelfe, from this time, when he gave this judgement of death upon himſelfe, all the reſt of his life was but a leading far off, to the place of execution. For firſt, very ſoone after this, *Agabus* gave him notice of manifold afflictions, in that Girdle which we ſpake of before. There he was bound, and empriſoned at Jeruſalem; from thence ſent bound to Cæſarea; practiſed upon to be killed by the way; forced to appeale to Cæſar; upon that Appeale ſent priſoner to Rome; ſhip-wracked upon the way at Malta; Empriſoned under guard, though not cloſe priſoner, two yeares after his comming thither; and, though diſmiſſed, and ſo enabled to viſit ſome Churches, yet laid hold upon againe by *Nero*, and executed. So that as it was literally true, that the Epheſians never ſaw his face, after this valediction, ſo he may be ſaid to have dyed then, in ſuch a ſenſe, as himſelfe ſayes to the Corinthians, 1 Cor. 15. *That ſome men were baptized, Pro mortuis, for dead*, that is, as good as dead, paſt all hope of recovery. So he dyed then.

Now beloved, who hath ſeene a Father, or a friend, or a neighbour, or a malefactor Luke 16.30. dye, and hath not beene affected with his dying words? *Nay Father Abraham*, ſayes *Dives*, that will not ſerve, *That they have Moſes and the Prophets*; Sermons will not ſerve their

A their turnes; *But if one went to them from the Dead, they would repent.* And the neareſt to this is, if one ſpeake to them that is going to the dead. If he had beene a minute in Heaven thou wouldſt beleeve him; and wilt thou not beleeve him a minute before? Did not *Iacob* obſerve the Angels aſcending, as well as deſcending upon that ladder? Truſt a good ſoule going to God, as well as comming from God? And then, as our Caſuiſts ſay, That whatſoever a man is bound to do, *In articulo mortis*, at the point of death, by way of Confeſſion or otherwiſe, he is bound to doe, when he comes to the Sacrament, or when he undertakes any action of danger, becauſe then he ſhould prepare himſelfe as if he were dying: ſo, when you come to heare us here, who are come from God, heare us with ſuch an affection, as if we were going to God, as if you heard us upon our death-beds. The Pulpit is more then our death-bed; for, we are bound to the ſame truth, and ſincerity here, as if we were upon our death-bed, and then Gods Ordinance is more expreſly executed here, then there. He that mingles falſhood with his laſt dying words,
B deceives the world inexcuſably, becauſe he ſpeakes in the perſon of an honeſt man, but he that mingles falſe informations in his preaching, does ſo much more, becauſe he ſpeaks in the perſon of God himſelfe.

They to whom S. *Paul* ſpake there, are ſaid all *to have wept, and to have fallen on Pauls necke, and to have kiſſed him*; But it is added, *they ſorrowed moſt of all for thoſe words, That they ſhould ſee his face no more.* When any of thoſe men, to whom for their holy calling, and their religious paines in their calling, you owe and pay a reverence, are taken from you by death, or otherwiſe, there is a godly ſorrow due to that, and in a great proportion. In the death of one *Eliſha*, King *Ioaſh* apprehended a ruine of all; *He wept over his face, and ſaid, O my father, my father, the Charet of Iſrael, and the horſemen thereof*; He loſt the ſolicitude of a father, he loſt the power and ſtrength of the Kingdome, in the loſſe of one
C ſuch Prophet. But when you have ſo ſorrowed for men, upon whom your devotion hath put, and juſtly put ſuch a valuation, remember that a greater loſſe, then the loſſe of a thouſand ſuch men may fall upon you. Conſider the difference betweene the Candle and the Candleſtick, betweene the Preacher of the Goſpel, and the Goſpel it ſelfe; betweene a religious man, and Religion it ſelfe: The removing of the Candleſtick, and the withdrawing of the Goſpel, and the prophaning of Religion, is infinitely a greater loſſe, then if hundreds of the preſent labourers ſhould be taken away from us. *The children of the kingdome may be caſt into outer darkneſſe*, and *That kingdome may be given to others, that ſhall bring forth the fruits thereof*; and, *The Lord may come, and come quickly and remove his Candleſtick out of his place*; pray we that in our dayes he may not. And truly where God threatens to doe ſo in the Revelation, it is upon a Church, of which God himſelfe gives
D good teſtimony, The Church of Epheſus; of her *Labours*, that is, Preaching; of her *Patience*, that is, ſuffering; of her *Impatience*, her not ſuffering the evill, that is, her integrity and impartiality, without connivence or toleration; And of her *not fainting*, that is, perſeverance; and of her *hating the Nicolaitans*, that is, ſincerity in the truth; and a holy animoſity againſt all falſe Doctrines: And yet, ſayes he, *I have ſomething to ſay againſt thee.*

When thou haſt teſtified their aſſiduity in Preaching, their conſtancy in ſuffering, their ſincerity in beleeving, their integrity in profeſſing, their perſeverance in continuing, their zeale in hating of all error in others, when thou thy ſelfe haſt given this evidence in their behalfe, canſt thou Lord Jeſu have any thing to ſay againſt them? what then ſhall we, we that faile in all theſe, look to heare from thee? what was their crime? *Becauſe they had left their firſt love*; Left the fulneſſe of their former zeale to Gods cauſe. Now, if
E our caſe be ſo much worſe then theirs, as that we are not onely guilty of all thoſe ſins, of which Chriſt diſcharges them, and have not onely left our firſt love, but in a manner loſt all our love, all our zeale to his glory, and be come to a lukewarmneſſe in his ſervice, and a generall neglect of the meanes of grace, how juſtly may we feare, not onely that he will come, and come quickly, but that he may poſſibly be upon his way already, to remove our Candleſtick, and withdraw the Goſpel from us? And if it be a ſad thing to you, to heare a *Paul*, a holy man ſay, *You ſhall ſee my face no more*, on this ſide the *Ite maledicti, Go ye accurſed into hell fire*, there cannot be ſo ſad a voyce, as to heare Chriſt Jeſus ſay, *You ſhall ſee my face no more. Facies Dei eſt, qua Deus nobis innoteſcit*, ſayes S. *Auguſtin*, That is the face of God to us, by which God manifeſts himſelfe to us. God manifeſts himſelfe to us in the Word, and in the Sacraments. If we ſee not them in their true lines and

1 King. 13. 14.

Mat. 8. 12. 21. 43. Apoc. 2. 5.

Ver. 2.

Ver. 6.

and colours, (the Word and Sacraments sincerely and religiously preached and administred) we doe not see them, but masks upon them; And, if we do not see them, we do not see the face of Christ; And I could as well stand under his *Nescio vos*, which he said to the negligent Virgins, *I know you not*, or his *Nescivi vos*, which he said to those that boast of their works, *I never knew you*, as under this fearfull thunder from his mouth, *You shall see my face no more*, I will absolutely withdraw, or I will suffer prophaneness to enter into those meanes of your salvation, Word, and Sacraments, which I have so long continued in their sincerity towards you, and you have so long abused.

Mat. 7. 22.

Blessed God say not so to us yet; yet let the tree grow another yeare, before thou cut it downe; And as thou hast digged about it, by bringing judgements upon our neighbours, so water it with thy former raine, the dew of thy grace, and with thy later raine, the teares of our contrition, that we may still see thy face; here and hereafter; here, in thy kingdome of Grace, hereafter in thy kingdome of Glory, which thou hast purchased for us, with the inestimable price of thine incorruptible blood. *Amen.*

# SERM. XLVIII.

## *Preached at S.* Pauls *in the Evening, Upon the day of* S. PAULS *Conversion.* 1628.

ACTS 28. 6.

*They changed their minds, and said, That he was a God.*

THe scene, where this canonization, this super-canonization, (for, it was not of a Saint, but of a God) was transacted, was the Ile of Malta: The person canonized, and proclaimed for a God, was S. *Paul*, at that time by shipwrack cast upon that Iland. And having for some yeares heretofore continued that custome in this place, at this time of the year, when the Church celebrates the Conversion of S. *Paul*, (as it doth this day) to handle some part of his Story, pursuing that custome now, I chose that part, which is knit and wound up in this Text, Then *they changed their minds, and said, He is a God.* S. *Paul* found himselfe in danger of being oppressed in judgement, and thereby was put to a necessity of Appealing to *Cæsar*: By vertue of that Appeale being sent to Rome, by Sea, he was surprized with such stormes, as threatned inevitable ruine; But the Angel of God stood by him, and assured him, that none of those two hundred seaventy six persons, which were in the ship with him, should perish; According to this assurance, though the ship perished, all the passengers were saved, and recovered this land, Malta. Where being courteously received by the Inhabitants, though otherwise *Barbarians*, S. *Paul* doing so much for himselfe and for his company, as to gather a bundle of sticks to mend the fire, there flew a Viper from the heat, and fastned on his hand. They thereupon said among themselves, *No doubt, this man is a murderer, whom, though he have escaped the Sea, yet Vengeance suffereth not to live.* But when he shaked off the Viper into the fire, and received no harme, and they had looked, that he should have swoln, and faln down dead suddenly, after they had looked a great while, and saw no harme come to him, *Then* (and then enters our Text) *They changed their minds, and said, He is a God.* Almighty God had bred up S. *Paul* so; so he had catechized him all the way, with vicissitudes, and revolutions from extreme to extreme. He had taught him how to want, and how to abound; how to beare honour, and dishonour: He permitted an Angel of Satan to buffet him, (so he gave him some sense of Hell) He gave him a Rapture, an Extasie, and in that, an appropinquation, an approximation to himselfe, and so some possession of Heaven in this life. So God proceeded with him here in Malta too; He passed him in their mouths from extreme to extreme; A Viper seises him, and they condemne him for a *murderer*; He shakes off the Viper, and they change their minds, and say, *He is a God.*

The

*Divisio.*

A The first words of our Text carry us necessarily so far back, as to see from what they changed; And their periods are easily seene; Their *Terminus à quo*, and their *Terminus ad quem*, were these; first, that he was a *Murderer*, Then that he was a *God*. An error in Morality; They censure deeply upon light evidence: An error in Divinity; They transfer the Name and estimation of a God, upon an unknowne Man. Place both the errors in Divinity; (so you may justly do) And then there is an error in Charity, a hasty and inconsiderate condemning; And an error in faith, a superstitious creating of an imaginary God. Now, upon these two generall Considerations will this Exercise consist; first, that it is naturall Logique, an argumentation naturally imprinted in Man, to argue, and conclude thus, Great calamities are inflicted, therefore God is greatly provoked; These men of Malta were but naturall men, but *Barbarians*, (as S. *Luke* cals them) and yet they B argue, and conclude so; Here is a judgement executed, therefore here is evidence, that God is displeased. And so far they kept within the limits of humanity and piety too; But when they descended hastily and inconsiderately, to particular, and personall applications, This judgement upon this man is an evidence of his guiltinesse in this offence, then they transgressed the bounds of charity; That becaus̃e a Viper had seised *Pauls* hand, *Paul* must needs be a murderer.

And then when we shall have passed thorough those things, which belong to that first Consideration, which consists of these two Propositions, That to conclude so, God strikes, therefore he is angry, is naturall, but hastily to apply this to the condemnation of particular persons, is uncharitable, we shall descend to our second Consideration, to see what they did, when they changed their minds, *They said, He is a God.* And, as in the former part, we shall have seen, That there is in man a naturall Logique, but that strays into uncharitablenesse; So in this we shall see, That there is in man a naturall Re- C ligion, but that strayes into superstition and idolatry; Naturally man is so far from being devested of the knowledge and sense of God, from thinking that there is no God, as that he is apt to make more Gods then he should, and to worship them for Gods, whom he should not. These men of Malta were but Naturall men, but *Barbarians*, (sayes S. *Luke*) yet they were so far from denying God, as that they multiplied Gods, and becaus̃e the Viper did *Paul* no harme, they change their minds, and say, *He is a God.*

And from these two generall considerations, and these two branches in each, That there is in man a Naturall Logique, but that strayes into Fallacies; And a Naturall Religion, but that strayes into Idolatry, and Superstition, we shall derive, and deduce unto you, such things as we conceive most to conduce to your edification, from this knot, and summary abridgement of this Story, *Then they changed their minds, and said, He is a God.*

D First then for the first Proposition of our first part, That this is naturall Logique, an argumentation imprinted in every man, God strikes, therefore God is angry, He, whom they that even hate his name, (our Adversaries of the Roman perswasion) doe yet so far tacitely reverence, as that, though they will not name him, they will transfer, and insert his expositions of Scriptures, into their works, and passe them as their owne, that as *Calvin*, He, *Calvin*, collects this proposition from this story, *Passim receptum omnibus saeculis*, In all ages, and in all places this hath ever been acknowledged by all men, That when God strikes, God is angry, And when God is angry, God strikes; and therefore, sayes he, *Quoties occurrit memorabilis aliqua calamitas, simul in mentem veniat*, as often as you see any extraordinary calamity, conclude that God hath been extraordinarily provoked, and hasten to those meanes, by which the anger and indignation of God may be appeased againe. So that for this Doctrine, a man needs not be preached unto, a man needs not E be catechized; A man needs not reade the Fathers, nor the Councels, nor the Schoolmen, nor the Eccleſiasticall story, nor Summists, nor Casuists, nor Canonists, no nor the Bible it selfe for this Doctrine; for this Doctrine, That when God strikes he is angry, and when he is angry he strikes, the naturall man hath as full a Library in his bosome, as the Christian.

*1. Part.*

We, we that are Christians have one Author of ours, that tells us, *Vindicta mihi, Revenge is mine, saith the Lord*; *Moses* tells us so; And in that, we have a first and a second Lesson; First, that since Revenge is in Gods hands, it will certainly fall upon the Malefactor, God does not mistake his marke; And then, since Revenge is in his hands, no man must take Revenge out of his hands, or make himselfe his owne Magistrate, or re-

*Deut. 32. 35.*

venge

venge his owne quarrel. And as we, we that are Chriſtians, have our Author, *Moſes*, that tells us this, the naturall man hath his ſecular Author, *Theocritus*, that tels him as much, *Reperit Deus nocentes*, God alwayes finds out the guilty man. In which, the naturall man hath alſo a firſt, and a ſecond Leſſon too; Firſt, that ſince God finds out the Malefactor, he never ſcapes; And then, ſince God does find him at laſt, God ſought him all the while; Though God ſtrike late, yet he purſued him long before; and many a man feels the ſting in his conſcience, long before he feels the blow in his body. That God finds, and therefore ſeeks, That God overtakes, and therefore purſues, That God overthrows, and therefore reſiſts the wicked, is a Naturall concluſion as well as a Divine.

Deut. 10. 17. The ſame Author of ours, *Moſes*, tels us, *The Lord our God is Lord of lords, and God of gods, and regardeth no mans perſon.* The naturall man hath his Author too, that tels him, *Semper Virgines Furiæ*, The Furies, (they whom they conceive to execute Revenge upon Malefactors) are alwayes Virgins, that is, not to be corrupted by any ſolicitations. That no dignity ſhelters a man from the juſtice of God, is a naturall concluſion, as well

Pſal. 55. 23. as a Divine. We have a ſweet Singer of Iſrael that tels us, *Non dimidiabit dies, The bloudy and deceitfull man ſhall not live out halfe his dayes:* And the naturall man hath his ſweet ſinger too, a learned Poet that tels him, that ſeldome any enormous Malefactor enjoyes *ſiccam mortem*, (as he calls it) a dry, an un-bloody death. That blood requires blood, is a naturall concluſion, as well as a Divine. Our ſweet Singer tels us againe, *That if he fly to the fartheſt ends of the earth, or to the ſea, or to heaven, or to hell, he ſhall find God there*; And the naturall man hath his Author, that tels him, *Qui fugit, non effugit*, He that runs away from God, does not ſcape God. That there is no ſanctuary, no priviledged place againſt which Gods *Quo Warranto* does not lie, is a naturall concluſion, as well as a divine; *Sanguis Abel*, is our Proverb, *That Abels blood cryes for revenge*, And *ſanguis Æſopi* is the naturall mans Proverb, That *Eſops* blood cryes for revenge; for *Eſops* blood was ſhed upon an indignation taken at ſacrifice, as *Abels* was. S. *Pauls Deus Remunerator*, That there is *a God*, and that that God *is a juſt rewarder of mens actions*, is a naturall concluſion, as well as a Divine.

When God ſpeaks to us, us that are Chriſtians, in the Scriptures, he ſpeaks as in a Primitive, and Originall language; when he ſpeaks to the naturall man, by the light of nature, though ſpeak as in a tranſlation into another language, yet he ſpeaks the ſame thing; Every where he offers us this knowledge, That where he ſtrikes, he is angry, and where he is angry, he does ſtrike. Therefore *Calvin* might, as he doth, ſafely and piouſly eſtabliſh his *Quoties occurrit*, As often as you ſee an extraordinary calamity, conclude that God is extraordinarily provoked: And he might as ſafely have eſtabliſhed more then that, That whereſoever God is angry, and in that anger ſtrikes, God ſees ſinne before; No puniſhment from God, where there is no ſin. God may have glory in the condemnation of man; but except that man were a ſinfull man, God could have no glory in

Dan. 9. 23. his condemnation. *At the beginning of thy prayer, the commandment went out*, ſayes *Gabriel* to *Daniel*; But till *Daniel* prayed, there went out no commandment. At the beginning of the ſinners ſin, God bends his bow, and whets his arrows, and at laſt he ſhoots; But if there were no ſin in me, God had no mark to ſhoot at; for God hates not me, nor any thing that he hath made.

And farther we carry not your conſideration upon this firſt branch of our firſt Part, Naturally man hath this Logique, to conclude, where God ſtrikes, God is angry; when God is angry, he will ſtrike: But God never ſtrikes in ſuch anger, but with relation to ſin. Theſe men of Malta, naturall men, did ſo, and erred not in ſo doing; They erred when they came to particulars, to haſty and inconſiderate applications, for that is uncharitableneſſe, and conſtitutes our ſecond branch of this part.

*Charitas.* When one of the Conſuls of Rome, *Caninius*, dyed the ſame day that he was made Conſul, *Cicero* would needs paſſe a jeſt upon that accident, and ſay, The State had had a vigilant Conſul of *Caninius*, a watchfull Conſul, becauſe he never ſlept in all his Conſulſhip; for he dyed before he went to bed. But this was juſtly thought a fault in *Cicero*, for calamities are not the ſubject of jeſts; They are not ſo caſuall things. But yet, though they come from a ſure hand, they are not alwayes evidences of Gods diſpleaſure upon that man upon whom they fall. That was the iſſue between *Iob* and his friends; They

Iob 4. 7. relied upon that, purſued that which they had laid downe, *Remember, who ever periſhed being innocent, or where were the righteous cut off?* *Iob* relyed upon that, purſued that which he

A he had laid downe; *If I justifie my selfe, mine owne words shall condemne me*; (selfe-justification is a selfe-condemnation) *If I say I am perfect, that also shall prove me perverse*, sayes *Iob.* (No man is so far from purity and perfection, as he that thinks himselfe perfect and pure) But yet, sayes he there, *Though I were perfect, this is one thing, and therefore I say it, God destroyeth the perfect and the wicked.* Gods outward proceeding with a man in this world, is no evidence to another, what he intends him in the next. In no case? In no case, (on this side of Revelation) for the world to come. Till I be a Judge of that mans person and actions, and being his Judge have cleare evidence, and be not misled by rumours from others, by passion, and prejudices in my selfe, I must passe no judgement upon him, in this world, nor say, This fell upon him for this crime. But whatsoever my capacity be, or whatsoever the Evidence, I must suspend my judgement for the world to come. Therefore sayes the Apostle, *Iudge nothing before the time*: When is the time? Iob 9.20. 1 Cor. 4.5.

B When I am made Judge, and when I have cleare evidence, then is the time to passe my judgement for this world; But for a finall condemnation in the world to come, the Apostle expresses himselfe fully in that place, *Iudge nothing before the time, untill the Lord come, who both will bring to light the hidden things of darknesse, and manifest the counsels of the heart.*

It was a wise and a pious counsel that *Gamaliel* gave that State, *Abstinete*, forbeare a while, give God sea-roome, give him his latitude, and you may finde, that you mistook at first; for God hath divers ends in inflicting calamities, and he that judges hastily, may soone mistake Gods purpose. It is a remarkeable expressing which the holy Ghost hath put into the mouth of *Naomi*, *Call not me Naomi*, sayes she there; *Naomi* is lovely, and loving, and beloved; *But call me Mara*, sayes she, *Mara* is bitternesse: But why so? *For*, sayes she, *The Almighty hath dealt very bitterly with me*: Bitterly, and very bitterly. But Act 5.33. Ruth 1.19.

C yet so he hath with many that he loves full well. It is true, sayes *Naomi*, but there is more in my case then so; *The Almighty hath afflicted me, and the Lord hath testified against me*; Testified, there is my misery; that is, done enough, given evidence enough for others to beleeve, and to ground a judgement upon it, that he hath abandoned me utterly, forsaken me for ever. Yet God meant well to *Naomi* for all this Testification, and howsoever others might misinterpret Gods proceeding with her.

That *Ostracisme* which was practised amongst the *Athenians*, and that *Petalisme* which was practised amongst the *Syracusians*, by which Laws, the most eminent, and excellent persons in those States were banished, not for any crime imputed to them, nor for any popular practises set on foot by them, but to conserve a parity, and equality in that State, this *Ostracisme*, this *Petalisme* was not without good use in those governments. If God will lay heaviest calamities upon the best men, If God will exercise an *Ostracisme*, a *Petalisme* in his state, who shall search into his *Arcana imperii*, into the secrets of his government? who shall aske a reason of his actions? who shall doubt of a good end in all his waies? Our Saviour Christ hath shut up that way of rash judgement upon such occasions, when he sayes, *Suppose ye, that those Galileans whom Herod slew, or those eighteen whom the fall of the Towre of Siloe slew, were greater sinners then the rest?* It is not safely, it is not charitably concluded. And therefore he carries their thoughts, as far on the other side, That he that suffered a calamity, was not only not the greatest, but no sinner; for so Christ sayes, *Neither hath this man sinned, nor his parents*; (speaking of the man that was born blinde.) Not that he, or his Parents had not sinned; but that that calamity was not laid upon him, in contemplation of any sin, but onely for an occasion of the manifestation of Christs Divinity, in the miraculous recovery of that blinde man. Therefore sayes *Luther* excellently, and elegantly, *Non judicandum de cruce, secundùm prædicamentum Quantitatis, sed Relationis*; We must not judge of a calamity, by the predicament of Quantity, How great that calamity is, but by the predicament of Relation, to what God referres that calamity, and what he intends in it; For, *Deus ultionum Deus*, (as S. *Hierome* reades that place) *God is the God of revenge*, And, *Deus ultionum liberè agit*, This God of revenge, revenges at his owne liberty, when, and where, and how it pleases him. Luke 13.2. Iohn 9.3. Psal. 93.1.

D E

And therefore, as we are bound to make good constructions of those corrections that God layes upon us, so are we to make good interpretations of those judgements which he casts upon others. First, for our selves, that which is said in S. *Matthew*, *That at the day of judgement shall appeare in heaven, the signe of the Son of Man*, is frequently, ordinarily received by the Fathers, to be intended of the Crosse; That before Christ himselfe Mat. 24.30.

appeare, his ſigne, the Croſſe ſhall appeare in the clouds. Now, this is not literally ſo, in the Text, nor is it neceſſarily deduced, but ordinarily by the Ancients it is ſo accepted, and though the ſigne of the Son of Man, may be ſome other thing, yet of this ſigne, the Croſſe, there may be this good application, That when God affords thee, this manifeſtation of his Croſſe, in the participation of thoſe croſſes and calamities that he ſuffered here, when thou haſt this ſigne of the Son of Man upon thee, conclude to thy ſelfe that the Son of Man Chriſt Jeſus is comming towards thee; and as thou haſt the ſigne; thou ſhalt have the ſubſtance, as thou haſt his Croſſe, thou ſhalt have his Glory. For, this is
Phil. 1. 29. that which the Apoſtle intends; *Vnto you it is given*, (not laid upon you as a puniſhment, but given you as a benefit) *not onely to beleeve in Chriſt, but to ſuffer for Chriſt.* Where, the Apoſtle ſeemes to make our croſſes a kinde of aſſurance, as well as our faith; for ſo he argues, *Not onely to beleeve, but to ſuffer*; for, howſoever faith be a full evidence, yet our ſuffering is a new ſeale even upon that faith. And an evident ſeale, a conſpicuous, a
Cyprian. glorious ſeale. *Quid glorioſius, quam Collegam Chriſti in paſſione factum fuiſſe?* What can be more glorious, then to have been made a Collegue, a partner with Chriſt in his ſufferings, and to have fulfilled his ſufferings in my fleſh. For that is the higheſt degree, which we can take in Chriſts ſchoole, as S. *Denys* the *Areopagite* expreſſes it, *A Deo doctus, non ſolùm divina diſcit, ſed divina patitur*, (which we may well tranſlate, or accommodate thus) He that is throughly taught by Chriſt, does not onely beleeve all that Chriſt ſayes, but conformes him to all that Chriſt did, and is ready to ſuffer as Chriſt ſuffered. Truly, if it were poſſible to feare any defect of joy in heaven, all that could fall into my feare would be but this, that in heaven I can no longer expreſſe my love by ſuffering for my God, for my Saviour. A greater joy cannot enter into my heart then this, To ſuffer for him that ſuffered for me. As God ſaw that way proſper in the hands
2 Sam. 14. 30. of *Abſalom*, he ſent for *Ioab*, and *Ioab* came not, he came not when he ſent a ſecond time, but when he ſent Meſſengers to burne up his corne, then *Ioab* came, and then hee complied with *Abſalom*, and ſeconded and accompliſhed his deſires: So God cals us in his own outward Ordinances, and, a ſecond time in his temporall bleſſings, and we come not; but we come the ſooner, if he burne our Corne, if he draw us by afflicting us.

Now, as we are able to argue thus in our owne caſes, and in our owne behalfes, as when a vehement calamity lies upon me, I can plead out of Gods precedents, and out of
2 Sam. 5. 4. his method be able to ſay, This will not laſt: *David* was not ten yeares in baniſhment, but he enjoyed the Kingdome forty: God will recompence my houres of ſorrow, with daies of joy; If the calamity be both vehement and long, yet I can ſay with his bleſſed ſervant *Auguſtine*, *Et cum blandiris pater es, & pater es cum cadis*, I feele the hand of a father upon me when thou ſtrokeſt me, and when thou ſtrikeſt me I feele the hand of a father too, *Blandiris ne deficiam, cadis ne peream*, I know thy meaning when thou ſtrokeſt me, it is, leſt I ſhould faint under thy hand, and I know thy meaning when thou ſtrikeſt me, it is, leſt I ſhould not know thy hand; If the waight, and continuation of this calamity teſtifie againſt me, (as *Naomi* ſaid) that is, give others occaſion to think, and to ſpeak ill of me, as of a man, for ſome ſecret ſins, forſaken of God, ſtill *Nazianzens* refuge is my refuge, *Hoc mihi commentor*, This is my meditation, *Si falſa objicit convitiator, non me attingit*, If that which mine enemy ſayes of me, be falſe, it concernes not me, hee cannot meane me, It is not I that he ſpeakes of, I am no ſuch man; And then, *Si vera dicit*, If that which he ſayes be true, it begun not to be true, then when he ſaid it, but was true when I did it; and therefore I muſt blame my ſelfe for doing, not him for ſpeaking it; If I can argue thus in mine owne caſe, and in mine owne behalfe, and not ſuſpect Gods abſence from me, becauſe he laies calamities upon me, let me be alſo as charitable towards another, and not conclude ill, upon ill accidents; for there is nothing ſo ill, out of which, God, and a godly man cannot draw good. When *Iohn Hus* was at the ſtake to be burnt, his eye fixed upon a poore plaine Country-fellow, whom he obſerved to be buſier then the reſt, and to run oftner, to fetch more and more fagots, to burne him, and he ſaid thereupon no more but this, *O ſancta ſimplicitas!* O holy ſimplicity! He meant that that man, being then under an invincible ignorance, miſ-led by that zeale, thought he did God ſervice in burning him. But ſuch an interpretation will hardly bee appliable to any of theſe haſty and inconſiderate Judges of other men, that give way to their owne paſſion; for zeale, and uncharitableneſſe are incompatible things; zeale and uncharitableneſſe cannot conſiſt together: and there was evident uncharitableneſſe in theſe

A theſe men of *Malta* proceeding, when, becauſe the Viper ſeized his hand, they condemned him for *a murderer*.

It is true, they ſaw a concurrence of circumſtances, and that is alwaies more waighty, then ſingle evidence. They ſaw a man who had been neare drowning; yet he ſcaped that. They ſaw he had gathered a bundle of ſticks, in which the Viper was enwrapped, and yet did him no harme when it was in his hand; He ſcaped that. And then they ſaw that Viper dart it ſelfe out of the fire againe, and of all the company faſten upon that man. What ſhould they think of that man? In Gods Name, what they would, to the advancement of Gods glory. They might juſtly have thought that God was working upon that man, and had ſome great worke to doe upon that man. Wee put no ſtop to zeale; we onely tell you, where zeale determines; where uncharitableneſſe enters, zeale goes out, and paſſion counterfeits that zeale. God ſeeks no glory out of the uncha-
B ritable condemning of another man. And then, in this proceeding of theſe men, wee juſtly note the ſlipperineſſe, the precipitation, the bottomeleſneſſe of uncharitableneſſe, in judgement; they could conſiſt no where, till they charged him with murder, *Surely he is a murderer*. Many crimes there were, and thoſe capitall, and ſuch as would have induced death, on this ſide of murder, but they ſtopped at none, till they came to the worſt. And truly it is eaſie to bee obſerved, in the wayes of this world, that when men have once conceived an uncharitable opinion againſt another man, they are apt to beleeve from others, apt to imagine in themſelves any kinde of ill, of that man; Sometimes ſo much, and ſo falſly, as makes even that which is true, the leſſe credible. For, when paſſionate men will load a man with all, ſad and equitable men begin to doubt whether any bee true; and a Malefactor ſcapes ſometimes by being overcharged.

C But I move not out of mine owne ſpheare; my ſpheare is your edification, upon this centre, The proceeding of theſe men of *Malta* with S. *Paul*; upon them, and upon you I look directly, and I look onely, without any glance, any reflection upon any other object. And therefore having ſaid enough of thoſe two Branches which conſtitute our firſt Part, That to argue out of Gods judgements, his diſpleaſure is naturall, but then that naturall Logique ſhould determine in the zeale of advancing Gods glory, and not ſtray into an uncharitable condemning of particular perſons, becauſe in this uncharitableneſſe there is ſuch a ſlipperineſſe, ſuch a precipitation, ſuch a bottomeleſneſſe, as that theſe haſty cenſurers could ſtop no where till they came to the higheſt charge; having ſaid enough of this, wee paſſe, in our order, to our ſecond Part, to that which they did; when they changed their mindes, *They changed their mindes, and ſaid he was a God.*

2 Part. In this ſecond part we conſider firſt, the incongruity of depending upon any thing in
D this world; for, all will change. Men have conſidered uſefully the incongruity of building the towre of Babel, in this, That to have erected a Towre that ſhould have carried that height that they intended in that, the whole body of the earth, the whole Globe, and ſubſtance thereof would not have ſerved for a baſis, for a foundation to that Towre. If all the timber of all the foreſts in the world, all the quarries of ſtones, all the mines of Lead and Iron had beene laid together, nay if all the earth and ſea had beene petrified, and made one ſtone, all would not have ſerved for a baſis, for a foundation of that Towre; from whence then muſt they have had their materials for all the ſuperedifications? So to eſtabliſh a truſt, a confidence, ſuch an acquieſcence as a man may rely upon, all this world affords not a baſis, a foundation; for every thing in this world is fluid, and tranſitory, and ſandy, and all dependance, all aſſurance built upon this world, is but a building upon ſand; all will change. It is true, that a faire reputation, a good opi-
E nion of men, is, though not a foundation to build upon, yet a faire ſtone in the building, and ſuch a ſtone, as every man is bound to provide himſelfe of. For, for the moſt part, moſt men are ſuch, as moſt men take them to be; *Neminem omnes, nemo omnes fefellit*; All the world never joyned to deceive one man, nor was ever any one man able to deceive all the world. *Contemptu famæ contemnuntur & virtutes*, was ſo well ſaid by *Tacitus*, as it is pity S. *Auguſtine* ſaid it not, They that neglect the good opinion of others, neglect thoſe vertues that ſhould produce that good opinion. Therefore S. *Hierom* proteſts to abhor that *Paratum de trivio*, as he cals it, that vulgar, that ſtreet, that dunghill language, *Satis mihi*, as long as mine owne conſcience reproaches me of nothing, I care not what all the world ſayes. We muſt care what the world ſayes, and ſtudy that they may ſay

well of us. But when they doe, though this be a faire stone in the wall, it is no foundation to build upon, for, *They change their minds.* A

*Populus.* Who doe? our text does not tell us who; The story does not tell us, of what quality and condition these men of Malta were, who are here said *to have changed their minds.* Likeliest they are to have beene of the vulgar, the ordinary, the inferiour sort of people, because they are likeliest to have flocked and gathered together upon this occasion of *Pauls* shipwrack upon that Iland. And that kinde of people are alwaies justly thought to be most subject to this levity, *To change their minds.* The greatest Poet layes the greatest levity and change that can be laid, to this kinde of people; that is, *In contraria,* That they change even from one extreame to another; *Scinditur incertum studia in contraria vulgus.* Where that Poet does not onely meane, that the people will be of divers opinions from one another; for, for the most part they are not so; for the most part they think, and wish, and love, and hate together; and they doe all by example, as others doe, and upon no other reason, but therefore, because others doe. Neither was that Poet ever bound up by his words, that hee should say *In contraria,* because a milder, or more modified word would not stand in his verse; but hee said it, because it is really true, The people will change into contrary opinions; And whereas an Angel it selfe cannot passe from East to West, from extreame to extreame, without touching upon the way betweene, the people will passe from extreame to extreame, without any middle opinion; last minutes murderer, is this minutes God, and in an instant, *Paul,* whom they sent to be judged in hell, is made a judge in heaven. The people will change. B

Prov. 14. 28. *In the multitude of people is the Kings honour;* And therefore *Ioab* made that prayer in the behalfe of *David*, 2 Sam. 24. 3. *The Lord thy God adde unto thy people, how many soever they be, a hundred fold.* But when *David* came to number his people with a confidence in their number, God tooke away the ground of that confidence, and lessened their number seventy thousand in three dayes. Therefore C

Psal. 3. 6. as *David* could say, *I will not be afraid of ten thousand men*, so he should say, I will not confide in ten thousand men, though multiplied by millions; for they will change, and at such an ebbe, the popular man will lye, as a Whale upon the sands deserted by the tide. We finde in the Roman story, many examples (particularly in *Commodus* his time, upon *Cleander*, principall Gentleman of his Chamber) of severe executions upon men that have courted the people, though in a way of charity, and giving them corne in a time of dearth, or upon like occasions. There is danger in getting them, occasioned by jealousie of others, there is difficulty in holding them, by occasion of levity in themselves; There-

Ier. 17. 5. fore we must say with the Prophet, *Cursed be the man, that trusteth in man, and maketh flesh his arme, and whose heart departeth from the Lord.* For, *They*, the people, *will change their minds.*

*Principes.* But yet there is nothing in our text, that binds us to fixe this levity upon the people D onely. The text does not say, That there was none of the Princes of the People, no Commanders, no Magistrates present at this accident, and partners in this levity. Neither is it likely, but that in such a place as Malta, an Iland, some persons of quality and command resided about the coast, to receive and to give intelligence, and directions upon all emergent occasions of danger, and that some such were present at this accident, and gave their voyce both wayes, in the exclamation, and in the acclamation, That hee was *a murderer*, and that he was *a God.* For, *They will change their minds*; All, High as well as low, will change. A good Statesman *Polybius* sayes, That the people are naturally as the Sea; naturally smooth, and calme, and still, and even; but then naturally apt to be moved by influences of Superiour bodies; and so the people apt to change by them who have a power over their affections, or a power over their wils. So sayes he, the Sea is apt to be moved by stormes and tempests; and so, the people apt to change with rumors and E windy reports. So, the Sea is moved, So the people are changed, sayes *Polybius.* But *Polybius* might have carried his politique consideration higher then the Sea, to the Aire too; and applied it higher then to the people, to greater persons; for the Aire is shaked and transported with vapours and exhalations, as much as the sea with winds and stormes; and great men as much changed with ambitions in themselves, and flatteries from others, as inferiour people with influences, and impressions from them. All change

Mal. 3. 6. their minds; High, as well as low will change. But *I am the Lord; I change not.* I, and onely I have that immunity, Immutability; And therefore, sayes God there, *ye sons of Iacob are not consumed*; Therefore, because I, I who cannot change have loved you; for they,

who

A who depend upon their love, who can change, are in a wofull condition. And that involves all; all can, all will, all do change, high and low.

Therefore, *It is better to trust in the Lord, then to put confidence in man.* What man? Any man. *It is better to trust in the Lord, then to put confidence in Princes.* Which *David* thought worth the repeating; for he sayes it againe, *Put not your trust in Princes.* Not that you may not trust their royall words, and gracious promises to you; not that you may not trust their Counsailes, and executions of those Counsailes, and the distribution of your contributions for those executions; not that you may not trust the managing of affaires of State in their hands, without jealous inquisitions, or suspitious mis-interpretations of their actions. In these you must trust Princes, and those great persons whom Princes trust; But when these great persons are in the balance with God, there they weigh as little, as lesse men. Nay, as *David* hath ranked and disposed them, lesse; for thus he con-
B veyes that consideration, *Surely men of low degree are vanity*; that is sure enough; there is little doubt of that; men of low degree can profit us nothing; they cannot pretend or promise to doe us good; But then sayes *David* there, *Men of high degree are a lye*; They pretend a power, and a purpose to do us good, and then disappoint us. Many times men cannot, many times men will not; neither can we finde in any but God himselfe, a constant power, and a constant will, upon which we may relie: The men of Malta, of what ranke soever they were, did, all men, low and high, will change their minds.

Neither have these men of Malta (consider them in what quality you will) so much honour afforded them, in the Originall, as our translation hath given them. We say, *they changed their minds*; the Original says only this, *they changed*, and no more. Alas, they, we, men of this world, wormes of this dunghil, whether Basilisks or blind wormes, whether Scarabs or Silkworms, whether high or low in the world, have no minds to change. The
C Platonique Philosophers did not only acknowledge *Animã in homine*, a soule in man, but *Mentem in anima*, a minde in the soul of man. They meant by the minde, the superiour faculties of the soule, and we never come to exercise them. Men and women call one another inconstant, and accuse one another of having changed their minds, when, God knowes, they have but changed the object of their eye, and seene a better white or red. An old man loves not the same sports that he did when he was young, nor a sicke man the same meats that hee did when hee was well: But these men have not changed their mindes; The old man hath changed his fancy, and the sick man his taste; neither his minde.

The Mind implies consideration, deliberation, conclusion upon premisses; and wee never come to that; wee never put the soule home; wee never bend the soule up to her height; we never put her to a tryall what she is able to doe towards discerning a tenta-
D tion, what towards resisting a tentation, what towards repenting a tentation; we never put her to tryall what she is able to doe by her naturall faculties, whether by them shee cannot be as good as a *Plato*, or a *Socrates*, who had no more but those naturall faculties; what by vertue of Gods generall grace, which is that providence, in which he inwraps all his creatures, whether by that she cannot know her God, as well as the Oxe knowes his Crib, and the Stork her nest; what by vertue of those particular graces, which God offers her in his private inspirations at home, and in his publique Ordinances here, whether by those she cannot be as good an houre hence, as she is now; and as good a day after, as that day that she receives the Sacrament; we never put the soule home, we never bend the soule up to her height; and the extent of the soule is this minde. When *David* speaks of the people, he sayes, *They imagine a vaine thing*; It goes no farther, then
E to the fancy, to the imagination; it never comes so neare the minde, as Consideration, Reflection, Examination, they onely imagine, fancy a vain thing, which is but a waking dreame, for the fancy is the seat, the scene, the theatre of dreames. When *David* speaks there of greater persons, he carries it farther then so, but yet not to the minde; *The Rulers take counsell*, sayes *David*; but not of the minde, not of rectified and religious reason; but, *They take counsell together*, sayes he; that is, of one another; They sit still and harken what the rest will doe, and they will doe accordingly. Now, this is but a Herding, it is not an Union; This is for the most part, a following of affections, and passions, which are the inferiour servants of the soule, and not of that, which we understand here by the Minde, The deliberate resolutions, and executions of the superiour faculties thereof.

Pſal. 118. 8. Ver. 9. Pſal. 146. 3.

Pſal. 62. 9.

Pſal. 2. 1.

*They changed*, sayes our Text; not their mindes; there is no evidence, no apparance, A
that they exercised any, that they had any; but they changed their passions. Nay, they
have not so much honour, as that afforded them, in the Originall; for it is not *They changed*, but *They were changed*, passively; Men subject to the transportation of passion, doe
nothing of themselves, but are meerely passive; And being possest with a spirit of
feare, or a spirit of ambition, as those spirits move them, in a minute their yea is nay,
their smile is a frowne, their light is darkenesse, their good is evill, their Murderer is a
God. These men of *Malta* changed, not their mindes, but their passions, and so did
not change advisedly, but passionately were changed, and in that distemper, they said,
*He is a God.*

*Deus.* In this hasty acclamation of theirs, *He is a God*, we are come to that which was our
principall intention in this part, That as man hath in him a naturall Logique, but that
strayes into Fallacies, in uncharitable judgements, so man hath in him a naturall Religi- B
on, but that strayes into idolatry, and superstition. The men of Malta were but meere
naturall men, and yet were so far from denying God, as that they multiplied Gods to
themselves. The soule of man brings with it, into the body, a sense and an acknowledg-
ment of God; neither can all the abuses that the body puts upon the soule, whilest they
dwell together, (which are infinite) devest that acknowledgement, or extinguish that
sense of God in the soule. And therefore by what severall names soever the old heathen
Philosophers called their gods, still they meant all the same God. *Chrysippus* presented
God to the world, in the notion and apprehension of *Divina Necessitas*, That a certaine
divine necessitie which lay upon every thing, that every thing must necessarily be thus
and thus done, that that Necessity was God; and this, others have called by another
name, Destiny. *Zeno* presented God to the world, in the notion and apprehension of *Di-*
*vina lex*; That it was not a constraint, a necessity, but a Divine law, an ordinance, and C
settled course for the administration of all things; And this law was *Zenoes* God; and
this, others have called by another name, Nature. The Brachmans, which are the Priests
in the East, they present God, in the notion and apprehension of *Divina lux*, That light
is God; in which, they expresse themselves, not to meane the fire, (which some natu-
rall men worshipped for God) nor the Sunne; (which was worshipped by more) but by
their light, they meane that light, by which man is enabled to see into the next world;
and this we may well call by a better Name, for it is Grace. But still *Chrysippus* by his
Divine Necessity, which is Destiny, and *Zeno* by his Divine law, which is Nature, and
the Brachmans by their Divine light, which is Grace, (though they make the operati-
ons of God, God) yet they all intend in those divers names, the same power.

The naturall man knowes God. But then, to the naturall man, who is not onely fi- D
nite, and determined in a compasse, but narrow in his compasse, nor onely not bottom-
lesse, but shallow in his comprehensions, to this naturall, this finite, and narrow, and shal-
low man, no burden is so insupportable, no consideration so inextricable, no secret so in-
scrutable, no conception so incredible, as to conceive One infinite God, that should do
all things alone, without any more Gods. That that power that establishes counsails,
that things may be carried in a constancy, and yet permits Contingencies, that things
shall fall out casually, That the God of Certainty, and the God of Contingency should
be all one God, That that God that settles peace, should yet make warres, and in the day
of battaile, should be both upon that side that does, and that side that is overcome, That
the conquered God, and the victorious God, should be both one God, That that God
who is all goodnesse in himselfe, should yet have his hand in every ill action, this the na-
turall man cannot digest, not comprehend. And therefore the naturall man eases him-
selfe, and thinkes he eases God, by dividing the burden, and laying his particular neces- E
sities upon particular Gods. Hence came those enormous multiplications of Gods; *He-*
*siods* thirty thousand Gods; and three hundred *Iupiters*. Hence came it that they brought
their children into the world under one God, and then put them to nurse, and then to
schoole, and then to occupations and professions under other severall Gods. Hence
came their *Vagitanus*, a God that must take care that children doe not burst with crying;
and their *Fabulanus*, a God that must take care, that children doe not stammer in speak-
ing; Hence came their *Statilinus*, and their *Potinus*, a God that must teach them to goe,
and a God that must teach them to drinke. So far, as that they came to make *Febrem*
*Deam*, To erect Temples and Altars to diseases, to age, to death it selfe; and so, all

those

A those punishments, which our true God laid upon man for sin, all our infirmities they made Gods. So far is the naturall man from denying God, as that he thus multiplies them.

But yet never did these naturall men, the Gentiles ascribe so much to their Gods, (except some very few of them) as they of the Romane perswasion may seeme to doe to their Saints. For they limited their devotions, and sacrifices, and supplications, in some certaine and determined things, and those, for the most part, in this world; but in the Romane Church, they all aske all of all, for they aske even things pertaining to the next world. And as they make their Saints verier Gods then the Gentils doe theirs, in asking greater things at their hands, so have they more of them. For, if there be not yet more Saints celebrated by Name, then will make up *Hesiods* thirty thousand, yet they have more, in this respect, that of *Hesiods* thirty thousand, one Nation worshipped one, B another another thousand; In the Romane Church, all worship all. And howsoever it be for the number, yet, saith one, we may live to see the number of *Hesiods* thirty thousand equalled, and exceeded; for, if the Jesuits, who have got two of their Order into the Consistory, (they have had two Cardinalls) and two of their Order into heaven, (they have had two Saints Canonized) if they could get one of their Order into the Chayre, one Pope; As we reade of one Generall that knighted his whole Army at once; so such a Pope may Canonize his whole Order, and then *Hesiods* thirty thousand would be literally fulfilled.

And, that, as we have done, in the multiplication of their gods, so, in their superstition to their created gods, we may also observe a congruity, a conformity, a concurrence between the Heathen and the Romane Religion; As the Heathen cast such an intimidation, such an infatuation, not onely upon the people, but upon the Princes too, as that in the Story of the Ægyptian Kings we finde, that whensoever any of their Priests signified unto any of their Kings, that it was the pleasure of his God, that he should leave that C kingdome, and come up to him, that King did alwayes without any contradiction, any hesitation, kill himselfe; so are they come so neare to this in the Romane Church, as that, though they cannot infatuate such Princes, as they are weary of, to kill themselves, yet when they are weary of Princes, they can infatuate other men, to those assassinats, of which our neighbour kingdome hath felt the blow more then once, and we the offer, and the plotting more then many times.

That that I drive to, in this consideration, is this, That since man is naturally apt to multiply Gods to himselfe, we doe with all Christian diligence shut up our selves in the beliefe and worship of our one and onely God; without admitting any more Mediators, or Intercessors, or Advocates, in any of those Modifications or Distinctions, with D which the later men have painted and disguized the Religion of Rome, to make them the more passable, and without making any one step towards meeting them, in their superstitious errors, but adhere intirely to our onely Advocate, and Mediator, and Intercessor Christ Jesus; for he does no more need an Assistant, in any of those offices, then in his office of Redeemer, or Saviour; and therefore, as they require no fellow-Redeemer, no fellow-Saviour, so neither let us admit any fellow-Advocate, fellow-Mediator, fellow-Intercessor in heaven. For why may not that reason hold all the yeare, which they assigne in the Romane Church, for their forbearance of prayers to any Saint, upon certaine dayes? Upon *Good-Friday*, and *Easter-day*, and *Whitsunday*, say they, we must not pray to any Saint, no not to the blessed Virgin, *Quia Christus, & Spiritus Sanctus, sunt tunc temporis, supremi, & unici Advocati.* Because upon those dayes, Christ, and the Holy Ghost, are our principall, nay upon those dayes, our onely Advocates. And are E Christ, and the Holy Ghost out of office a weeke after *Easter*, or after *Whitsuntide*? Since mans naturally apt to multiply Gods, let us be Christianly diligent, to conclude our selves in One. Garantus in Rubr. Missal. par. 1. Tit. 9. §. 8.

And then, since man is also naturally apt to stray into a superstitious worship of God, let us be Christianly diligent, to preclude all waies, that may lead us into that tentation, or incline us towards superstition. In which, I doe not intend, that we should decline all such things, as had been superstitiously abused, in a superstitious Church; But, in all such things, as being in their own nature indifferent, are, by a just commandment of lawfull authority, become more then indifferent (necessary) to us, though not *Necessitate medii*, yet *Necessitate præcepti*, (for, though salvation consist not in Ceremonies, Obedience doth,

doth, and ſalvation conſiſts much in Obedience) That in all ſuch things, we alwayes informe our ſelves, of the right uſe of thoſe things in their firſt inſtitution, of their abuſe with which they have been depraved in the Roman Church, and of the good uſe which is made of them in ours. That becauſe pictures have been adored, we do not abhor a picture; Nor ſit at the Sacrament, becauſe Idolatry hath been committed in kneeling. That Church, which they call Lutheran, hath retained more of theſe Ceremonies, then ours hath done; And ours more then that which they call Calviniſt; But both the Lutheran, and ours, without danger, becauſe, in both places, we are diligent to preach to the people the right uſe of theſe indifferent things. For this is a true way of ſhutting out ſuperſtition, Not alwayes to aboliſh the thing it ſelfe, becauſe in the right uſe thereof, the ſpirituall profit, and edification may exceed the danger, but by preaching, and all convenient wayes of inſtruction, to deliver people out of that ignorance, which poſſeſſes people in the Roman captivity. A

*Atheiſta.* From which naturall inclination of man, we raiſe this, by way of concluſion of all, That ſince man is naturally apt to multiply Gods to himſelfe, and naturally apt to worſhip his Gods ſuperſtitiouſly, ſince there is a proneneſſe to many Gods, and to ſuperſtition, in nature, There cannot be ſo unnaturall a thing, no ſuch Monſter in nature, or againſt nature, as an Atheiſt, that beleeves no God. For, when we, we that are Chriſtians, have reproached this Atheiſt, thus farre, our way, Canſt not thou beleeve one God? ſuch a debility, ſuch a nullity in thy faith, as not to beleeve one God? we require no more, and canſt thou not doe that, not one? when we, we that are Chriſtians, have reproached him ſo farre, The naturall man of whoſe company hee will pretend to be, will reproach him ſo much farther, as to ſay, Canſt not thou beleeve one God? We, we who proceed by the ſame light that thou doeſt, beleeve a thouſand. So that the naturall man is as ready, readier then the Chriſtian, to excommunicate the Atheiſt; For, the Atheiſt that denies all Gods, does much more oppoſe the naturall man, that beleeves a thouſand, then the Chriſtian, that beleeves but one. B C

Poore intricated ſoule! Riddling, perplexed, labyrinthicall ſoule! Thou couldeſt not ſay, that thou beleeveſt not in God, if there were no God; Thou couldeſt not beleeve in God, if there were no God; If there were no God, thou couldeſt not ſpeake, thou couldeſt not thinke, not a word, not a thought, no not againſt God; Thou couldeſt not blaſpheme the Name of God, thou couldeſt not ſweare, if there were no God: For, all thy faculties, how ever depraved, and perverted by thee, are from him; and except thou canſt ſeriouſly beleeve, that thou art nothing, thou canſt not beleeve that there is no God. If I ſhould aske thee at a Tragedy, where thou ſhouldeſt ſee him that had drawne blood, lie welt'ring, and ſurrounded in his owne blood, Is there a God now? If thou couldſt anſwer me, No, Theſe are but Inventions, and Repreſentations of men, and I beleeve a God never the more for this; If I ſhould ask thee at a Sermon, where thou ſhouldeſt heare the Judgements of God formerly denounced, and executed, re-denounced, and applied to preſent occaſions, Is there a God now? If thou couldeſt anſwer me, No, Theſe are but Inventions of State, to couple and regulate Congregations, and keep people in order, and I beleeve a God never the more for this; Bee as confident as thou canſt, in company; for company is the Atheiſts Sanctuary; I reſpit thee not till the day of Judgement, when I may ſee thee upon thy knees, upon thy face, begging of the hills, that they would fall downe and cover thee from the fierce wrath of God, to aske thee then, Is there a God now? I reſpit thee not till the day of thine own death, when thou ſhalt have evidence enough, that there is a God, though no other evidence, but to finde a Devill, and evidence enough, that there is a Heaven, though no other evidence, but to feele Hell; To aske thee then, Is there a God now? I reſpit thee but a few houres, but ſix houres, but till midnight. Wake then; and then darke, and alone, Heare God aske thee then, remember that I asked thee now, Is there a God? and if thou dareſt, ſay No. D E

And then, as there is an univerſall Atheiſt, an Athieſt over all the world, that beleeves no God, ſo is he alſo an Atheiſt, over all the Chriſtian world, that beleeeves not Chriſt. That which the Apoſtle ſayes to the *Epheſians*, *abſque Chriſto, abſque Deo*; As long as you were *without Chriſt*, you were *without God*, is ſpoken (at leaſt) to all that have heard Chriſt preached; not to beleeve God, ſo, as God hath exhibited, and manifeſted himſelfe,

A selfe, in his Son Christ Jesus, is, in S. *Pauls* acceptation of that word, Atheisme: and S. *Paul*, and he that speaks in S. *Paul*, is too good a Grammarian, too great a Critique for thee to dispute against.

And then, as there is an universall Atheist, he that denies God, And a more particular Atheist, he that denies Christ; so in a narrower, and yet large sense of the word, there is an actuall Atheist, a practicall Atheist, who though he doe pretend to make God, and God in Christ the object of his faith; yet does not make Christ, and Christ in the holy Ghost, that is, Christ working in the Ordinances of his Church, the rule and patterne of his actions, but lives so, as no man can beleeve that he beleeves in God.

This universall Atheist, that beleeves no God, the heavens, and all the powers therein, shall condemne at the last day; The particular Atheist, that beleeves no Christ, the glorious company of the Apostles, that established the Church of Christ, shall condemn
B at that day; And the practicall Atheist, the ungodly liver, the noble army of Martyrs, that did, and suffered so much for Christ, shall then condemne. And condemne him, not onely as the most impious thing, but as the most inhumane; Not onely as the most ungodly, but as the most unnaturall thing: for an Atheist is not onely a Devil in Religion, but a monster in nature; not onely elemented and composed of Heresies in the Church, but of paradoxes, and absurdities in the world; Naturall men, the men of Malta, even Barbarians, though subject to levity and changing their minds, yet make this their first act after their change, to constitute a God, though in another extreme, yet in an evident and absolute averseneſſe from Atheisme; *They changed their minds, and said, he was a God.* And be this enough for the Explication of the words, and their Application, and Complication to the celebration of the day.

The God of heaven rectifie in us our naturall Logique; That in all his Judgements we
C glorifie God, without uncharitable condemning other men. The God of heaven sanctifie to us our naturall Religion, That it be never quenched nor damped in us, never blown out by Atheisme, nor blowne up by an Idolatrous multiplying of false, or a superstitious worship of our true God. The God of heaven preserve us in safety, by the power of the Father; In saving knowledge, by the wisdome of the Son; And in a peacefull unity of affections, by the love and goodnesse of the holy Ghost. *Amen.*

## SERM. XLIX.

D *Preached on the Conversion of S.* PAUL. 1629.

ACTS 23. 6, 7.

*But when Paul perceived that one part were Sadduces, and the other Pharisees, he cryed out in the Councel, Men and Brethren, I am a Pharisee, and the son of a Pharisee; Of the hope and resurrection of the dead I am called in question.*

*And when he had so said, there arose a dissention between the Pharisees and the Sadduces, and the multitude was divided.*

E WE consider ordinarily in the old Testament, God the Father; And in the Gospels, God the Son; And in this Book, the Acts, and in the Epistles, and the rest, God the Holy Ghost, that is, God in the Government and Administration of his Church, as well in the ordinary Ministery and constant callings therein, as in the extraordinary use of generall Councells; of which, we have the Modell, and Platforme, and precedent in the fifteenth Chapter of this Booke. The Book is noted to have above twenty Sermons of the Apostles; and yet the Book is not called The Sermons, The Preaching of the Apostles, but the Practise, the Acts of the Apostles. Our actions, if they be good, speak louder then our Sermons; Our preaching is our speech, our good life is our eloquence. Preaching celebrates the Sabbath, but a good life makes the whole week a Sabbath, that is, A savor of rest in the nostrils

Gen. 8. Chrysost. Hieron

noſtrils of God, as it is ſaid of *Noahs* Sacrifice, when he came out of the Ark. The Book is called The Acts of the Apoſtles; But ſayes S. *Chryſoſtome*, and S. *Hierome* too, it might be called the Acts of S. *Paul*, ſo much more is it converſant about him, then all the reſt. In which reſpect, at this time of the yeare, and in theſe dayes, when the Church commemorates the Converſion of S. *Paul*, I have, for divers yeares ſucceſſively, in this place, determined my ſelfe upon this Book. Once upon the very act of his Converſion, in thoſe words, *Saul, Saul, why perſecuteſt thou me?* Once upon his valediction to his Epheſians at Miletus, in thoſe words, *Now I know that all ye ſhall ſee my face no more*; And once upon the eſcape from the Vipers teeth, and the viperous tongues of thoſe inconſtant and clamorous beholders, who firſt raſhly cried out, *He is a murderer*, and *then changed their mindes, and ſaid, He is a God.* And now, for the ſervice of your devotions, and the advancement of your edification, I have laid my meditations upon this his Stratagem, and juſt avoiding of an unjuſt Judgement, *When Paul percived that one part were Sadduces, and the other Phariſees, &c.*

Acts 9. 4. Acts 20. 25. Acts 28. 6.

A B

*Diviſio.*

In handling of which words, becauſe they have occaſioned a Diſputation, and a Probleme, whether this that *Paul* did, were well done, To raiſe a diſſention amongſt his Judges, we ſhall ſtop firſt upon that Conſideration, That all the actions of holy men, of Apoſtles in the new Teſtament, of Patriarchs in the old, are not to be drawne into example and conſequence for others, no nor alwayes to be excuſed and juſtified in them that did them; All actions of holy men, are not holy; that is firſt. And ſecondly, we ſhall conſider this action of S. *Paul*, in ſome circumſtances that inveſt it, and in ſome effects that it produced in our Text, as diſſention amongſt his Judges, and ſo a reprieving, or rather a putting off of the triall for that time; and theſe will determine our ſecond Conſideration. And in a third, we ſhall lodge all theſe in our ſelves, and make it our owne caſe, and finde that we have all *Sadduces* and *Phariſees* in our own boſomes, (contrary affections in our own hearts) and finde an advantage in putting theſe home-*Sadduces*, and home-*Phariſees*, theſe contrary affections in our owne boſomes, in colluctation, and oppoſition againſt one another, that they doe not combine, and unite themſelves to our farther diſadvantage; A Civill warre, is, in this caſe, our way to peace; when one ſinfull affection croſſes another, we ſcape better, then when all joyne, without any reſiſtance. And in theſe three, firſt the Generall, How wee are to eſtimate all actions, And then the Particular, what wee are to thinke of S. *Pauls* Action, And laſtly, the Indivjduall, How wee are to direct and regulate our owne Actions, wee ſhall determine all.

C

1. Part.

Firſt then, though it be a ſafer way, to ſuſpect an action to be ſin that is not, then to preſume an action to be no ſin, that is ſo, yet that rule holds better in our ſelves, then in other men; for, in judging the actions of other men, our ſuſpition may ſoone ſtray into an uncharitable miſ-interpretation, and wee may ſin in condemning that in another, which was no ſin in him that did it. But, in truth, *Tranſilire lineam*, To depart from the direct and ſtraight line, is ſin, as well on the right hand, as on the left; And the Devill makes his advantages upon the over-tender, and ſcrupulous conſcience, as well as upon the over-confident, and obdurate; and many men have erred as much, in juſtifying ſome actions of holy men, as in calumniating, or miſ-condemning of others. If we had not evidence in Scripture, that *Abraham* received that Commandement from God, who could juſtifie *Abrahams* proceeding with his ſon *Iſaac*? And therefore who ſhall be afraid to call *Noahs* Drunkenneſſe, and his undecent lying in his Tent, Or *Lots* Drunkenneſſe, and his iterated Inceſt with his Daughters, or his inconſiderate offer to proſtitute his Daughters to the Sodomites, Or to call *Davids* complicated and multiplied ſin, a ſin? When the Church celebrates *Samſons* death, though he killed himſelf, it is upon a tender & holy ſuppoſition, that he might do this not without ſome inſtinct and inſpiration from the Spirit of God. But howſoever the Church interprets ſuch actions, it is a dangerous and a fallacious way, for any private man to argue ſo, The Spirit of God directed this man in many actions, therefore in all; And dangerous to conclude an action to be good, either becauſe he that did it, had a good purpoſe in doing it, or becauſe ſome good effects proceeded from it. *Bonum bene*, are the two horſes that muſt carry us to heaven; To do good things, and to doe them well; To propoſe good ends, and to goe by good waies to thoſe good ends. The Mid-wives lie, in the behalfe of the Iſraelites children, was a lie, and a ſin, howſoever God, out of his own goodneſſe, found ſomething in their piety,

D E

to

A to reward. I should not venture to say, as he said, nor to say that hee said well, when *Moses* said, *Dele me, Forgive their sinne, or blot mee out of thy Booke*; Nor when S. *Paul* said, *Anathema pro fratribus, I could wish that my selfe were separated from Christ for my Brethren.* I would not, I could not without sin, be content that my name should be blotted out of the Booke of Life, or that I should bee separated from Christ, though all the world beside were to be blotted out, and separated, if I staid in. Exod. 32. 32. Rom. 9. 3.

The benefit that we are to make of the errors of holy men, is not that, That man did this, therefore I may doe it: but this, God suffered that holy man to fall, and yet loved that good soule well, God hath not therefore cast me away, though he have suffered me to fall too. Bread is mans best sustenance, yet there may be a dangerous surfet of bread: Charity is the bread that the soule lives by; yet there may be a surfet of charity; I may mis-lead my selfe shrewdly, if I say, surely my Father is a good man, my Master a good man, my Pastor a good man, men that have the testimony of Gods love, by his manifold blessings upon them; and therefore I may be bold to doe whatsoever I see them doe. *Be perfect, even as your Father which is in heaven, is perfect*, is the example that Christ gives you. *Be yee followers of mee, as I am of Christ*, is the example that the Apostle gives you. Good Examples are good Assistances; but no Example of man is sufficient to constitute a certaine and constant rule; All the actions of the holiest man are not holy. B Mat. 5. 48. 1 Cor. 11. 1.

Hence appeares the vanity and impertinency of that calumny, with which our adversaries of the Roman perswasion labour to oppresse us, That those points in which we depart from them, cannot be well established, because therein we depart from the Fathers; As though there were no condemnation to them, that pretended a perpetuall adhering to the Fathers, nor salvation to them, who suspected any Father of any mistaking. And they have thought that one thing enough, to discredit, and blast, and annihilate that great and usefull labour, which the Centuriators, the Magdeburgenses tooke in compiling the Ecclesiasticall Story, that in every age as they passe, those Authors have laid out a particular section, a particular Chapter *De nævis Patrum*, to note the mistakings of the Fathers in every age; This they thinke a criminall and a hainous thing, inough to discredit the whole worke; As though there were ever in any age, any Father, that mistook nothing, or that it were blasphemy against the Holy Ghost, to note such a mistaking. And yet, if those blessed Fathers, now in possession of heaven, be well affected with our celebrating, or ill, with our neglecting their works, certainly they finde much more cause to complaine of our adversaries, then of us. Never any in the Reformation hath spoken so lightly, nay, so heavily; so negligently, nay, so diligently, so studiously in diminution of the Fathers, as they have done. One of the first Jesuits proceeds with modesty and ingenuity, and yet sayes, *Qualibet ætas antiquitati detulit*, Every age hath been apt to ascribe much to the Ancient Fathers; *Hoc autem asserimus*, sayes he, *Iuniores Doctores perspicaciores*, This we must necessarily acknowledge, that our later Men have seen farther then the elder Fathers did. His fellow Jesuit goes farther; *Hoc omnes dicunt, sed non probant*, sayes he, speaking of one person in the Genealogy of Christ, This the Fathers say, sayes he, and later men too; Catholiques, and Heretiques; All: But none of them prove it; He will not take their words, not the whole Churches, though they all agree. But a Bishop of as much estimation and authority in the Council of Trent, as any, goes much farther; Being pressed with S. *Augustins* opinion, he sayes, *Nec nos tantillum moveat Augustinus*, Let it never trouble us, which way S. *Augustine* goes; *Hoc enim illi peculiare*, sayes he, *ut alium errorem expugnans, alteri ansam præbeat*, for this is inseparable from S. *Augustine*, That out of an earnestnesse to destroy one error, he will establish another. Nor doth that Bishop impute that distemper onely to S. *Augustine*, but to S. *Hierome* too; Of him he sayes, *In medio positus certamine, ardore feriendi adversarios, premit & socios*, S. *Hierome* laies about him, and rather then misse his enemy, he wounds his friends also. But all that might better be borne then this, *Turpiter erraruut Patres*, The Fathers fell foully into errors; And this, better then that, *Eorum opinio, opinio Hæreticorum*, The Fathers differ not from the Heretiques, concurre with the Heretiques. Who in the Reformation hath charged the Fathers so farre? and yet *Baronius* hath. C D E Salmeron. Maldon. Cornel. Mussus

If they did not oppresse us with this calumny of neglecting, or undervaluing the Fathers, we should not make our recourse to this way of recrimination; for, God knowes, if it be modestly done, and with the reverence, in many respects, due to them, it is no fault

fault to say the Fathers fell into some faults. Yet, it is rather our Adversaries observation then ours, That all the Ancient Fathers were Chiliasts, Millenarians, and maintained that error of a thousand yeares temporall happinesse upon this earth, betweene the Resurrection, and our actuall and eternall possession of Heaven; It is their observation rather then ours, That all the Ancient Fathers denied the dead a fruition of the sight of God, till the day of Judgement; It is theirs rather then ours, That all the Greek Fathers, and some of the Latin, assigned Gods foreknowledge of mans works, to be the cause of his predestination. It is their note, That for the first six hundred yeares, the generall opinion, and generall practise of the Church was, To give the Sacrament of the Lords Supper, to Infants newly baptized, as a thing necessary to their salvation. They have noted, That the opinion of the Ancient Fathers was contrary to the present opinion in the Church of Rome, concerning the conception of the blessed Virgin without Originall sin. These notes and imputations arise from their Authors, and not from ours, and they have told it us, rather then we them.

Indeed neither we nor they can dissemble the mistakings of the Fathers. The Fathers themselves would not have them dissembled. Hieron. *De me*, sayes S. *Hierom*, *ubicunque de meo sensu loquor, arguat me quilibet*, For my part, whereseever I deliver but mine owne opinion, every man hath his liberty to correct me. It is true, August. S. *Augustine* does call *Iulian* the Pelagian to the Fathers; but it is to vindicate and redeeme the Fathers from those calumnies which *Iulian* had laid upon them, that they were *Multitudo cæcorum*, a herd, a swarme of blinde guides, and followers of one another, And that they were *Conspiratio perditorum*, Damned Conspirators against the truth. To set the Fathers in their true light, and to restore them to their lustre and dignity, and to make *Iulian* confesse what reverend persons they were, S. *Aug.* cals him to the consideration of the Fathers, but not to try matters of faith by them alone. For, Lactant. *Sapientiam sibi adimit, qui sine judicio majorum inventa probat*, That man devests himselfe of all discretion, who, without examination, captivates his understanding to the Fathers.

It is ingenuously said by one of their later Writers, (if hee would but give us leave to say so too) Cajetan. *Sequamur Patres, tanquam Duces, non tanquam Dominos*, Let us follow the Fathers as Guides, not as Lords over our understandings, as Counsellors, not as Commanders. It is too much to say of any Father that which Nicephor. Chrysost. *Nicephorus* sayes of S. *Chrysostome*, *In illius perinde atque in Dei verbis quiesco*, I am as safe in *Chrysostomes* words, as in the Word of God; That is too much. It is too much to say of any Father that which Sophron. Leo. *Sophronius* sayes of *Leo*, That his Epistles were *Divina Scriptura, tanquam ex ore Petri prolata, & fundamentum fidei*, That he received the Epistles that *Leo* writ, as holy writ, as written by S. *Peter* himselfe, and as the foundation of his faith; that is too much. It is too much to say of S. *Peter* himselfe that which Chrysolog. *Chrysologus* sayes, That he is *Immobile fundamentum salutis*, The immoveable foundation of our salvation, *& Mediator noster apud Deum*, The Mediator of man to God. Their Jesuit Azorius *Azorius* gives us a good Caution herein; Hee sayes it is a good and safe way, in all emergent doubts, to governe our selves *Per communem opinionem*, by the the common opinion, by that, in which most Authors agree; But sayes he, how shall we know which is the common opinion? Since, not onely that is the common opinion in one Age, that is not so in another, (The common opinion was in the Primitive Church, that the blessed Virgin was conceived in Original sin, The common opinion now, is that she was not) But if we consider the same Age, that is the common opinion in one place, in one countrey, which is not so in another place, at the same time; That Jesuit puts his example in the worship of the Crosse of Christ, and sayes, That, at this day, in Germany and in France it is the common opinion, and Catholique Divinity, That λατρεία, Divine worship is not due to the Crosse of Christ; In Italy and in Spain it is the common opinion, and Catholique Divinity, that it is due. Now, how shall hee governe himselfe, that is unlearned, and not able to try, which is the common opinion? Or how shall the learnedest of all governe himselfe if he have occasion to travaile, but to change his Divinity, as often as he changes his Coine, and when he turnes his Dutch Dollers into Pistolets, to go out of Germany, into Spain, turn his Devotion, and his religious worship according to the Clime? To end this Consideration, The holy Patriarchs in the Old Testament, were holy men, though they strald into some sinfull actions; the holy Fathers in the Primitive Church, were holy men, though they straied into some erronious opinions; But neither are the holiest mens actions alwaies holy, nor the soundest Fathers

opinions

A opinions alwaies ſound. And therefore the queſtion hath beene not impertinently moved, whether this that S. *Paul* did here, were juſtifiably done, *Who, when he perceived that one part were Sadduces, and the other Phariſees, &c.* And ſo wee are come to our ſecond part, from the conſideration of Actions in generall, to this particular action of S. *Paul*.

2 Part.

In this ſecond part we make three ſteps. Firſt we ſhall conſider, what Councell, what Court this was, before whom S. *Paul* was convented, (*He cryed out in the Councell*, ſayes the text) whether they were his competent Judges, and ſo he bound to a cleare, and direct proceeding with them; And ſecondly, what his end and purpoſe was, that he propoſed to himſelfe; which was to divide the Judges, and ſo to put off his tryall to another day; for, when he had ſaid that, (ſayes the text) that that he had to ſay, *there aroſe a Diſſention, and the multitude*, All, both Judges, and ſpectators, and witneſſes, *were divided*; And then laſtly, by what way he went to this end; which was by a double proteſtation, B first that, *Men and brethren, I am a Phariſee*; And then that, *Of the hope and Reſurrection of the dead, I am called in queſtion.*

*Index Competens.*

Firſt then, for the competency of his Judges, Whether a man be examined before a competent Judge or no, he may not lye: we can put no caſe, in which it may be lawfull for any man to lye to any man; not to a midnight, nor to a noone thiefe, that breaks my houſe, or aſſaults my perſon, I may not lye. And though many have put names of diſguiſe, as Equivocations, and Reſervations, yet they are all children of the ſame father, the father of lies, the devill, and of the ſame brood of vipers, they are lyes. To an Incompetent Judge, if I be interrogated, I muſt ſpeake truth, if I ſpeake; but to a Competent Judge, I muſt ſpeak: With the Incompetent I may not be falſe, but with the Competent, I may not be ſilent. Certainely, that ſtanding mute at the Bar, which, of late times hath prevailed upon many diſtempered wretches, is, in it ſelfe, ſo particularly a ſin, as that I C ſhould not venture to abſolve any ſuch perſon, nor to adminiſter the Sacrament to him, how earneſtly ſoever he deſired it at his death, how penitently ſoever he confeſſed all his other ſins, except he repented in particular, that ſin, of having ſtood mute and refuſed a juſt triall, and would be then content to ſubmit himſelfe to it, if that favour might poſſibly at that time be afforded him. To an incompetent Judge I muſt not lie, but I may be ſilent, to a competent I muſt anſwer.

Conſider we then the competency of S. *Pauls* Judges, what this Councel, this Court was. It was that Councel, which is ſo often in the New Teſtament called Συνέδριον, and in our Tranſlation, the Councel. The Jews ſpeake much of their *Lex Oralis*, their Oral, their Traditionall Law; that is, That Expoſition of the Law, which, ſay they, *Moſes* received from the mouth of God, without writing, in that forty dayes converſation which he had with God, in the Mount; for, it is not probable, ſay they, that *Moſes* D ſhould ſpend forty dayes in that, which another man would have done in one or two, that is, in receiving onely that Law which is written: But he received an expoſition too, and delivered that to *Ioſhuah*, and he to the principal men, and according to that expoſition, they proceeded in Judgement, in this Councel, in this their *Synedrion*. Which Councell having had the firſt inſtitution thereof, *Numb.* 11.16. where God ſaid to *Moſes, Gather me ſeventy men of the Elders of Iſrael, Officers over the people, and I will take of the Spirit that is upon thee, and put it upon them, and they ſhall beare the burden*; that is, I will impart to them that expoſition of the Law, which I have imparted to thee, and by that they ſhall proceed in Judgement, in this Councel, this *Synedrion* of Seventy, had continued (though with ſome variations) to this time, when S. *Paul* was now called before them. Of this Councel of Seventy, this *Synedrion*, our bleſſed Saviour ſpeaks, when he ſayes, *He that ſaies Raca*, (that is, declares his anger by any opprobrious words of defa- E mation,) *ſhall be ſubject to the Councel.* Of this Councel he ſpeakes, when he ſayes, *for my ſake, they will deliver you up to the Councel*; And from this Councel it is, not inconveniently, thought, that thoſe meſſengers were ſent, which were ſent to examine *Iohn Baptiſt*, whether he were the Meſſias or no; for there it is ſaid, *That Prieſts and Levites were ſent*; and this Councell, ſayes *Ioſephus*, at firſt, (and for a long time) conſiſted of ſuch perſons, though, after, a third Order was taken in, that is, ſome principall men of the other Tribes. To this Councel belonged the Conuſance of all cauſes, Eccleſiaſticall and Civill, and of all perſons; no Magiſtrate, no Prophet was exempt from this Court. Before this Councel was *Herod* himſelfe called, for an execution done by his command, which, though it were done upon a notorious malefactor, yet was done without due proceedings in law,

Numb. 11.16.

Mat. 5.22.
Iohn 10.17.

Iohn 1.19.

Ioſeph. l. 14. c. 17.

and therefore *Herod* called before this Councell for it.

But (by the way) this was not done when *Herod* was King, as *Baronius* doth mischievously and seditiously infer and argue, as though this Councel were above the King. *Herod* at that time, was very far from any imagination of being King; His Father, *Antipater*, who then was alive, having, at that time, no pretense to the Kingdome. But *Herod*, though young, was then in a great place of Government, and for a misdemeanor there, was called before this Councel, which had jurisdiction over all but the King. For so, in the Talmud it selfe, the difference is expresly put; *Sacerdos magnus judicat & judicatur*, The High Priest, the greatest Prelate in the Clergy, may have place in this Councel, and may be called in question by this Councel, *Judicat & judicatur*; So, *Testimonium dicit, & de eo dicitur*, He may goe from the Bench, and be a witnesse against any man, and he may be put from the Bench, and any mans witnesse be received against him. But then of the King, it is as expresly said, of this Councel, in that Talmud, *Nec judicat, nec judicatur*, The King sits in Judgement upon no man, lest his presence should intimidate an accused person, or draw the other Judges from their own opinion to his; Much lesse can the King be judged by any; *Nec testimonium dicit, nec de eo dicitur*, The King descends not to be a witnes against any man, neither can any man be a witnes against him. It was therefore mischievously, and seditiously, and treacherously, and trayterously, and (in one comprehensive word) Papistically argued by *Baronius*, That this Councel was above the King.

But above all other persons it was; In some cases, in the whole body of the Councel; for, Matters of Religion, Innovations in poynts of doctrine, Imputations upon great persons in the Church, were not to be judged by any selected Committee, but by the whole Councel, the intire body, the Seaventy; Pecuniary matters, and matters of defamation, might be determined by a Committee of any three; Matters that induced bodily punishments, though it were but flagellation, but a whipping matter, not under a Committee of twenty three. But so were all persons, and all causes distributed, as that that Court, that Councel had conusance of all. So that then S. *Paul* was before a competent and a proper Judge, and therefore bound to answer; Did he that? That is our next disquisition, and our second Consideration in this part, His end, his purpose in proceeding as he did.

*Finis.* His End was to dissolve the Councel for the present. He saw a tumultuary proceeding; for, as the Text sayes, he was fain *to cry out in the Councel*, before he could be heard. Vers. 2. He saw the President of the Councel, *Ananias* the high Priest, so ill-affected towards him, as that he commanded him extrajudicially to be smitten. He saw a great part of his Judges, and spectators, amongst whom were the witnesses, to be his declared enemies. He saw that if he proceeded to a tryall then, he perished infallibly, irrecoverably, and therefore desired to put off the tryall for that time. He did not deny nor decline the jurisdiction of that Court; He had no eye to any forraigne Prince, nor Prelate: There are amongst us that doe so; that deny that they can be traytors, though they commit treason, because they are subjects to a forraine Bishop, and not to their naturall King; S. *Paul* did not so. He did not calumniate nor traduce the proceedings of that Court, nor put into the people ill opinions of their superiors, by laying aspersions upon them; There are that doe so; S. *Paul* did not. But his end and purpose was onely to put off the tryall for that time, till he might be received to a more sober, and calme, and equitable hearing. And this certainly was no ill end, so his way were good. What was that? That is our next, our third and last Consideration in this part.

*Via. Pharisæi.* His way was by a twofold Protestation; The first this, *Men and brethren, I am a Pharisee*. The Pharisees were a sect amongst the Jews, who are ordinarily conceived to have received their Name from Division, from Separation, from departing from that liberty, which other men did take, to a stricter forme of life. Of which, amongst many others, S. *Hierome* gives us this evidence, that the Pharisees would fringe their long robes with thornes, that so they might cut, and teare, and mangle their heels and legs as they went, in the sight of the people. Outward mortification and austerity was a specious thing, and of great estimation amongst the Jews: you may see that in *John Baptist*; who was as much followed, and admired for that, as Christ for his Miracles, though *John Baptist* did no Miracles. For, extraordinary austerity is a continuall Miracle. As S. *Hierome* sayes of Chastity, *Habet servata pudicitia martyrium suum*, Chastity is a continuall Martyrdome; So to surrender a mans selfe to a continuall hunger, and thirst, and cold, and

A and watching, and forbearing all which all others enjoy, a continuall mortification is a continuall Miracle. This made the Phariſees gracious and acceptable to the people: Therefore S. *Paul* doth not make his Proteſtation here onely ſo, *That he had been as touching the Law, a Phariſee*, nor as he makes it in this book, *After the ſtricteſt ſect of our religion, I lived a Phariſee*, that is, heretofore I did, but now, after his Converſion, and after his Apoſtolicall Commiſſion, he makes it, *Men and brethren, I am a Phariſee*. Phil. 3. 5. Act. 26. 5.

Beloved, there are ſome things in which all Religions agree; The worſhip of God, The holineſſe of life; And therefore, if when I ſtudy this holineſſe of life, and faſt, and pray, and ſubmit my ſelfe to diſcreet, and medicinall mortifications, for the ſubduing of my body, any man will ſay, this is Papiſticall, Papiſts doe this, it is a bleſſed Proteſtation, and no man is the leſſe a Proteſtant, nor the worſe a Proteſtant for making it, Men and brethren, I am a Papiſt, that is, I will faſt and pray as much as any Papiſt, and enB ble my ſelfe for the ſervice of my God, as ſeriouſly, as ſedulouſly, as laboriouſly as any Papiſt. So, if when I ſtartle and am affected at a blaſphemous oath, as at a wound upon my Saviour, if when I avoyd the converſation of thoſe men, that prophane the Lords day, any other will ſay to me, This is Puritanicall, Puritans do this, It is a bleſſed Proteſtation, and no man is the leſſe a Proteſtant, nor the worſe a Proteſtant for making it, Men and Brethren, I am a Puritan, that is, I wil endeavour to be pure, as my Father in heaven is pure, as far as any Puritan.

Now of theſe Phariſees, who were by theſe means ſo popular, the numbers were very great. The Sadduces, who alſo were of an exemplary holineſſe in ſome things, but in many and important things of different opinions, even in matter of Religion, from all other men, were not ſo many in number, but they were men of better quality and place in the State, then, for the moſt part, the Phariſees were. And as they were more potent, C and able to do more miſchiefe, ſo had they more declared themſelves to be bent againſt the Apoſtles, then the Phariſees had done. In the fourth Chapter of this Booke, *The Prieſts, and the Sadduces*, (no mention of Phariſees) *came upon Peter and Iohn, being grieved, that they preached, thorough Ieſus, the reſurrection of the dead.* And ſo againe, *The high Prieſt roſe up, and all they that were with him, which is* (ſayes that Text expreſly) *the ſect of the Sadduces, and were filled with indignation.* And ſome collect out of a place in *Euſebius*, that this *Ananias*, who was high Prieſt at this time, and had declared his ill affection to S. *Paul*, (as you heard before) was a Sadduce: But, I thinke thoſe words of *Euſebius* will not beare, at leaſt, not enforce that, not be well applied to this *Ananias*. Howſoever, S. *Paul* had juſt cauſe to come to this proteſtation, *I am a Phariſee*, and in ſo doing he can be obnoxious to nothing; if he be as ſafe in his other proteſtation, all is well, *for the hope and reſurrection of the dead, am I called in queſtion*; conſider we that. Sadducæi. Ver. 2. Act. 5. 17.

D It is true, that he was not, at this time, called in queſtion, directly and expreſly *for the Reſurrection*; you may ſee, where he was apprehended, that it was *for teaching againſt that people, and againſt that law, and againſt that Temple.* So that, he was endited upon pretenſe of ſedition, and prophanation of the Temple. And therefore, when S. *Paul* ſayes here, *I am called in queſtion for preaching the Reſurrection*, he means this, If I had not preached the Reſurrection, I ſhould never have been called in queſtion, nor ſhould be, if I would forbeare preaching the Reſurrection; No man perſecutes me, no man appeares againſt me, but onely they that deny the Reſurrection; The Sadduces did deny it; The Phariſees did beleeve it; and therefore this was a likely and a lawfull way to divide them, and to gaine time, with ſuch a purpoſe, (ſo far) as *David* had, when he prayed, *O Lord, divide their tongues.* For it is not alwayes unlawfull to ſowe diſcord, and to kindle diſſention amongſt men; for men may agree too well, to ill purpoſes. So have yee then E ſeen, That though it be not ſafe to conclude, S. *Paul*, or any holy man did this, therefore I may do it, (which was our firſt part) yet in this which S. *Paul* did here, there was nothing that may not be juſtified in him, and imitated by us, (which was our ſecond part) Remains onely the third, which is the accommodation of this to our preſent times, and the appropriation thereof to our ſelves, and making it our own caſe. Reſurrectio. Act. 23. 28. Pſal. 55. 9.

The world is full of Sadduces, and Phariſees, and the true Church of God arraigned by both. The Sadduces were the greater men, the Phariſees were the greater number; ſo they are ſtill. *The Sadduces denied the Reſurrection, and Angels, and Spirits*; So they do ſtill. For, thoſe Sadduces, whom we conſider now, in this part, are meere carnall men; men that have not onely no Spirit of God in them, but no ſoule, no ſpirit of their own; 3 Part. Sadducæi.

owne; meere Atheiſts. And this Carnality, this Atheiſme, this Sadduciſme is ſeene in ſome Countries to prevaile moſt upon great perſons, (the Sadduces were great perſons) upon perſons that abound in the poſſeſſions, and offices, and honours of this world; for they that have moſt of this world, for the moſt part, think leaſt of the next. A

*Phariſai.* Theſe are our preſent Sadduces; and then the Phariſee hath his name from *Pharas*, which is Diviſion, Separation; But *Calvin* derives the name (not inconveniently) from *Pharaſh*, which is Expoſition, Explication. We embrace both extractions, and acceptations of the word, both *Separation*, and *Expoſition*; for the Phariſee whom we conſider now, in this part, is he that is ſeparated from us, (there it is *Pharas*, ſeparation) and ſeparated by following private Expoſitions, (there it is *Pharaſh*, Expoſition) with a contempt of all Antiquity; and not only an undervaluation, but a deteſtation of all opinions but his owne, and his, whom he hath ſet up for his Idol. And as the Sadduce (our great and worldly man) is all carnall, all body, and beleeves no ſpirit: ſo our Phariſee is ſo ſuper-ſpirituall, as that he beleeves, that is, conſiders no body; He imagines ſuch a Purification, ſuch an Angelification, ſuch a Deification in this life, as though the heavenly Jeruſalem were deſcended already, or that God had given man but that one commandement, *Love God above all*, and not a ſecond too, *Love thy neighbour as thy ſelfe*. Our Sadduces will have all body, our Phariſees all ſoule, and God hath made us of both, and given us offices proper to each. B

*Duplex Sadducæus.* Now of both theſe, the preſent Sadduce, the carnall Atheiſt, and the preſent Phariſee, the Separatiſt, that overvalues himſelf, and bids us ſtand farther off, there are two kinds. For, for the Atheiſt, there is *Davids* Atheiſt, and S. *Pauls* Atheiſt; *Davids*, that aſcribes

Pſal. 14. 2. all to nature, and *ſayes in his heart, There is no God*; That will call no ſudden death, nor extraordinary puniſhment upon any enormous ſinner, a judgement of God, nor any ſuch deliverance of his ſervants, a miracle from God, but all is Nature, or all is Accident, and would have been ſo, though there had been no God: This is Natures Sadduce, *Davids* Atheiſt; And then S. *Pauls* Atheiſt is he, who though he doe beleeve in God, yet doth

Epheſ. 2. 12. not beleeve God in Chriſt; for ſo S. *Paul* ſayes to the Epheſians, *abſque Chriſto, abſque Deo*, If ye be *without Chriſt*, ye are *without God*. For as it is the ſame abſurdity in nature, to ſay, There is no Sun, and to ſay, This that you call the Sun is not the Sun, this that ſhines out upon you, this that produces your fruits, and diſtinguiſhes your ſeaſons is not the Sun: ſo is it the ſame Atheiſme, in theſe dayes of light, to ſay, There is no God, and to ſay, This Chriſt whom you call the Son of God, is not God, That he in whom God hath manifeſted himſelfe, He whom God hath made Head of the Church, and Judge of the world, is not God. This then is our double Sadduce, *Davids* Atheiſt that beleeves not God, S. *Pauls* Atheiſt that beleeves not Chriſt. And as our Sadduce is, ſo is our Phariſee twofold alſo. C

*Duplex Phariſæus.* There is a Phariſee, that by following private expoſitions, ſeparates himſelfe from our Church, principally for matter of Government and Diſcipline, and imagines a Church that ſhall be defective in nothing, and does not onely think himſelf to be of that Church, but ſometimes to be that Church, for none but himſelfe is of that perſwaſion. And there is a Phariſee that dreames of ſuch an union, ſuch an identification with God in this life, as that he underſtands all things, not by benefit of the ſenſes, and impreſſions in the fancy and imagination, or by diſcourſe and ratiocination, as we poore ſoules doe, but by immediate, and continuall infuſions and inſpirations from God himſelfe; That he loves God, not by participation of his ſucceſſive Grace, more and more, as he receives more and more grace, but by a communication of God himſelfe to him, intirely and irrevocably; That he ſhall be without any need, and above all uſe of Scriptures, and that the Scriptures ſhall be no more to him, then a Catechiſme to our greateſt Doctors; That all that God commands him to doe in this world, is but as an eaſie walk downe a hill; That he can doe all that eaſily, and as much more, as ſhall make God beholden to him, and bring God into his debt, and that he may aſſigne any man to whom God ſhall pay the arrerages due to him, that is, appoint God upon what man he ſhall confer the benefit of his works of Supererogation; For in ſuch Propoſitions as theſe, and in ſuch Paradoxes as theſe, doe the Authors in the Roman Church delight to expreſſe and celebrate their Phariſaicall purity, as we find it frequently, abundantly in them. D E

In a word, ſome of our home-Phariſees will ſay, That there are ſome, who by benefit of a certaine Election, cannot ſin; That the Adulteries and Blaſphemies of the Elect, are not

A not ſins: But the Rome-Phariſee will ſay, that ſome of them are not onely without ſin in themſelves, but that they can ſave others from ſin, or the puniſhment of ſin, by their works of Supererogation; and that they are ſo united, ſo identified with God already, as that they are in poſſeſſion of the beatificall Viſion of God, and ſee him eſſentially, and as he is, in this life: (for, that *Ignatius* the father of the Jeſuits did ſo, ſome of his Diſciples ſay, it is, at leaſt probable, if not certaine) And that they have done all that they had to doe for their owne ſalvation, long agoe, and ſtay in the world now, onely to gather treaſure for others, and to worke out their ſalvation. So that theſe men are in better ſtate in this life, then the Saints are in heaven; There, the Saints may pray for others, but they cannot merit for others; Theſe men here can merit for other men, and work out the ſalvation of others. Nay, they may be ſaid in ſome reſpect to exceed Chriſt himſelfe; for Chriſt did ſave no man here, but by dying for him; Theſe men ſave other men, with
B living well for them, and working out their ſalvation.

Sandæus Theolog. pæt. 1. fo. 76.

Theſe are our double Sadduces, & our double Phariſees; & now, beloved, if we would goe ſo far in S. *Pauls* way, as to ſet this two-fold Sadduce, *Davids* Atheiſt, without God, and S. *Pauls* Atheiſt, without Chriſt, againſt our twofold Phariſee, our home-Catharift, and our Rome-Catharift, If we would ſpend all our wit, and all our time, all our Inke, and our gall, in ſhewing them the deformities and iniquities of one another, by our preaching and writing againſt them, The truth, and the true Church might (as S. *Paul* did in our Text) ſcape the better. But when we (we that differ in no ſuch points) tear, and wound, and mangle one another with opprobrious contumelies, and odious names of ſub-diviſion in Religion, our Home-Phariſee, and our Rome-Phariſee, maligners of our Diſcipline, and maligners of our Doctrine, gaine upon us, and make their advantages of our contentions, and both the Sadduces, *Davids* Atheiſt that denies God, and S. *Pauls* Atheiſt that
C denies Chriſt, joyne in a ſcornfull asking us, *Where is now your God?* Are not we as well that deny him abſolutely, as you that profeſſe him with wrangling?

*Diſſentio.*

But ſtop we the floodgates of this conſideration; it would melt us into teares. End we all with this, That we have all, all theſe, Sadduces and Phariſees in our owne boſomes: Sadduces that deny ſpirits; carnall apprehenſions that are apt to ſay, Is your God all Spirit, and hath bodily eyes to ſee ſin? All Spirit, and hath bodily hands to ſtrike for a ſinne? Is your ſoule all ſpirit, and hath a fleſhly heart to feare? All ſpirit, and hath ſenſible ſinews to feele a materiall fire? Was your God, who is all Spirit, wounded when you quarrelled? or did your ſoule, which is all ſpirit, drink when you were drunk? Sins of preſumption, and carnall confidence are our Sadduces; and then our Phariſees are our ſins of ſeparation, of diviſion, of diffidence and diſtruſt in the mercies of our God; when we are apt to ſay, after a ſin, Cares God, who is all Spirit, for my eloquent prayers, or for my paſſionate teares? Is the giving of my goods to the poore,
D or of my body to the fire, any thing to God who is all Spirit? My ſpirit, and nothing but my ſpirit, my ſoule, and nothing but my ſoule, muſt ſatisfie the juſtice, the anger of God, and be ſeparated from him for ever. My Sadduce, my Preſumption ſuggeſts, that there is no ſpirit, no ſoule to ſuffer for ſin; and my Phariſee, my Deſperation ſuggeſts, That my ſoule muſt periſh irremediably, irrecoverably, for every ſinne that my body commits.

*Sadducei & Phariſæi interni.*

Now if I go S. *Pauls* way, to put a diſſention between theſe my *Sadduces*, and my *Phariſees*, to put a jealouſie between my preſumption & my deſperation, to make my preſumption ſee, that my deſperation lies in wait for her; and to conſider ſeriouſly, that my preſumption will end in deſperation, I may, as S. *Paul* did in the Text, ſcape the better for that. But if, without farther troubling theſe *Sadduces* and theſe *Phariſees*, I be content to
E let them agree, and to divide my life between them, ſo as that my preſumption ſhall poſſeſſe all my youth, and deſperation mine age, I have heard my ſentence already, *The end of this man will be worſe then his beginning*, How much ſoever God be incenſed with me, for my preſumption at firſt, he will be much more inexorable for my deſperation at laſt. And therefore interrupt the preſcription of ſin; break off the correſpondence of ſin; unjoynt the dependency of ſin upon ſin. Bring every ſingle ſin, as ſoon as thou committeſt it, into the preſence of thy God, upon thoſe two legs, Confeſſion, and Deteſtation, and thou ſhalt ſee, that, as, though an intire Iland ſtand firme in the Sea, yet a ſingle clod of earth caſt into the Sea, is quickly waſht into nothing; ſo, howſoever thine habituall, and cuſtomary, and concatenated ſins, ſin enwrapped and complicated in ſin, ſin entren-

*Via Pauli.*

ched and barricadoed in ſin, ſin ſcrewed up, and riveted with ſin, may ſtand out, and wraſtle even with the mercies of God, in the blood of Chriſt Jeſus; yet if thou bring every ſingle ſin into the ſight of God, it will be but as a clod of earth, but as a graine of duſt in the Ocean. Keep thy ſins then from mutuall intelligence; That they doe not ſecond one another, induce occaſion, and then ſupport and diſguiſe one another, and then, neither ſhall the body of ſin ever oppreſſe thee, nor the exhalations, and damps, and vapors of thy ſad ſoule, hang between thee, and the mercies of thy God; But thou ſhalt live in the light and ſerenity of a peaceable conſcience here, and die in a faire poſſibility of a preſent melioration and improvement of that light. All thy life thou ſhalt be preſerved, in an Orientall light, an Eaſterne light, a riſing and a growing light, the light of grace; and at thy death thou ſhalt be ſuper-illuſtrated, with a Meridionall light, a South light, the light of glory. And be this enough for the explication, and application of theſe words, and their complication with the day; for the juſtifying of S. *Pauls* Stratagem in himſelfe, and the exemplifying, and imitation thereof in us. *Amen.*

That God that is the God of peace, grant us his peace, and one minde towards one another; That God that is the Lord of Hoſts, maintaine in us that warre, which himſelf hath proclaimed, an enmity between the ſeed of the Woman, and the ſeed of the Serpent, between the truth of God, and the inventions of men; That we may fight his battels againſt his enemies without, and fight his battels againſt our enemies within, our own corrupt affections; That we may be victorious here, in our ſelves, and over our ſelves, and triumph with him hereafter, in eternall glory.

# SERMONS

Preached upon the

# PENITENTIALL PSALMES.

# SERMONS

Preached upon the

# PENITENTIAL PSALMES.



# SERM. L.

## *Preached upon the Penitentiall* Psalmes.

PSAL. 6. 1.

*O Lord, Rebuke me not in thine Anger, neither chaſten me in thy hot Diſpleaſure.*

GOD imputes but one thing to *David*, but one ſin; *The matter of Vriah the Hittite:* nor that neither, but by way of exception, not till he had firſt eſtabliſhed an aſſurance, that *David* ſtood well with him. Firſt he had ſaid, *David did that which was right in the eyes of the Lord, and turned not aſide from any thing, that he had commanded him all the dayes of his life:* Here was rectitude, *He did that which was right in the eyes of the Lord*; no obliquity, no departing into by-wayes, upon collaterall reſpects; Here was integrity to Gods ſervice, no ſerving of God and Mammon, *Hee turned not from any thing that God commanded him*; And here was perpetuity, perſeverance, conſtancy, *All the dayes of his life:* And then, and not till then, God makes that one, and but that one exception, *Except the matter of Vriah the Hittite.* When God was reconciled to him, he would not ſo much as name that ſin, that had offended him. 1 King. 15. 5.

And herein is the mercy of God, in the merits of Chriſt, a ſea of mercie, that as the Sea retaines no impreſſion of the Ships that paſſe in it, (for Navies make no path in the Sea) ſo when we put out into the boundleſſe Sea of the blood of Chriſt Jeſus, by which onely wee have reconciliation to God, there remaines no record againſt us; for God hath cancelled that record which he kept, and that which Satan kept God hath nailed to the Croſſe of his Son. That man which hath ſeene me at the ſealing of my Pardon, and the ſeale of my Reconciliation, at the Sacrament, many times ſince, will yet in his paſſion, or in his ill nature, or in his uncharitableneſſe, object to me the ſins of my youth; whereas God himſelfe, if I have repented to day, knowes not the ſins that I did yeſterday. God hath raſed the Record of my ſin, in Heaven; it offends not him, it grieves not his Saints nor Angels there; and he hath raſed the Record in hell; it advances not their intereſt in me there, nor their triumph over me. And yet here, the uncharitable man will know more, and ſee more, and remember more, then my God, or his devill remembers, or knowes, or ſees: He will ſee a path in the Sea; he will ſee my ſin, when it is drowned in the blood of my Saviour. After the Kings pardon, perchance it will beare an action, to call a man by that infamous name, which that crime, which is pardoned, did juſtly caſt upon him before the pardon: After Gods reconciliation to *David*, he would not name *Davids* ſin in the particular.

But yet for all this, though God will be no example, of upbraiding or reproaching repented ſinnes, when God hath ſo far expreſt his love, as to bring that ſinner to that repentance, and ſo to mercy, yet, that he may perfect his owne care, he exerciſes that repentant ſinner with ſuch medicinall corrections, as may inable him to ſtand upright for the future. And to that purpoſe, was no man evermore exerciſed then *David*. *David* broke

broke into anothers family; he built upon anothers ground; he planted in anothers Seminary; and God broke into his family, his ground, his Seminary. In no ſtory, can wee finde ſo much Domeſtick affliction, ſuch rapes, and inceſts, and murders, and rebellions, from their owne children, as in *Davids* ſtorie. Under the heavy waight and oppreſſion of ſome of thoſe, is *David*, by all Expoſitors, conceived to have conceived, and uttered this Pſalme. Some take it to have beene occaſioned by ſome of his temporall afflictions; either his perſecution from *Saul*, or bodily ſickneſſe in himſelfe, of which traditionally the Rabbins ſpeake much, or *Abſoloms* unnaturall rebellion. Some others, with whom wee finde more reaſon to joyne, finde more reaſon to interpret it, of a ſpirituall affliction; that *David*, in the apprehenſion, and under the ſenſe of the wrath and indignation of God, came to this vehement exclamation, or deprecation, *O Lord rebuke me not in thine anger, neither chaſten me in thy hot diſpleaſure.* A

*Diviſio.* In which words we ſhall conſider, firſt the perſon, upon whom *David* turned for his ſuccour, and then what ſuccour he ſeeks at his hands. Firſt his word, and then his end; firſt to whom, and then for what he ſupplicates. And in the firſt of theſe, the Perſon, we ſhall make theſe three ſteps; firſt that he makes his firſt acceſſe to God onely, *O Lord rebuke me not*; doe not thou, and though I will not ſay, I care not, yet I care the leſſe who doe. And ſecondly, that it is to God by Name, not to any univerſall God, in generall notions; ſo naturall men come to God; but to God whom he conſiders in a particular name, in particular notions, and attributes, and manifeſtations of himſelfe; a God whom he knowes, by his former workes done upon him. And then, that name in which hee comes to him here, is the name of *Iehovah*; his radicall, his fundamentall, his primarie, his eſſentiall name, the name of *being*, *Iehovah*. For, he that deliberately, and conſiderately beleeves himſelfe to have his very being from God, beleeves certainely that he hath his well being from him too; He that acknowledges, that it is by Gods providence that he breathes, beleeves that it is by his providence that he eates too. So his acceſſe is to God, and to God by name, that is by particular conſiderations, and then, to God in the name of *Iehovah*, to that God that hath done all, from his firſt beginning, from his Being. And in theſe three we ſhall determine our firſt part. B C

1. Part. To God. Firſt, in this firſt branch of this part, *David* comes to God, but without any confidence in himſelfe. Here is *Reus ad roſtra ſine patrono*, here is the priſoner at the Barre, and no Counſell allowed him. He confeſſes Indictments, faſter then they can be read: If he heare himſelfe indicted, that he looked upon *Bathſheba*, that he luſted after *Bathſheba*, he cryes, Alas, I have done that, and more; diſhonored her, and my ſelfe, and our God; and more then that, I have continued the act into a habit; and more then that, I have drowned that ſinne in bloud, leſt it ſhould riſe up to my ſight; and more then all that, I have cauſed the Name of God to be blaſphemed; and leſt his Majeſty, and his greatneſſe ſhould be a terrour to me, I have occaſioned the enemy to undervalue him, and ſpeake deſpightfully of God himſelfe. And when he hath confeſt all, all that he remembers, he muſt come to his *Ab occultis meis*, *Lord cleanſe me from my ſecret ſinnes*; for there are ſins, which we have laboured ſo long to hide from the world, that at laſt, they are hidden from our ſelves, from our own memories, our own conſciences. As much as *David* ſtands in feare of this Judge, he muſt intreat this Judge, to remember his ſinnes; Remember them, O Lord, for els they will not fall into my pardon; but remember them in mercy, and not in anger; for ſo they will not fall into my pardon neither. D

1 Sam. 16. 14. Whatſoever the affliction then was, temporall, or ſpirituall, (we take it rather to be ſpirituall) *Davids* recourſe is preſently to God. He doth not, as his predeceſſour *Saul* did, when he was afflicted, ſend for one that was cunning upon the Harp, to divert ſorrow ſo. If his Subjects rebell, he doth not ſay, Let them alone, let them goe on, I ſhall have the juſter cauſe, by their rebellion, of confiſcations upon their Eſtates, of executions upon their perſons, of revocations of their lawes, and cuſtomes, and priviledges, which they carry themſelves ſo high upon. If his ſonne lift up his hand againſt him, he doth not place his hope in that, that that occaſion will cut off his ſonne, and that then the peoples hearts which were bent upon his ſonne, will returne to him againe. *David* knew he could not retyre himſelfe from God in his bedchamber; Guards and Uſhers could not keepe him out. He knew he could not defend himſelfe from God in his Army; for *the Lord of Hoſts is Lord of his Hoſts*. If he *fled to Sea, to Heaven, to Hell*, he was ſure to meet *God there*; and there thou ſhalt meet him too, if thou fly from God, to the reliefe E

A reliefe of outward comforts, of muſicke, of mirth, of drinke, of cordialls, of Comedies, of converſation. Not that ſuch recreations are unlawfull; the minde hath her phyſick as well as the body; but when thy ſadneſſe proceeds from a ſenſe of thy ſinnes, (which is Gods key to the doore of his mercy, put into thy hand) it is a new, and a greater ſin, to goe about to overcome that holy ſadneſſe, with theſe prophane diverſions; to fly *Ad conſolatiunculas creaturulæ* (as that elegant man *Luther* expreſſes it, according to his naturall delight in that elegancy of Diminutives, with which he abounds above all Authors) to the little and contemptible comforts of little and contemptible creatures. And as *Luther* uſes the phyſick, *Iob* uſeth the Phyſitian; *Luther* calls the comforts, Miſerable comforts; and *Iob* calls them that miniſter them, *Oneroſos conſolatores, Miſerable comforters are you all. David* could not drowne his adultery in blood; never thinke thou to drowne thine in wine. The Miniſters of God are Sonnes of Thunder, they are falls of
B waters, trampling of horſes, and runnings of Chariots; and if theſe voyces of theſe Miniſters, cannot overcome thy muſick, thy ſecurity, yet the Angels trumpet will; That *Surgite qui dormitis, Ariſe yee that ſleepe in the duſt, in the duſt of the grave*, is a Treble that over-reaches all; That *Ite maledicti, Goe yee accurſed into Hell fire*, is a Baſe that drowns all. There is no recourſe but to God, no reliefe but in God; and therefore *David* applied himſelfe to the right method, to make his firſt acceſſe to God.

It is to God onely, and to God by name, and not in generall notions; for it implies a nearer, a more familiar, and more preſentiall knowledge of God, a more cheerfull acquaintance, and a more aſſiduous converſation with God, when we know how to call God by a Name, a Creator, a Redeemer, a Comforter, then when we conſider him onely as a diffuſed power, that ſpreads it ſelfe over all creatures; when we come to him in Affirmatives, and Confeſſions, This thou haſt done for me, then when we come to him
C onely in Negatives, and ſay, That that is God, which is nothing els. God is come nearer to us then to others, when we know his Name. For though it be truly ſaid in the Schoole, that no name can be given to God, *Ejus eſſentiam adæquatè repræſentans*, No one name can reach to the expreſſing of all that God is; And though *Triſmegiſtus* doe humbly, and modeſtly, and reverently ſay, *Non ſpero*, it never fell into my thought, nor into my hope, that the maker and founder of all Majeſty, could be circumſcribed, or impriſoned by any one name, though a name compounded and complicated of many names, as the Rabbins have made one name of God, of all his names in the Scriptures; Though *Iacob* ſeeme to have been rebuked *for asking Gods name*, when he wraſtled with him; And ſo alſo the Angel which was to doe a miraculous worke, a worke appertaining onely to God, to give a Childe to the barren, becauſe he repreſented God, and had the perſon of God upon him, would not permit *Manoah* to enquire after his name, *Becauſe*, as he
D ſayes there, *that name was ſecret and wonderfull*; And though God himſelfe, to dignifie and authorize that *Angel*, which he made his Commiſſioner, and the Tutelar and Nationall Guide of his people, ſayes of that *Angel*, to that people, *Feare him, provoke him not, for my Name is in him*, and yet did not tell them, what that name was; Yet certainly, we could not ſo much as ſay, God cannot be named, except we could name God by ſome name; we could not ſay, God hath no name, except God had a name; for that very word, *God*, is his name. God calls upon us often in the Scriptures, *To call upon his Name*; and in the Scriptures, he hath manifeſted to us divers names, by which we may call upon him. Doeſt thou know what name to call him by, when thou calleſt him to beare falſe witneſſe, to averre a falſhood? Hath God a name to ſweare by? Doeſt thou know what name to call him by, when thou wouldeſt make him thy ſervant, thy inſtrument, thy executioner, to plague others, upon thy bitter curſes and imprecations? Hath
E God a name to curſe by? Canſt thou wound his body, exhauſt his bloud, teare off his fleſh, breake his bones, excruciate his ſoule; and all this by his right name? Hath God a name to blaſpheme by? and hath God no name to pray by? is he ſuch a ſtranger to thee? Doſt thou know every faire houſe in thy way, as thou travelleſt, whoſe that is; and doſt thou not know, in whoſe houſe thou ſtandeſt now?

Beloved, to know God by name, and to come to him by name, is to conſider his particular bleſſings to thee; to conſider him in his power, and how he hath protected thee there; and in his wiſedome, and how he hath directed thee there; and in his love, and how he hath affected thee there; and expreſt all, in particular mercies. He is but a darke, but a narrow, a ſhallow, a lazy man in nature, that knows no more, but that there is a heaven,

To God by Name.

Gen. 32. 29.

Judg. 13. 18.

Exod. 23. 20.

heaven, and an earth, and a ſea; He that will be of uſe in this world, comes to know the influences of the heavens, the vertue of the plants, and mines of the earth, the courſe and diviſions of the Sea. To the naturall man, God gives generall notions of himſelfe; a God that ſpreads over all as the heavens; a God that ſuſtaines all as the earth; a God that tranſports, and communicates all to all as the ſea: But to the Chriſtian Church, God applies himſelfe in more particular notions; as a Father, as a Son, as a holy Ghoſt; And to every Chriſtian ſoule, as a Creator, a Redeemer, a Benefactor; that I may ſay, This I was not born to, and yet this I have from my God; this a potent adverſary ſought to evict from me, but this I have recovered by my God; ſickneſſe had enfeebled my body, but I have a convaleſcence; calumnie had defamed my reputation, but I have a reparation; malice in other men, or improvidence in my ſelfe, had ruined my fortune, but I have a redintegration from my God. And then by theſe, which are indeed but *Cognomina Dei*, his ſir-names, names of diſtinction, names of the exerciſe of ſome particular properties, and attributes of his, to come to the root of all, to my very Being, that my preſent Being in this world, and my eternall Being in the next, is made knowne to me by his name of *Iehovah*, which is his Eſſentiall name, to which *David* had recourſe in this exinanition; when his affliction had even annihilated, and brought him to nothing, he fled to *Iehovah*, the God of all Being, which is the foundation of all his other Attributes, and includes all his other names, and is our next and laſt branch in this firſt Part.

*Iehovah.* This name then of *Iehovah* that is here tranſlated *Lord*, is agreed by all to be the greateſt name by which God hath declared and manifeſted himſelfe to man. This is that name which the Jews falſly, but peremptorily, (for falſhood lives by peremptorineſſe, and feeds and armes it ſelfe with peremptorineſſe) deny ever to have been attributed to the *Meſsias*, in the Scriptures. This is that name, in the vertue and uſe whereof, thoſe Calumniators of our Saviours miracles doe ſay, that he did his miracles, according to a direction, and ſchedule, for the true and right pronouncing of that name, which *Solomon* in his time had made, and Chriſt in his time had found, and by which, ſay they, any other man might have done thoſe miracles, if he had had *Solomons* directions for the right ſounding of this name, *Iehovah*. This is that name, which out of a ſuperſtitious reverence the Jews alwayes forbore to ſound, or utter, but ever pronounced ſome other name, either *Adonai*, or *Elohim*, in the place thereof, whereſoever they found *Iehovah*. But now their Rabbins will not ſo much as write that name, but ſtill expreſſe it in foure other letters. So that they dare not, not onely not ſound it, not ſay it, but not ſee it.

How this name which we call *Iehovah*, is truly to be ſounded, becauſe in that language it is expreſt in foure Conſonants onely, without Vowels, is a perplext queſtion; we may well be content to be ignorant therein, ſince our Saviour Chriſt himſelfe, in all thoſe places which he cited out of the Old Teſtament, never ſounded it; he never ſaid, *Iehovah*. Nor the Apoſtles after him, nor *Origen*, nor *Ierome*; all perſons very intelligent in the propriety of language; they never ſounded this name *Iehovah*. For though in S. *Ieromes* Expoſition upon the 8. Pſalme, we finde that word *Iehovah*, in ſome Editions which we have now, yet it is a cleare caſe, that in the old Copies it is not ſo; in *Ieroms* mouth it was not ſo; from *Ieroms* hand it came not ſo. Neither doth it appeare to me, that ever the name of *Iehovah* was ſo pronounced, till ſo late, as in our Fathers time; for I think *Petrus Gallatinus* was the firſt that ever called it ſo. But howſoever this name be to be ſounded, that which falls in our conſideration at this time, is, That *David* in his diſtreſſes fled preſently to God, and to God by name, that is, in conſideration and commemoration of his particular bleſſings; and to a God that had that name, the name of *Iehovah*, the name of Eſſence, and Being, which name carryed a confeſſion, that all our wel-being, and the very firſt being it ſelfe, was, and was to be derived from him.

*David* therefore comes to God *In nomine totali*, *in nomine integrali*; He conſiders God totally, entirely, altogether; Not altogether, that is, confuſedly; but altogether, that is, in ſuch a Name as comprehends all his Attributes, all his Power upon the world, and all his benefits upon him. The Gentiles were not able to conſider God ſo; not ſo entirely, not altogether; but broke God in pieces, and changed God into ſingle money, and made a fragmentarie God of every Power, and Attribute in God, of every bleſſing from God, nay of every malediction, and judgement of God. A clap of thunder made a *Iupiter*, a tempeſt at ſea made a *Neptune*, an earthquake made a *Pluto*; *Feare* came to be a God, and a *Fever* came to be a God; Every thing that they were in love with, or afraid of, came to

to be canonized, and made a God amongst them. *David* considered God as a center, into which & from which all lines flowed. Neither as the Gentiles did, nor as some ignorants of the Roman Church do, that there must be a stormie god, S. *Nicholas*, and a plaguie god, S. *Rook*, and a sheepshearing god, & a swineherd god, a god for every Parish, a god for every occupation, God forbid. Acknowledg God to be the Author of thy Being; find him so at the spring-head, & then thou shalt easily trace him, by the branches, to all that belongs to thy well-being. The Lord of Hosts, and the God of peace, the God of the mountaines, and the God of the valleyes, the God of noone, and of midnight, of all times, the God of East & West, of all places, the God of Princes, and of Subjects, of all persons, is all one and the same God; and that which we intend, when we say *Iehovah*, is all Hee.

And therefore hath S. *Bernard* a patheticall and usefull meditation to this purpose: Every thing in the world, sayes he, can say, *Creator meus es tu*, Lord thou hast made me; All things that have life, and growth, can say, *Pastor meus es tu*, Lord thou hast fed me, increast me; All men can say, *Redemptor meus es tu*, Lord I was sold to death through originall sin, by one *Adam*, and thou hast redeemed me by another; All that have falne by infirmity, and risen againe by grace, can say, *Susceptor meus es tu*, Lord I was falne, but thou hast undertaken me, and dost sustaine me; But he that comes to God in the name of *Iehovah*, he meanes all this, and all other things, in this one Petition, Let me have a Being, and then I am safe, for *In him we live, and move, and have our Being*. If we solicite God as the Lord of Hosts, that he would deliver us from our enemies, perchance he may see it fitter for us to be delivered to our enemies: If we solicite him as Proprietarie of all the world, as the beasts upon a thousand mountaines are his, as all the gold and silver in the earth is his, perchance he sees that poverty is fitter for us: If we solicite him for health, or long life, he gives life, but he kills too, he heales, but he wounds too; and we may be ignorant which of these, life or death, sickness or health, is for our advantage. But solicite him as *Iehovah*, for a Being, that Being which flowes from his purpose, that Being which he knowes fittest for us, and then we follow his owne Instructions, *Fiat voluntas tua*, thy will be done upon us, and we are safe.

Now that which *Iehovah* was to *David*, *Iesus* is to us. Man in generall hath relation to God, as he is *Iehovah*, Being; We have relation to Christ, as he is *Iesus*, our Salvation; Salvation is our Being, *Iesus* is our *Iehovah*. And therfore as *David* delights himself with that name *Iehovah*, for he repeats it eight or nine times in this one short Psalm, and though he ask things of a diverse nature at Gods hands, though he suffer afflictions, of a diverse nature, from Gods hands, yet still he retains that one name, he speaks to God in no other name in all this Psalm but in the name of *Iehovah*: So in the New Testament, he which may be compared with *David*, becaus he was under great sins, and yet in great favour with God, S. *Paul*, he delights himself with that name of *Iesus* so much, as that S. *Ierome* says, *Quē superfluè diligebat, extraordinariè nominavit*, As he loved him excessively, so he named him superabundantly. It is the name that cost God most, and therefore he loves it best; it cost him his life to be a *Iesus*, a Saviour. The name of *Christ*, which is Anointed, he had by office; he was anointed as King, as Priest, as Prophet. All those names which he had in *Isaiah*, *The Counsellor*, *The Wonderfull*, *The Prince of Peace*, and the name of *Iehovah* it self, which the Jews deny ever to be given to him, and is evidently given to him in that place, Christ had by nature; But his name of *Iesus*, a Saviour, he had by purchase, & that purchase cost him his bloud. And therefore, as *Iacob* preferred his name of *Israel*, before his former name of *Iacob*, becaus he had that name upon his wrastling with God, and it cost him a lameness; so is the name of *Iesus* so precious to him who bought it so dearly, that not only every knee bows at the name of *Iesus* here, but Jesus himself, and the whole Trinity, bow down towards us, to give us all those things which we ask in that name. For even of a devout use of that very name, do some of the Fathers interpret that, *Oleū effusum Nomen tuū*, That the name of *Iesus* should be spread as an ointment, breathed as perfume, diffused as a soul over all the petitions of our prayers; As the Church concludes for the most part, all her Collects so, *Grant this O Lord, for our Lord and Saviour Christ Iesus sake*. And so much does S. *Paul* abound in the use of this name, as that he repeats it thrice, in the superscription of one of his Letters, the title of one of his Epistles, his first to *Timothy*. And with the same devotion, S. *August*. sayes, even of the name, *Melius est mihi non esse, quā sine Iesu esse*, I were better have no being, then be without Jesus; *Melius est non vivere, quam vivere sine vita*, I were better have no life, then any life without him. For as *David*

*Iesus.*

Esay 9.

Gen. 32 28.

*vid* could finde no beeing without *Iehovah*, a Chriſtian findes no life without *Ieſus*. Both theſe names imply that which is in this Text, in our Tranſlation, *The Lord*, *Dominus*; to whom only, and intirely we appertaine; his we are. And therefore whether we take *Dominus*, to be *Do minas*, to threaten, to afflict us, or to be *Do manus*, to ſuccour, and relieve us, (as ſome have pleaſed themſelves with thoſe obvious derivations) as *David* did ſtill, we muſt make our recourſe to him, from whom, as he is *Iehovah*, Beeing, or being our wel-beeing, our eternall beeing, our Creation, Preſervation, and Salvation is derived; all is from him. A

2 Part. Now when he hath his acceſſe to the Lord, to this Lord, the Lord that hath all, and gives all, and is all, the firſt part of *Davids* prayer, and all his prayer which falls into our Text, is but Deprecatory; he does but pray that God would forbeare him. He pretends no error, he enterpriſes no Reverſing of Judgement; no at firſt, he dares not ſue for pardon; he onely deſires a Reprieve, a reſpit of execution, and that not abſolutely neither; but he would not be executed in hot blood; *Ne in ira*, *ne in furore*, not in Gods anger, not in his hot diſpleaſure. B

Deprecation. Firſt then, *Deprecari*, is not *Refragari*, to Deprecate, is not to Contend againſt a Judge, nor to defend ones ſelfe againſt an Officer, but it is onely in the quality, and in the humility of a Petitioner, and Suppliant, to begge a forbearance. The Martyrs in the Primitive Church would not doe that. *Nihil de cauſa ſua deprecatur*, *qui nihil de conditione ſua miratur*, ſayes *Tertullian*; and in that he deſcribes a patience of Steele, and an invincible temper. He meanes that the Chriſtians in thoſe times of Perſecution, did never intreat the Judge for favour, becauſe it was not ſtrange to them, to ſee themſelves, whoſe converſation was in heaven, deſpiſed, and contemned, and condemned upon earth: *Nihil mirantur de conditione*, They wondred not at their miſery, they thought it a part of their Profeſſion, a part of the Chriſtian Religion, to ſuffer, and therefore, *Nihil depreſati de cauſa*, They never ſolicited the Judge for favour. They had learnt by experience of daily tribulation, the Apoſtles Leſſon, *Think it not ſtrange, when temations and tribulations fall*; That is, make that your daily bread, and you ſhall never ſterve, uſe your ſelves to ſuffering, at leaſt to the expectation, the contemplation of ſuffering, acquaint your ſelves with that, accuſtome your ſelves to that before it come, and it will not be a ſtranger to you when it comes. *Tertullians* Method may be right, and it may work that effect in very great afflictions; a man may be ſo uſed to them, as that he will not deſcend to any low deprecation, or ſute to be delivered of them. But *Davids* affliction was ſpirituall; and howſoever, as a naturall man, nay, as a devout and religious man, (for even in rectified men there are affections of a middle nature, that participate of nature, and of grace too, and in which the Spirit of God moves, and naturall affections move too; for nature and grace doe not ſo deſtroy one another, as that we ſhould con lude, Hee hath ſtrong naturall affections, therefore he hath no grace) *David* I ſay, that might juſtly wonder at his own condition, and think it ſtrange, that he that put his truſt ſo intirely in God, ſhould ſo intirely be delivered over to ſuch afflictions, might alſo juſtly deprecate, and boldly ſay, *Ne facias*, O Lord deale not thus with thy ſervant. C D

Our Saviour Chriſts *Tranſeat calix*, *Let this cup paſſe from me*, was a deprecation in his owne behalfe; And his *Pater dimitte illis*, *Father, forgive them, they know not what they doe*, was a deprecation in the behalfe of his enemies; And ſo was *Stephens*, *Ne ſtatuas illis*, *O Lord, lay not this ſin to their charge*, A deprecation in the behalfe of his Executioners. And theſe Deprecations for others, for our ſelves, are propoſed for our imitation. But for *Moſes* his *Deleme*, Pardon this people, or blot my name out of thy Booke, and for S. *Pauls Anathema*, rather then his brethren ſhould not be ſaved, let himſelfe be condemned, for ſuch Deprecations for others, as were upon the matter, Imprecations upon themſelves, thoſe may not well be drawne into conſequence, or practiſe; for in *Moſes* and S. *Paul* themſelves, there was, if not an irregularity, and an inordinateneſſe, at leaſt an inconſideration, not to be imitated by us now, not to be excuſed in them then; but for the Prayer that is meerly deprecatory, though ſome have thought it leſſe lawfull then the poſtulatory prayer, becauſe when God is come to the act of afflicting us, he hath then revealed, and declared, and manifeſted his will to be ſuch, and againſt the revealed and manifeſted will of God we may not pray, yet becauſe his afflictions are not peremptory, but we have ever day to ſhew cauſe, why that affliction ſhould be taken off, and becauſe all his judgements are conditionall, and the condition of every particular judge- E

ment

A ment is not alwaies revealed to us, and this is alwaies revealed to us, *Miſerationes ejus ſuper omnia opera ejus*, That his mercy is above all his judgements, therefore we may come to that Deprecation, that God will make his hand lighter upon us, and his corrections eaſier unto us.

As the Saints in heaven have their *Vſquequo*, How long Lord, holy and true, before thou begin to execute judgement? So the Saints on earth have their *Vſquequo*, How long Lord, before thou take off the execution of this judgement upon us? For, our Deprecatory prayers, are not Mandatory, they are not Directory, they appoint not God his waies, nor his times; but as our Poſtulatory prayers are, they alſo are ſubmitted to the will of God, and have all in them, that ingredient, that herb of grace, which Chriſt put into his owne prayer, that *Veruntamen*, *Yet not my will, but thy will be fulfilled*; And they have that ingredient, which Chriſt put into our prayer, *Fiat voluntas*, *Thy will be done in*
B *earth as it is in heaven*; In heaven there is no reſiſting of his will; yet in heaven there is a ſoliciting, a haſtning, an accelerating of the judgement, and the glory of the Reſurrection; So though we reſiſt not his corrections here upon earth, we may humbly preſent to God, the ſenſe which we have of his diſpleaſure; for this ſenſe, and apprehenſion of his corrections, is one of the principall reaſons, why he ſends them; he corrects us therefore, that we might be ſenſible of his corrections; that when we, being humbled under his hand, have ſaid with his Prophet, *I will beare the wrath of the Lord, becauſe I* Micah 7.9.
*have ſinned againſt him*, He may be pleaſed to ſay to his Correcting Angell, as he did to his Deſtroying Angell, *This is enough*, and ſo burne his rod now, as he put up his ſword then.

For though *David* doe, well for himſelfe, and well for our example, deprecate the anger of God, expreſt in thoſe Judgements, yet we ſee he ſpends but one verſe of the
C Pſalme in that Deprecation. In all the reſt he leaves God wholly to his pleaſure, how farre he will extend, or aggravate that Judgement; and he turns wholly upon the Poſtulatory part, *That God would have mercy upon him, and ſave him, and deliver his ſoule*. And in that one verſe, hee does not deprecate all afflictions, all corrections. *David* knowes what moves God to correct us; It is not onely our ilneſſe that moves him; for he corrects us when we are not ill in his ſight, but made good by his pardon: But his goodneſſe, as well as our ilneſſe, moves him to correct us; If he were not good, not only good in himſelfe, but good to us, he would let us alone, and never correct us. But,
*Ideo eos qui errant corripis, quia bonus & ſuavis es Domine*, as the Vulgate reades that Wiſd. 12.1.
place, The Lord corrects us, not onely as he is good, but as he is gentle; he were more cruell, more unmercifull, if he did alwayes ſhew mercy; That *David* intends, when he ſayes, *Propitius fuiſti*, Thou waſt a Mercifull God, becauſe thou didſt puniſh all their
D inventions.

So then, our firſt worke is to conſider, that that in the Prophet, is a promiſe, and hath Ier. 30.11.
the nature of a mercy, *I will correct thee in meaſure*; where the promiſe does not fall only upon the meaſure, but upon the correction it ſelfe; and then, ſince this is a promiſe, a
mercy, a part of our daily bread, we may pray as the ſame Prophet directs us, *O Lord* Pſal. 10.24.
*correct me, but with judgement, not in thine anger*; Where alſo the petition ſeems to fall, not onely upon the meaſure, but upon the correction it ſelfe; and then, when I have found ſome correction fit to be prayed for and afforded me by God upon my praier, if that correction at any time grow heavy, or weariſome unto me, I muſt relieve my ſelf upon that conſideration, *Whether God have ſmitten me, as he ſmote them that ſmote me*, Whether it be Eſay 27.7.
not another manner of execution, which God hath laid upon mine enemies then that which he hath laid upon me, in having ſuffered them to be ſmitten with the ſpirit of ſin-
E full glory, and triumph in their ſin, and my miſery, and with excecation, and obdurateneſſe, with impenitence, and inſenſibleneſſe of their owne caſe. Or at leaſt, let me conſider, as it is in the ſame place, *Whether I be ſlain according to the ſlaughter of them that were ſlaine by me*; That is, whether my oppreſſion, my extortion, my prevarication have not brought other men to more miſery, then God hath yet brought me unto. And if we conſider this, as no doubt *David* did, and finde that correction is one loafe of our daily bread, and finde in our heavieſt corrections, that God hath been heavier upon our enemies, then upon us, and we heavier upon others, then God upon us too, we ſhall be content with any *Rebuke*, and any *Chaſtiſement*, ſo it be not *in anger*, and *in hot diſpleaſure*, which are the words that remaine to be conſidered.

Now theſe two phraſes, *Argui in furore*, and *Corripi in ira*, which we tranſlate, *To rebuke in anger*, and *to chaſten in hot diſpleaſure*, are by ſome thought, to ſignifie one and the ſame thing, that *David* intends the ſame thing, and though in divers words, yet words of one and the ſame ſignification. But with reverence to thoſe men, (for ſome of them are men to whom much reverence is due) they doe not well agree with one another, nor very conſtantly with themſelves. S. *Ierome* ſayes, *Furor & ira maxime unum ſunt*, That this *anger*, and *hot diſpleaſure*, are meerly, abſolutely, intirely, one and the ſame thing, and yet he ſayes, that this Anger is executed in this world, and this hot Diſpleaſure reſerved for the world to come. And this makes a great difference; no waight of Gods whole hand here, can be ſo heavy, as any finger of his in hell; the higheſt exaltation of Gods anger in this world, can have no proportion to the leaſt ſpark of that in hell; nor a furnace ſeaven times heat here, to the embers there. So alſo S. *Auguſtine* thinks, that theſe two words, to *Rebuke*, and to *Chaſten*, doe not differ at all; or if they doe, that the latter is the leſſer. But this is not likely to be *Davids* method, firſt to make a praier for the greater, and that being granted, to make a ſecond praier for the leſſer, included in that which was askt, and granted before. A later man in the Roman Church, allowes the words to differ, and the later to be the heavier, but then he refers both to the next life; that *to Rebuke in anger*, ſhould be intended of Purgatorie, and of a ſhort continuance there, and to be *Chaſtened in hot diſpleaſure*, ſhould be intended of hell, and of everlaſting condemnation there. And ſo *David* muſt make his firſt petition, *Rebuke me not in thine anger*, to this purpoſe, Let me paſſe at my death immediately to Heaven, without touching at any fire, and his ſecond petition, *Chaſten me not in thy hot diſpleaſure* to this purpoſe, If I muſt touch at any fire, let it be but Purgatory, and not Hell.

Ayguanus.

But by the nature, and propriety, and the uſe of all theſe words in the Scriptures, it appeares, that the words are of a different ſignification, which S. *Ierome* it ſeemes did not thinke; and that the laſt is the heavieſt, which S. *Auguſtine* it ſeemes did not thinke; and then, that they are to be referred to this life, which *Ayguanus* did not think. For the words themſelves, all our three Tranſlations retaine the two firſt words, to *Rebuke* and to *Chaſten*; neither that which we call the *Biſhops Bible*, nor that which we call the *Geneva Bible*, and that which wee may call the *Kings*, depart from thoſe two firſt words. But then for the other two, *Anger* and *Hot diſpleaſure*, in them all three Tranſlations differ. The firſt cals them *Indignation* and *Diſpleaſure*, the ſecond *Anger* and *Wrath*, and the laſt *Anger* and *Hot diſpleaſure*.

Rebuke.

To begin with the firſt, to be *Rebuked* was but to be chidden, but to be *Chaſtened*, was to be beaten; and yet *David* was heartily afraid of the firſt, of the leaſt of them, when it was to be done in anger: This word that is here to Rebuke, *Iacach*, is for the moſt part, to Reprove, to Convince by way of argument, and diſputation. So it is in *Eſay*, *Come now, and let us reaſon together*, ſaies God. The naturall man is confident in his Reaſon, in his Philoſophy; and yet God is content to joyne in that iſſue, If he doe not make it appeare, even to your reaſon, that he is God, *Chuſe whom ye will ſerve*, as *Ioſhuah* ſpeakes; If he doe not make it appeare, that he is a good God, change him for any other God that your reaſon can preſent to be better. In *Micah*, the word hath ſomewhat more vehemence; *The Lord hath a quarrell againſt his people, and he will plead with Iſrael*. This is more then a Diſputation; it is a Suite. God can maintaine his poſſeſſion other waies; without Suite; but he will recover us, by matter of Record, openly, and in the face of the County; he will put us to a ſhame, and to an acknowledgement, of having diſloially deveſted our Allegeance. Yea, the word hath ſometimes ſomewhat more ſharpneſſe then this; for in the book of Proverbs, it comes to Correction, *The Lord correcteth him whom he loveth, even as the father doth the child, in whom he delighteth*. Though it be a fatherly correction, yet it is a correction; and that is more then the Reaſoning or Diſputing, more then the Suing or Impleading.

Eſay 1.18.

Micah 6.2.

Now though all this, Diſputing, Impleading, Correcting, in S. *Auguſtines* interpretation, amount but to an Inſtruction, and an Amendment, yet ſaies he of *David*, *In ira emendari non vult, erudiri non vult*, He is loath to fall into Gods hands, loath to come into Gods fingers at all, when God is angry; he would not be diſputed withall, not Impleaded, not Corrected, no, not Inſtructed, not Amended by God in his Anger. The Anger of God is ſuch a Pedagogie, ſuch a Catechiſme, ſuch a way of teaching, as the Law was. *Lex pædagogus*; the Law is a Schoolmaſter, ſaies the Apoſtle; but *Litera occidit*, the

A the Law is ſuch a Schoolemaſter, as brings not a rod, but a ſword. Gods Anger ſhould inſtruct us, but if we uſe it not aright, it hardens us. And therefore, *Kiſſe the Son leſt he be angry*, ſayes *David*, And what is the danger if he be? that which followes, *Leſt yee periſh in the way*; Though his Anger be one of his wayes, yet it is ſuch a way, as you may eaſily ſtumble in; and, as you would certainely periſh without that way, ſo you may eaſily periſh in that way. For when a ſinner conſiders himſelf to be under the Anger of God, naturally he conceives ſuch a horror, as puts him farther off. As ſoone as *Adam* heard the voice of God, and in an accent of Anger, or as he tuned it in his guilty conſcience, to an accent of Anger, (for as a malicious man will turne a Sermon to a Satyre, and a Panegyricke to a Libel, ſo a deſpairing ſoule will ſet Gods comfortableſt words, to a ſad tune, and force a *Va* even in Gods *Euge*, and find Anger, and everlaſting Anger in every Acceſſe, in every Action of God) when *Adam* heard God but walking in the Garden, B but the noiſe of his going, and approaching towards him, (for God had then ſaid nothing to him, not ſo much as called him) *Adam* fled from his preſence and hid himſelfe amongſt the trees. When the guilty man was but ſpoken to, and ſpoken to mildly, by the Maſter of the Marriage feaſt, *Amice quomodo intraſti? Friend how came you in?* we ſee he was preſently *ſpeechleſſe*, and being ſo, not able to ſpeake, to come to any confeſſion, any excuſe, he fell farther and farther into diſpleaſure, till he was bound hand and foote, and caſt irrecoverably away. For *Si repente interroget, quis reſpondebit ei?* If God ſurprize a Conſcience with a ſudden queſtion, if God deprehend a man in the Act of his ſin, and while he accompliſhes and conſummates that ſin, ſay to his ſoul, Why doſt thou this, upon which mine anger hangs? there God ſpeaks to that ſinner, but he confounds him with the queſtion; It is not a leading Intergatorie, it gives him no light to anſwer, till Gods anger be out of his contemplation, he cannot ſo much as ſay *Domine vim patior, reſponde pro me*, O Lord I am oppreſſed, doe thou anſwer for me; do thou ſay to thy C ſelfe for me, *My Spirit ſhall not alwaies ſtrive with man, becauſe he is but fleſh.* If the Lord come in anger, if he ſpeake in Anger, if he doe but looke in Anger, a ſinner periſhes; *Aſpexit & diſſolvit Gentes*; He did but looke, and he diſſolved, he melted the Nations; he powred them out as water upon the duſt, and he blew them away as duſt into the Sea, *The everlaſting mountaines were broken, and the ancient hils did bow.*

Pſal. 2.

Iob 9. 12.

Eſay 38. 14.

Gen 6. 3.

Hab. 3. 6.

It is not then the diſputing, not the impleading, not the correcting, which this word *Iacach* imports, that *David* declines, or deprecates here, but that Anger, which might change the nature of all, and make all the Phyſick poiſon, all that was intended for our mollifying, to advance our obduration. For when there was no anger in the caſe, *David* is a forward Scholar, to hearken to Gods Reaſoning, and Diſputing, and a tractable Client, and eaſie Defendant, to anſwer to Gods Suite, and Impleading, and an obſequi- D ous Patient, to take any Phyſick at his hands, if there were no Anger in the cup. *Vre renes & cor meum*, ſaies *David*, he provokes God with all thoſe emphaticall words, *Iudge me, Prove me, Trie me, Examine me*, and more, *Vre renes*, bring not onely a candle to ſearch, but even fire, to melt me; But upon what confidence all this? *For thy loving kindneſſe is ever before mine eyes.* If Gods Anger, and not his loving kindneſſe had beene before his eyes, it had beene a fearfull apparition, and a dangerous iſſue to have gone upon. So alſo he ſurrenders himſelfe entirely to God in another Pſalme, *Trie me O God, and know my heart; prove me, and know my thoughts, and conſider, if there be any way of wickedneſſe in me.* But how concludes he? *And lead me in the right way for ever.* As long as I have God by the hand, and feele his loving care of me, I can admit any waight of his hand; any fornace of his heating. Let God mould me, and then melt me againe, let God make mee, and then breake me againe, as long as he eſtabliſhes and maintaines a rectified aſſurance E in my ſoule, that at laſt he meanes to make me a Veſſell of honour, to his Glory, howſoever he Rebuke or Chaſtiſe me, yet he will not *Rebuke me in Anger*, much leſſe *Chaſten me in hot Diſpleaſure*, which is the laſt, and the heavieſt thing, that *David* deprecates in this Prayer.

Pſal. 26. 1.

Pſal. 139. 23.

Both theſe words, which we tranſlate to *Chaſten*, and *Hot diſpleaſure*, are words of a heavie, and of a vehement ſignification. They extend both, to expreſſe the eternity of Gods indignation, even to the binding of the ſoule and bodie in eternall chaines of darkneſſe. For the firſt, *Iaſar*, ſignifies oftentimes in the Scriptures, *Vincire*, to binde, often with ropes, often with chaines; to fetter, or manacle, or pinion men, that are to be executed; ſo that it imports a ſlaverie, a bondage all the way, and a deſtruction at laſt. And

1 Reg. 12. 11. ſo the word is uſed by *Rehoboam*, *My Father chaſtiſed you with whips, but I will chaſtiſe you with Scorpions.* And then, the other word, *Camath*, doth not onely ſignifie *Hot diſpleaſure*, but that effect of *Gods hot diſpleaſure*, which is intended by the Prophet *Eſay*, Eſay 42. ult. *Therefore hath he powred forth his fierce wrath, and the ſtrength of battel, and that ſet him on fire round about, and he knew it not, and it burnt him up, and he conſidered it not*; Theſe be the fearfully conditions of Gods hot diſpleaſure, to be in a fornace, and not to feele it; to be in a habit of ſin, and not know what leads us into temptation; to be burnt to aſhes, and ſo not onely without all moiſture, all holy teares, but, as aſhes, without any poſſibility, that any good thing can grow in us. And yet this word, *Camath*, hath a heavier ſignification then this; for it ſignifies Poiſon it ſelfe, Deſtruction it ſelfe, for ſo is it twice taken in one verſe, Pſal. 58. 4. *Their poiſon is like the poiſon of a Serpent*; ſo that this *Hot diſpleaſure*, is that poiſon of the ſoule, obduration here, and that extention of this obduration, a finall impenitence in this life, and an infinite impenitibleneſſe in the next; to dye without any actuall penitence here, and live without all poſſibility of future penitence for ever hereafter. B

*David* therefore foreſees, that if God *Rebuke in anger*, it will come to a *Chaſtening in* 1 Sam. 2. 25. *hot diſpleaſure.* For what ſhould ſtop him? For, *If a man ſinne againſt the Lord, who will plead for him?* ſayes *Eli*; *Plead thou my cauſe*, ſayes *David*; It is onely the Lord, that can be of counſell with him, and plead for him; and that Lord, is both the Judge, and angry too. So *Davids* prayer hath this force, *Rebuke me not in anger*, for though I were able to ſtand under that, yet thou wilt alſo *Chaſten mee in thine hot diſpleaſure*, and that no ſoule can beare; for as long as Gods anger laſts, ſo long he is going on towards our utter deſtruction. In that State, (it is not a State) in that Exinanition, in that annihilation of the ſoule, (it is not an annihilation, the ſoule is not ſo happy as to come to nothing) but in that miſery, which can no more receive a name, then an end, all Gods corrections are C borne with grudging, with murmuring, with comparing our righteouſneſſe with others righteouſneſſe; In *Iobs* impatience, Job 7. 20. *Quare poſuiſti me contrarium tibi? Why haſt thou ſet me up as a marke againſt thee, O Thou preſerver of men?* Thou that preſerveſt other men, *haſt* Lam. 3. 12. *bent thy bow, and made me a mark for thine arrowes*, ſayes the Lamentation: In that ſtate we cannot cry to him, that he might anſwer us; If we doe cry, and he anſwer, we cannot heare; if we doe heare, we cannot beleeve that it is he. Job 9. 16. *Cum invocantem exaudierit*, ſayes *Iob*, *If I cry, and he anſwer, yet I doe not beleeve that he heard my voyce.* We had rather periſh utterly, then ſtay his leiſure in recovering us. Ver. 23. *Si flagellat, occidat ſemel*, ſayes *Iob* in the Vulgat, *If God have a minde to deſtroy me, let him doe it at one blow*; *Et non de pœnis rideat, Let him not ſport himſelfe with my miſery.* Whatſoever come after, we would be content to be out of this world, ſo we might but change our torment, whether it be a temporall calamity that oppreſſes our ſtate or body, or a ſpirituall burthen, a perplexity D that ſinks our underſtanding, or a guiltineſſe that depreſſes our conſcience. *Vt in inferno* Job 14. 13. *protegas*, as *Iob* alſo ſpeaks, *O that thou wouldeſt hide me, In inferno, In the grave*, ſayes the afflicted ſoule, but *in Inferno, In hell* it ſelfe, ſayes the diſpairing ſoule, rather then keepe me in this torment, in this world!

This is the miſerable condition, or danger, that *David* abhors, and deprecates in this Text, *To be rebuked in anger*, without any purpoſe in God to amend him; and *to be chaſtned in his hot diſpleaſure*; ſo, as that we can finde no intereſt in the gracious promiſes of the Goſpel, no conditions, no power of revocation in the ſevere threatnings of the Law; no difference between thoſe torments which have attached us here, and the everlaſting torments of Hell it ſelfe. That we have loſt all our joy in this life, and all our hope of the next; That we would faine die, though it were by our own hands, and though that death doe but unlock us a doore, to paſſe from one Hell into another. This is *Ira tua Domine,* E *& furor tuus, Thy anger, O Lord*, and, *Thy hot diſpleaſure.* For as long as it is but *Ira patris*, the anger of my Father, which hath diſ-inherited me, Gold is thine, and ſilver is thine, and thou canſt provide me. As long as it is but *Ira Regis*, ſome miſ-information to the King, ſome miſ-apprehenſion in the King, *Cor Regis in manu tua, The Kings heart is in thy hand*, and thou canſt rectifie it againe. As long as it is but *Furor febris*, The rage and diſtemper of a peſtilent Fever, or *Furor furoris*, The rage of madneſſe it ſelfe, thou wilt conſider me, and accept me, and reckon with me according to thoſe better times, before thoſe diſtempers overtooke me, and overthrew me. But when it comes to be *Ira tua, furor tuus, Thy anger*, and, *Thy diſpleaſure*, as *David* did, ſo let every Chriſtian finde comfort,

A fort, if he be able to ſay faithfully this Verſe, this Text, *O Lord, rebuke me not in thine anger, neither chaſten me in thy hot diſpleaſure*; for as long as he can pray againſt it, he is not yet ſo fallen under it, but that he hath yet his part in all Gods bleſſings, which we ſhed upon the Congregation in our Sermons, and which we ſeale to every ſoule in the Sacrament of Reconciliation.

# SERM. LI.

## *Preached upon the* Penitentiall Pſalmes.

B

PSAL. 6. 2, 3.

*Have mercy upon me, O Lord, for I am weake; O Lord, heale me, for my bones are vexed: My ſoule is alſo ſore vexed; But thou, O Lord, how long?*

THis whole Pſalme is prayer; And the whole prayer is either Deprecatory, as in the firſt verſe, or Poſtulatory. Something *David* would have forborne, and ſomething done. And in that Poſtulatory part of *Davids* prayer, which goes through ſix verſes of this Pſalme, we conſider the Petitions, and the Inducements; What *David* asks, And why: of both which, C there are ſome mingled, in theſe two verſes, which conſtitute our Text. And therefore, in them, we ſhall neceſſarily take knowledge of ſome of the Petitions, and ſome of the Reaſons. For, in the Prayer, there are five petitions; Firſt, *Miſerere, Have mercy upon me*, Thinke of me, looke graciouſly towards me, prevent me with thy mercy; And then *Sana me, O Lord, heale me*, Thou didſt create me in health, but my parents begot me in ſickneſſe, and I have complicated other ſickneſſes with that, Actuall with Originall ſin, O Lord, heale me, give me phyſick for them; And thirdly, *Convertere, Returne, O Lord*, Thou didſt viſit me in nature, returne in grace, Thou didſt viſit me in Baptiſme, returne in the other Sacrament, Thou doeſt viſit me now, returne at the houre of my death; And, in a fourth petition, *Eripe, O Lord, deliver my ſoule*, Every bleſſing of thine becauſe a ſnare unto me, and thy benefits I make occaſions of ſinne, In all converſation, and even in my ſolitude, I admit ſuch tentations from others, or I produce ſuch tentations in my D ſelfe, as that, whenſoever thou art pleaſed to returne to me, thou findeſt me at the brinke of ſome ſinne, and therefore *Eripe me*, O Lord, take hold of me, and deliver me; And laſtly, *Salvum me fac, O Lord, ſave me*, Manifeſt thy good purpoſe upon me ſo, that I may never be ſhaken, or never overthrown in the faithfull hope of that ſalvation, which thou haſt preordained for me. Theſe are the five petitions of the Prayer, and two of the five, The *Miſerere, Have mercy upon me*, and the *Sana, O Lord, heale me*, are in theſe two verſes. And then, the Reaſons of the prayer, ariſing partly out of himſelfe, and partly out of God; and ſome being mixt, and growing out of both roots together, ſome of the Reaſons of the firſt nature, that is, of thoſe that ariſe out of himſelfe, are alſo in this Text.

Therefore in this Text, we ſhall conſider, firſt the extent of thoſe two petitions that are in it, *Quid miſerere*, what *David* intends by this prayer, *Have mercy upon me*, And then, *Quid ſana me*, what he intends by that, *O Lord, heale me*. And ſecondly, we ſhall E conſider the ſtrength of thoſe Reaſons, which are in our text, *Quia infirmus*, why God ſhould be moved to mercy with that, Becauſe *David* was weake, And then *Quia turbata oſſa*, why, Becauſe his bones were vexed; And againe, *Quia turbata anima valde*, Becauſe his ſoule was ſore vexed. And in a third Conſideration, we ſhall alſo ſee, that for all our petitions, for mercy, and for ſpirituall health, and for all our Reaſons, weakneſſe, vexation of bones, And ſore vexation of the ſoule it ſelfe, God doth not alwayes come to a ſpeedy remedy, but puts us to our *Vſquequò*, *But thou, O Lord, how long? How long wilt thou delay?* And then laſtly, That how long ſoever that be, yet we are ſtill to attend his time, ſtill to rely upon him; which is intimated in this, That *David* changes not his Maſter, but ſtill applies himſelfe to the Lord; with that Name, that he begun with in the

the firſt verſe, he proceeds; and thrice in theſe few words he calls upon him by this name of Eſſence, *Iehova, O Lord have mercy upon me, O Lord heale me, O Lord how long wilt thou delay?* He is not weary of attending the Lord, he is not inclinable to turn upon any other then the Lord; *Have mercy upon me O Lord, &c.* A

1 Part. *Quid miſereri.*

Firſt then in our firſt part, that part of *Davids* poſtulatory prayer in this Text, *Have mercy upon me*, This mercy that *David* begs here, is not that mercy of God which is above all his works; for thoſe works which follow it, are above it; *To heale him*, in this Text, *To returne to him, To deliver his ſoule, To ſave him*, in the next verſes, are greater works then this, which he calls here in that generall name of Mercy. For this word *Chanan* uſed in this place, is not *Dele iniquitates*, Have mercy upon me ſo, as to blot out all mine iniquities; It is not *Dimitte debita*, Have mercy upon me ſo, as to forgive all my ſins; but it is onely *Des mihi gratiam*, Lord ſhed ſome drops of grace upon me, or as *Tremellius* hath it, *Gratioſus ſis mihi*, Be a gracious Lord unto me. For this word is uſed, where *Noah* B

Gen. 6. 8. is ſaid *to have found grace in the eyes of the Lord*; which grace was, that God had provided for his bodily preſervation in the Arke. And this word is uſed, not onely of God

Pſal. 102. 14. towards men, but alſo of men towards God; when they expreſſe their zeale towards Gods houſe, and the compaſſion, and holy indignation which they had of the ruines thereof, they expreſſe it in this word, *Thy ſervants delight in the ſtones of Sion, & miſerti ſunt pulveris ejus, They had mercy, they had compaſſion upon the duſt and rubbiſh thereof.* So that here this *Miſerere mei*, which is the firſt grone of a ſick ſoule, the firſt glance of the ſoule directed towards God, imports onely this, Lord turne thy countenance towards me, Lord bring me to a ſenſe that thou art turned towards me, Lord bring me within ſuch a diſtance, as my ſoule may feele warmth and comfort in the riſing of that Sunne; *Miſerere mei*, Look graciouſly upon me.

Gen. 24. 63. At the firſt meeting of *Iſaac* and *Rebecca*, he was gone out to meditate in the fields, and C ſhe came riding that way, with his fathers man, who was imployed in making that mariage; and when upon asking ſhe knew that it was he who was to be her husband, *ſhe tooke a vaile and covered her face*, ſayes that ſtory. What freedome, and nearneſſe ſoever they were to come to after, yet there was a modeſty, and a baſhfulneſſe, and a reſervedneſſe required before; and her firſt kindneſſe ſhould be but to be ſeen. A man would be glad of a good countenance from her that ſhall be his, before he aske her whether ſhee will be his or no; A man would be glad of a good countenance from his Prince, before he intend to preſſe him with any particular ſuit: And a ſinner may be come to this *Miſerere mei Domine*, to deſire that the Lord would think upon him, that the Lord would look graciouſly towards him, that the Lord would refreſh him with the beams of his favour, before he have digeſted his devotion into a formall prayer, or entred into a particular conſideration, what his neceſſities are. D

1 Tim. 2. 1. Bern. De 4. modis orandi. Upon thoſe words of the Apoſtle, *I exhort you that ſupplications, and prayers, and Interceſsions, and giving of thanks be made for all men*, S. *Bernard* makes certaine gradations, and ſteps, and aſcenſions of the ſoule in prayer, and intimates thus much, That by the grace of Gods Spirit inanimating and quickning him, (without which grace he can have no motion at all) a ſinner may come *Ad ſupplicationes*, which is S. *Pauls* firſt ſtep, To ſupplications, which are *à ſuppliciis*, That out of a ſenſe of ſome Judgement, ſome puniſhment, he may make his recourſe to God; And then, by a farther growth in that grace, he may come *Ad orationes*, which are *Oris rationes*, The particular expreſſing of his neceſſities, with his mouth; and a faithfull aſſurance of obtaining them, in his prayer; And after, he may come farther, *Ad Interceſsiones*, to an Interceſſion, to ſuch an intereſt in Gods favour, as that he durſt put himſelfe betwixt God and other men, as *Abraham* in the behalfe of Sodome, to intercede for them, with a holy confidence that God E would doe good to them, for his ſake; And to a farther ſtep then theſe, which the Apoſtle may intend in that laſt, *Ad gratiarum actiones*, to a continuall Thankſgiving, That by reaſon of Gods benefits multiplyed upon him, he finde nothing to aske, but his Thankſgivings, and his acknowledgements, for former bleſſings, poſſeſſe and fill all his prayers; Though he be growne up to this ſtrength of devotion, To Supplications, to Prayers, to Interceſſions, to Thankſgivings, yet, ſayes S. *Bernard*, at firſt, when he comes firſt to deprehend himſelfe in a particular ſin, or in a courſe of ſin, he comes *Verecundo affectu*, Baſhfully, ſhamefaſtly, tremblingly; he knows not what to aske, he dares ask no particular thing at Gods hand; But though he be not come yet, to particular requeſts,

for

for pardon of paſt ſins, nor for ſtrength againſt future, not to a particular conſideration of the waight of his ſins, nor to a compariſon betwixt his ſin, and the mercy of God, yet he comes to a *Miſerere mei Domine*, To a ſudden ejaculation, O Lord be mercifull unto me, how dare I doe this in the ſight of my God?

It is much ſuch an affection as is ſometimes in a Felon taken in the manner, or in a condemned perſon brought to execution: One deſires the Juſtice to be good to him, and yet he ſees not how he can Baile him; the other deſires the Sherife to be good to him, and yet he knowes he muſt doe his Office. A ſinner deſires God to have mercy upon him, and yet he hath not deſcended to particular conſiderations requiſite in that buſineſſe. But yet this ſpirituall Malefactor is in better caſe, then the temporall are; They deſire them to be good to them, who can doe them no good; but God is ſtill able, and ſtill ready to reprieve them, and to put off the execution of his Judgements, which execution were to take them out of this world under the guiltineſſe, and condemnation of unrepented ſins. And therefore, as S. *Baſil* ſayes, *In ſcala, prima aſcenſio eſt ab humo*, He that makes but one ſtep up a ſtaire, though he be not got much nearer to the top of the houſe, yet he is got from the ground, and delivered from the foulneſſe, and dampneſſe of that; ſo in this firſt ſtep of prayer, *Miſerere mei*, O Lord be mercifull unto me, though a man be not eſtabliſhed in heaven, yet he is ſtept from the world, and the miſerable comforters thereof; *He that committeth ſin, is of the Devill*: Yea, he is of him, in a direct line, and in the neareſt degree; he is the Off-ſpring, the ſon of the Devill; *Ex patre veſtro eſtis*, ſayes Chriſt, *You are of your father the Devill*.

Baſil.

1 Iohn 3.8.

Iohn 8.44.

Now, *Qui ſe à maligni patris affinitate ſubmoverit*, He that withdraws himſelf from ſuch a Fathers houſe, though he be not preſently come to meanes to live of himſelf, *Quam feliciter patre ſuo orbatus!* How bleſſed, how happy an Orphan is he become! How much better ſhall he finde it, to be fatherleſſe in reſpect of ſuch a father, then maſterleſſe in reſpect of ſuch a Lord, as he turnes towards in this firſt ejaculation, and generall application of the ſoule, *Miſerere mei, Have mercy upon me, O Lord*, ſo much mercy, as to looke graciouſly towards me! And therefore, as it was, by infinite degrees, a greater work, to make earth of nothing, then to make the beſt creatures of earth; So in the regeneration of a ſinner, when he is to be made up a new creature, his firſt beginning, his firſt application of himſelfe to God, is the hardeſt matter. But though he come not preſently to looke God fully in the face, nor conceive not preſently an aſſurance of an eſtabliſhed reconciliation, a fulneſſe of pardon, a cancelling of all former debts, in an inſtant, Though hee dare not come to touch God, and lay hold of himſelfe, by receiving his Body and Blood in the Sacrament, yet the Euangeliſt calls thee to a contemplation of much comfort to thy ſoule, in certaine preparatory acceſſes, and approaches. *Behold*, ſayes he; that is, Look up, and conſider thy patterne: *Behold, a woman diſeaſed came behinde Chriſt, and touched the hem of his garment; for ſhe ſaid in her ſelf, If I may but touch the hem of his garment onely, I ſhall be whole*. She knew there was vertue to come out of his Body, and ſhe came as neare that, as ſhe durſt: ſhe had a deſire to ſpeake; but ſhe went no farther, but to ſpeak to her ſelfe; *ſhe ſaid to her ſelfe*, ſayes that Goſpel, *if I may but touch, &c.* But Chriſt Jeſus ſupplied all, performed all on his part, abundantly. *Preſently he turned about*, ſayes the Text: And this was not a tranſitory glance, but a full ſight, and exhibiting of himſelfe to the fruition of her eye, that ſhe might ſee him. *He ſaw her*, ſayes S. *Matthew*: Her; he did not direct himſelfe upon others, and leave out her; And then, hee ſpake to her, to overcome her baſhfulneſſe; he called her *Daughter*, to overcome her diffidence; He bids her *be of comfort*, for ſhe had met a more powerfull Phyſitian, then thoſe, upon whom ſhe had ſpent her time, and her eſtate; one that could cure her; one that would; one that had already; for ſo he ſayes preſently, *Thy faith hath made thee whole*. From how little a ſpark, how great a fire? From how little a beginning, how great a proceeding? She deſired but the hem of his garment, and had all him.

Baſil.

Mat. 9 20.

Beloved in him, his power, and his goodneſſe ended not in her; *All that were ſick were brought, that they might but touch the hem of his garment, and as many as touched it, were made whole*. It was farre from a perfect faith, that made them whole; To have a deſire to touch his garment, ſeemes not, was not much: Neither was that deſire that was, alwayes in themſelves, but in them that brought them. But yet, come thou ſo farre: Come, or be content to be brought, to be brought by example, to be brought by a ſtatute,

Mat. 14 36.

tute, to be brought by curioſity, come any way to touch the hem of his garment, yea the hem of his ſervant, of *Aarons* garment, and thou ſhalt participate of the ſweet ointment, which flowes from the head to the hem of the garment. Come to the houſe of God, his Church; Joyne with the Congregation of the Saints; Love the body, and love the garments too, that is, The Order, the Diſcipline, the Decency, the Unity of the Church; Love even the hem of the garment, that that almoſt touches the ground; that is, Such Ceremonies, as had a good uſe in their firſt inſtitution, for raiſing devotion, and are freed and purged from that ſuperſtition, which, as a ruſt, was growne upon them, though they may ſeeme to touch the earth, that is, to have been induced by earthly men, and not immediate inſtitutions from God, yet love that hem of that garment, thoſe outward aſſiſtances of devotion in the Church. A

Bring with thee a diſpoſition to incorporate thy ſelfe with Gods people here; and though thou beeſt not yet come to a particular conſideration of thy ſins, and of the remedies, Though that ſpirit that poſſeſſes thee, that ſin that governes thee, lie ſtill a while, and ſleepe under all the thunders, which wee denounce from this place, ſo that for a while thou beeſt not moved nor affected with all that is ſaid, yet *Appropinquas, & neſcis*, (as S. *Auguſtine* ſaid, when he came onely out of curioſity to heare S. *Ambroſe* preach at Milan) Thou doeſt come nearer and nearer to God, though thou diſcerne it not, and at one time or other, this bleſſed exorciſme, this holy Charme, this Ordinance of God, the word of God in the mouth of his ſervant, ſhall provoke and awaken that ſpirit of ſecurity in thee, and thou ſhalt feele him begin to ſtorme, and at firſt that ſpirit, thy B

1 Kings 18. ſpirit, will ſay to the ſpirit of the Preacher, *Tune qui conturbas? Art thou he that troubleſt Iſrael?* (as *Ahab* ſaid to *Eliah*) Art thou he that troubleſt the peace of my conſcience, and the ſecurity of my wayes? And, when the Spirit of God ſhall ſearch farther and farther, even *ad occulta*, to thy ſecreteſt ſins, and touch upon them, and that that ſpirit of diſobe- C

1 King 21.20. dience, when he feeles this powerfull Exorciſme, ſhall ſay in thee, and cry as *Ahab* alſo did, *Inveniſti me? Haſt thou found me, O mine enemy?* God ſhall anſwer, *Inveni te, I have found thee*, and found that thou hadſt *ſold thy ſelfe to worke wickedneſſe in the ſight of the Lord*, And ſo ſhall bring thee to a more particular conſideration of thine eſtate, and from

Pſal. 102.13. thy having joyned with the Church, in a *Dominus miſtrebitur Sion*, In an aſſurance, and acknowledgement, *that the Lord will ariſe, and have mercy upon Sion*, that is, of his whole

Pſal 67.1. Catholique Church, And then come to a *Dominus miſereatur noſtri, God be mercifull unto us, and bleſſe us, and cauſe his face to ſhine upon us*, upon us that are met here, according to his Ordinance, and in confidence of his promiſe, upon this Congregation, of which thou makeſt thy ſelfe a part, thou wilt alſo come to this of *David* here, *Domine miſerere mei, Have mercy upon me*, me in particular, and thou ſhalt heare God anſwer thee, *Miſerans miſerebor tibi*, With great mercy will I have mercy upon thee; upon thee; *For, with* D *him is plentifull Redemption*; Mercy for his whole Church, mercy for this whole Congregation, mercy for every particular ſoule, that makes her ſelfe a part of the Congregation. Accuſtome thy ſelfe therefore to a generall devotion, to a generall application, to generall ejaculations towards God, upon every occaſion, and then, as a wedge of gold, that comes to be coyned into particular pieces of currant money, the Lord ſhall ſtamp his Image upon all thy devotions, and bring thee to particular confeſſions of thy ſins, and to particular prayers, for thy particular neceſſities. And this we may well conceive and admit, to be the nature of *Davids* firſt prayer, *Miſerere mei, Have mercy upon me*; And then, the reaſon, upon which this firſt petition is grounded, (for ſo it will be fitteſt to handle the parts, firſt the prayer, and then the reaſon) is, *Quia infirmus, Have mercy upon me, for I am weak.*

*Quia.* Firſt then, how imperfect, how weak ſoever our prayers be, yet ſtill if it be a prayer, E it hath a *Quia*, a Reaſon, upon which it is grounded. It hath in it, ſome implied, ſome interpretative conſideration of our ſelves, how it becomes us to aske that, which wee doe aske at Gods hand, and it hath ſome implied, and interpretative conſideration of God, how it conduces to Gods glory to grant it: for, that prayer is very farre from faith, which is not made ſo much as with reaſon; with a conſideration of ſome poſſibility, and ſome conveniency in it. *Every man that ſayes Lord, Lord, enters not into heaven*; Every *Lord, Lord*, that is ſaid, enters not into heaven, but vaniſhes in the ayre. A prayer muſt be with a ſerious purpoſe to pray; for elſe, thoſe faſhionall and cuſtomary prayers, are but falſe fires without ſhot, they batter not heaven; It is but an Interjection, that ſlips in;

It

A It is but a Parentheſis, that might be left out, whatſoever is uttered in the manner of a prayer, if it have not a *Quia*, a Reaſon, a ground for it. And therefore, when our Saviour Chriſt gave us that forme of prayer, which includes all, he gave us in it a forme of the reaſon too, *Quia tuum*, *For thine is the Kingdome*, &c. It were not a prayer, to ſay *Adveniat Regnum*, *Thy Kingdome come*, if it were not grounded upon that faithfull aſſurance, that God hath a Kingdome here; Nor to ſay *Sanctificetur nomen*, *Hallowed be thy name*, If he deſired not to be glorified by us; Nor to aske *daily bread*, nor *forgiveneſſe of ſins*, but for the *Quia poteſtas*, Becauſe he hath all theſe in his power. We conſider this firſt acceſſe to God, *Miſerere mei*, *Have mercy upon me*, to be but a kind of imperfect prayer, but the firſt ſtep; but it were none at all, if it had no reaſon, and therefore it hath this, *Quia infirmus*, *Becauſe I am weake*.

This reaſon of our own weakneſſe is a good motive for mercy, if in a deſire of farther ſtrength we come to that of *Lazarus* ſiſters, to Chriſt, *Ecce, quem amas, infirmatur*, Behold Lord, that ſoule that thou loveſt, and haſt dyed for, is weak, and languiſhes. Chriſt anſwered then, *Non eſt infirmitas ad mortem*, *This weakneſſe is not unto death, but that the Son of God might be glorified*. He will ſay ſo to thee too; if thou preſent thy weakneſſe with a deſire of ſtrength from him, he will ſay, *Quare morieмini, domus Iſrael?* why will ye die of this diſeaſe? *Gratia mea ſufficit*; you may recover for all this; you may repent, you may abſtaine from this ſin, you may take this ſpirituall phyſick, the Word, the Sacraments, if you will; *Tantummodo robuſtus eſto*, (as God ſayes to *Ioſhuah*) Only be valiant, and fight againſt it, and thou ſhalt finde ſtrength grow in the uſe thereof. But for the moſt part, *De infirmitate blandimur*, ſayes S. *Bernard*, we flatter our ſelves with an opinion of weakneſſe; *& ut liberiùs peccemus, libenter infirmamur*, we are glad of this naturall and corrupt weakneſſe, that we may impute all our licentiouſneſſe to our weakneſſe, and naturall infirmity. But did that excuſe *Adam*, (ſayes that Father) *Quòd per uxorem tanquam per carnis infirmitatem peccavit*, That he took his occaſion of ſinning from his weaker part, from his wife? *Quia infirmus*, That thou art weak of thy ſelfe, is a juſt motive to induce God to bring thee to himſelfe; *Qui verè portavit languores tuos*, who hath ſurely borne all thine infirmities; But to leave him againe when he hath brought thee, to refuſe ſo light and eaſie yoake as his is, not to make uſe of that ſtrength which he by his grace offers thee, this is not the affection of the Spouſe, *Languor amantis*, when the perſon languiſhes for the love of Chriſt, but it is *Languor amoris*, when the love of Chriſt languiſhes in that perſon. And therefore if you be come ſo far with *David*, as to this *Miſerere quia infirmus*, that an apprehenſion of your owne weakneſſe have brought you to him, in a prayer for mercy, and more ſtrength, goe forward with him ſtill, to his next Petition, *Sana me*, *O Lord heale me*, for God is always ready to build upon his owne foundations, and accompliſh his owne beginnings.

*Quia infirmus.* Iohn 11.3.

De gradibus humilitatis.

Eſay 53.4.

*Acceptus in gratiam, hilariter veni ad poſtulationes*: When thou art eſtabliſhed in favour, thou maiſt make any ſuit; when thou art poſſeſt of God by one prayer, thou mayſt offer more. This is an encouragement which that Father S. *Bernard* gives, in obſerving the diverſe degrees of praying, That though *ſervandæ humilitatis gratia, divina pietas ordinavit*, To make his humility the more profitable to him, God imprints in an humble and penitent ſinner, this apprehenſion, *Vt quanto plus profecit, eo minus ſe reputet profeciſſe*, That the more he is in Gods favour, the more he feares he is not ſo, or the more he fears to loſe that favour, becauſe it is a part, and a ſymptome of the working of the grace of God, to make him ſee his owne unworthineſſe, the more manifeſtly, the more ſenſibly, yet, it is a religious inſinuation, and a circumvention that God loves, when a ſinner huſbands his graces ſo well, as to grow rich under him, and to make his thanks for one E bleſſing, a reaſon, and an occaſion of another; ſo to gather upon God by a rolling Trench, and by a winding ſtaire, as *Abraham* gained upon God, in the behalfe of Sodome; for this is an act of the wiſedome of the Serpent, which our Saviour recommends unto us, in ſuch a Serpentine line, (as the Artiſts call it) to get up to God, and get into God by ſuch degrees, as *David* does here, from his *Miſerere*, to a *Sana*, from a gracious looke, to a perfect recovery; from the act of the Levite that looked upon the wounded man, to the act of the Samaritane that undertooke his cure; from deſiring God to viſit him as a friend, (as *Abraham was called the friend of God*) to ſtudy him as a Phyſitian. Becauſe the Prophet *Eſay* makes a Proclamation in Chriſts name, *Ho, every one that thirſteth*, &c. And becauſe the ſame Prophet ſayes of him, *Verè portavit*, *He hath truly born upon*

*Sana.*

Luke 10.

Iames 2.23.

Eſay 55.1.

Eſay 53.4.

*upon himſelfe* (and therefore taken away from us) *all our diſeaſes*, *Tertullian* ſayes elegantly, that *Eſay* preſents Chriſt, *Prædicatorem*, *& Medicatorem*, as a Preacher, and as a Phyſitian; Indeed he is a Phyſitian both wayes; in his Word, and in his Power, and therefore in that notion onely, as a Phyſitian, *David* preſents him here. A

Now Phyſitians ſay, That man hath in his Conſtitution, in his Complexion, a naturall vertue, which they call *Balſamum ſuum*, his owne Balſamum, by which, any wound which a man could receive in his body, would cure it ſelfe, if it could be kept cleane from the anoiances of the aire, and all extrinſique encumbrances. Something that hath ſome proportion and analogy to this Balſamum of the body, there is in the ſoule of man too: Cant. 1. 12. The ſoule hath *Nardum ſuam*, her Spikenard, as the Spouſe ſayes, *Nardus mea dedit odorem ſuum*, ſhe had a ſpikenard, a perfume, a fragrancy, a ſweet ſavour in her ſelfe. For, Baſil: *Virtutes germaniùs attingunt animam, quàm corpus ſanitas*, Vertuous inclinations, and a diſpoſition to morall goodneſſe, is more naturall to the ſoule of man, and nearer of kin to B the ſoule of man, then health is to the body. And then, if we conſider bodily health, *Nulla oratio, nulla doctrina formula nos docet morbum odiiſſe*, ſayes that Father: There needs no Art, there needs no outward Eloquence, to perſwade a man to be loath to be ſick: *Ita in anima ineſt naturalis, & citra doctrinam mali evitatio*, ſayes he; So the ſoule hath a naturall and untaught hatred, and deteſtation of that which is evill. The Church at thy Baptiſme doth not require Sureties at thy hands, for this: Thy Sureties undertake to the Church in thy behalfe, That thou ſhalt forſake the fleſh, the world, and the devill, That thou ſhalt beleeve all the Articles of our Religion, That thou ſhalt keepe all the Commandements of God; But for this knowledge and deteſtation of evill, they are not put to undertake them then, neither doth the Church Catechize thee, in that after: for, the ſumme of all thoſe duties which concerne the deteſtation of evill, conſiſts in that unwritten law of thy conſcience which thou knoweſt naturally. *Scis quod boni proximo faciendum*, ſayes that Father, Naturally thou knoweſt what good thou art bound to doe to C another man; *Idem enim eſt, quod ab aliis tute tibi fieri velis*; for, it is but asking thy ſelfe, What thou wouldeſt that that other man ſhould do unto thee: *Non ignoras quid ſit ipſum malum*, Thou canſt not be ignorant, what evill thou ſhouldeſt abſtaine from offering to another, *Eſt enim quod ab alio fieri nolis*, It is but the ſame, which thou thinkeſt another ſhould not put upon thee. So that the ſoule of man hath in it *Balſamum ſuum*, *Nardum ſuam*, A medicinall Balſamum, a fragrant Spikenard in her ſelfe, a naturall diſpoſition to Morall goodneſſe, as the body hath to health. But therein lyes the ſouls diſadvantage, that whereas the cauſes that hinder the cure of a bodily wound, are extrinſique offences of the Ayre, and putrefaction from thence, the cauſes in the wounds of the ſoule, are intrinſique, ſo as no other man can apply phyſick to them; Nay, they are hereditary, and there was no time early inough for our ſelves to apply any thing by way of prevention, D for the wounds were as ſoone as we were, and ſooner; Here was a new ſoule, but an old ſore; a yong childe, but an inveterate diſeaſe. As S. *Auguſtin* cannot conceive any interim, any diſtance, between the creating of the ſoule, and the infuſing of the ſoule into the body, but eaſes himſelfe upon that, *Creando infundit*, and *infundendo creat*, The Creation is the Infuſion, and the Infuſion is the Creation, ſo we cannot conceive any Interim, any diſtance, betweene the infuſing and the ſickning, betweene the comming and the ſinning of the ſoule. So that there was no meanes of prevention; I could not ſo much as wiſh, that I might be no ſinner, for I could not wiſh that I might be no Child. Neither is there any meanes of ſeparation now; our concupiſcencies dwell in us, and preſcribe in us, and will gnaw upon us, as wormes, till they deliver our bodies to the wormes of the grave, and our conſciences to the worme that never dyes.

From the dangerous effects then of this ſickneſſe, *David* deſires to be healed, and by E God himſelfe, *Sana me Domine*, *O Lord heale me*; for that phyſick that Man gives, is all but drugs of the earth; Morall and Civill counſailes, rather to cover then recover, rather to diſguiſe then to avoid: They put a clove in the mouth, but they do not mend the lungs. Eſay 38. 11. To cover his nakedneſſe *Adam* tooke but *fig-leaves*; but to recover *Ezechias*, God tooke *figs themſelves*. Man deales upon leaves, that cover, and ſhadow, God upon fruitfull and effectuall meanes, that cure, and nouriſh. 2 King 20. 7. And then, God tooke *a lumpe of figs*; God is liberall of his graces, and gives not over a cure, at one dreſſing: And they were *dry figs too*, ſayes that ſtory; you muſt not looke for figs from the Tree, for immediate Revelations, for private inſpirations from God; but the medicinall preaching of the Word,

A Word, medicinall Sacraments, medicinall Abſolution, are ſuch dry figs as God hath preſerved in his Church for all our diſeaſes. S. *Paul* had a ſtrong deſire, and he expreſſed it in often prayer to God, to have this peccant humour, this malignity cleane purged out, to have that *Stimulus carnis*, that concupiſcence abſolutely taken away. God would not do ſo; but yet he applied his effectuall phyſick, *ſufficient Grace.*

This then is the ſoules *Panacea*, The *Pharmacum Catholicum*, the *Medicina omnimorbia*, The phyſick that cures all, the ſufficient Grace, the ſeaſonable mercy of God, in the merits of Chriſt Jeſus, and in the love of the Holy Ghoſt. This is the phyſick; but then, there are ever *Vehicula medicinæ*, certaine ſyrups, and liquors, to convey the phyſick; water, and wine in the Sacraments; And certaine Phyſitians to ordaine and preſcribe, The Miniſters of the Word and Sacraments; The Father ſends, The Son makes, The Holy Ghoſt brings, The Miniſter laies on the plaiſter. For, *Medicinæ ars à Deo data, ut* Baſil.
B *inde rationem animæ curandæ diſceremus*, Gods purpoſe in giving us the ſcience of bodily health, was not determined in the body: but his large and gracious purpoſe was, by that reſtitution of the body, to raiſe us to the conſideration of ſpirituall health. When Chriſt had ſaid to him, who was brought ſick of the palſie, *Thy ſins are forgiven thee*, and Marke 2. that the Scribes and Phariſees were ſcandalized with that, as though he, being but man, had uſurped upon the power of God, Chriſt proves to them, by an actuall reſtoring of his bodily health, that he could reſtore his ſoule too, in the forgiveneſſe of ſins: He asks them there, *Whether is it eaſier to ſay, Thy ſins are forgiven thee, or to ſay, Ariſe, take up thy bed, and walke. Chriſtus facit ſanitatem corporalem argumentum ſpiritualis*; Chriſt did not Bernar. determine his doctrine in the declaration of a miraculous power exerciſed upon his body, but by that, eſtabliſhed their beliefe of his ſpirituall power, in doing that, which in their opinion was the greater worke. Purſue therefore his method of Curing; And if
C God have reſtored thee in any ſickneſſe, by ſuch meanes, as he of his goodneſſe hath imprinted in naturall herbs, and Simples, thinke not that that was done onely or ſimply for thy bodies ſake, but that, as it is as eaſie for God to ſay, Thy ſins are forgiven thee, as Take up thy bed and walke, ſo it is as eaſie for thee, to have ſpirituall phyſick, as bodily; becauſe, as God hath planted all thoſe medicinall Simples in the open fields, for all, though ſome do tread them under their feet, ſo hath God depoſited and prepared ſpirituall helps for all, though all do not make benefit of thoſe helps which are offered. It is true, that God ſayes of his Church, *Hortus concluſus ſoror mea, My ſiſter, my Spouſe is a* Cant. 4. 12. *Garden encloſed, as a ſpring ſhut in, and a fountaine ſealed up*; But therein is our advantage, who, by being enwrapped in the Covenant, as the ſeed of the faithfull, as the children of Chriſtian Parents, are borne if not within this walled Garden, yet with a key in our hand to open the doore, that is, with a right and title, to the Sacrament of Baptiſme. The
D Church is a Garden walled in, for their better defence and ſecurity that are in it; but not walled in to keepe any out, who, either by being borne within the Covenant, inherit a right to it, or by accepting the grace which is offered them, acquire, and profeſſe a deſire to enter thereinto. For, as it is a Garden, full of *Spikenard*, and of *Incenſe*, and of *all ſpices*, (as the Text ſayes there) ſo that they who are in this Garden, in the Church, are in poſſeſſion of all theſe bleſſed meanes of ſpirituall health; So are theſe ſpices, and Incenſe, and Spikenard, of a diffuſive and ſpreading nature, and breathe even over the wals of the Garden: *Oleum effuſum nomen ejus*; The name of Chriſt is unction, Oyntment; but it is Cant. 1. 3. an Oyntment powred out, an Oyntment that communicates the fragrancy thereof, to perſons at a good diſtance; And, as it is ſaid there, Chriſt cals up the *North* and the *South* 4. 16. to *blow upon his Garden*, he raiſes up men to tranſport and propagate theſe meanes of ſalvation to all Nations, ſo that, in every Nation, they that feare him are acceptable to him;
E not that that feare of God in generall, as one univerſall power, is ſufficient in it ſelfe, to bring any man to God immediately, but that God directs the Spikenard, and Incenſe of this Garden upon that man, and ſeconds his former feare of God, with a love of God, and brings him to a knowledg, and to a deſire, and to a poſſeſſion, and fruition of our more aſſured meanes of ſalvation. When he does ſo, this is his method, as in reſtoring bodily health, he ſaid, *Surge, Tolle, Ambula*, Ariſe, Take up thy bed, and Walke: So to every ſick ſoule, whoſe cure he undertakes, he ſayes ſo too, *Surge, Tolle, Ambula*. Our beds are our naturall affections; Theſe he does not bid us caſt away, nor burne, nor deſtroy; ſince Chriſt vouchſafed *Induere hominem*, wee muſt not *Exuere hominem*; Since Chriſt inveſted the nature of man, and became man, we muſt not pretend to deveſt it, and become

Angels, or flatter our ſelves in the merit of Mortifications, not enjoyned, or of a retirednesse, and departing out of the world, in the world, by the withdrawing of our ſelves from the offices of mutuall ſociety, or an extinguiſhing of naturall affections. But, *Surge*, ſayes our Saviour, Ariſe from this bed, ſleepe not lazily in an over-indulgency to theſe affections; but, *Ambula*, walke ſincerely in thy Calling, and thou ſhalt heare thy Saviour ſay, *Non eſt infirmitas hæc ad mortem*, Theſe affections, nay, theſe concupiſcencies ſhall not deſtroy thee. A

*David* then doth not pray for ſuch an exact and exquiſite ſtate of health, as that he ſhould have no infirmity; Phyſitians for our bodies tell us, that there is no ſuch ſtate; The beſt degree of health is but *Neutralitas*; He is well (that is, as well as Man can be) that is not dangerouſly ſick; for, abſolutely well no man can be. Spirituall Phyſitians will tell you ſo too; He that ſayes you have no ſinne, or that God ſees not your ſinne, if you be of the Elect, deceives you. It is not for an Innocency that *David* prayes; but it is againſt deadly diſeaſes, and againſt violent accidents of thoſe diſeaſes. He doth not beg, he cannot hope for an abſolute peace: Nature hath put a warre upon us; True happineſſe, and apparant happineſſe fight againſt one another: ſin hath put a war upon us; The fleſh and the Spirit fight againſt one another: Chriſt Jeſus himſelfe came to put a war upon us; The zeale of his glory, and the courſe of this world, fight againſt one another. It is not againſt all warre; nay, it is not againſt all victory that *David* prayes; He cannot hope that he ſhould be overcome by no Tentations; but againſt ſuch a war, and ſuch a victory, as ſhould bring him to ſervility, and bondage to ſinne, That ſin entring by Conqueſt upon him, ſhould governe as a tyran over him, againſt ſuch a ſickneſſe as ſhould induce a conſumption, it is that he directs this prayer, *Sana me Domine*, Not, Lord make me impeccable, but Lord make me penitent, and then heale me. And he comes not to take phyſick upon wantonneſſe; but becauſe the diſeaſe is violent, becauſe the accidents are vehement; ſo vehement, ſo violent, as that it hath pierced *Ad oſſa*, and *Ad animam, My bones are vexed, and my ſoule is ſore troubled*, Therefore *heale me*; which is the Reaſon upon which he grounds this ſecond petition, *Heale me, becauſe my bones are vexed &c.* B C

*Oſſa.* We muſt neceſſarily inſiſt a little upon theſe termes, *The Bones*, *The Soule*, *The Trouble*, or *Vexation*. Firſt, *Oſſa*, *Bones*, We know in the naturall and ordinary acceptation, what they are; They are theſe Beames, and Timbers, and Rafters of theſe Tabernacles, theſe Temples of the Holy Ghoſt, theſe bodies of ours. But *Immanebimus nativa ſignificationi?* ſayes S. *Baſil*, Shall we dwell upon the native and naturall ſignification of theſe *Bones? Et intelligentia paſſim obvia contenti erimus?* Shall we who have our converſation in heaven, finde no more in theſe *Bones*, then an earthly, a worldly, a naturall man would doe? By S. *Baſils* example, we may boldly proceed farther: *Membra etiam animæ ſunt*, ſayes he: The ſoule hath her limbs as well as the body. *Surdi audite, cæci aſpicite*, ſayes God in *Eſay*; If their ſoules had not eares and eyes, the blinde could not ſee, the deafe could not heare, and yet God cals upon the deafe and blinde, to heare and ſee. As S. *Paul* ſayes to the Epheſians, *The eyes of your underſtanding being enlightned*; ſo *David* ſayes, *Dentes peccatorum contriviſti, Thou haſt broken the teeth*; That is, the pride and the power, the venom and malignity of the wicked: *Membra etiam animæ ſunt*, The ſoule hath her Bones too; and here *Davids Bones* were the ſtrongeſt powers and faculties of his ſoule, and the beſt actions and operations of thoſe faculties, and yet they were ſhaken. For this hereditary ſickneſſe, Originall ſinne, prevayles ſo far upon us, that upon our good dayes we have ſome grudgings of that Fever; Even in our beſt actions, we have ſome of the leaven of that ſinne. So that if we goe about to comfort our ſelves, with ſome diſpoſitions to Gods glory, which we finde in our ſelves, with ſome ſparks of love to his precepts, and his commandements, with ſome good ſtrength of faith, with ſome meaſure of good works, yea, with having ſomething for the Name, and glory of Chriſt Jeſus: yet if we conſider what humane and corrupt affections have been mingled in all theſe, *Conturbabuntur oſſa*, our Bones will be troubled, even thoſe that appeared to be ſtrong works, and likely to hold out, will need a reparation, an exclamation, *Sana me Domine*, O Lord heale theſe too, or els theſe are as weake as the worſt: *Oſſa non dolent*; The Bones themſelves have no ſenſe, they feele no paine. We need not ſay, That thoſe good works themſelves, which we doe, have in their nature, the nature of ſinne; That every good worke conſidered alone, and in the ſubſtance of the act it ſelfe is ſinne; D E

Eſay 42.

Pſal. 3. 7.

But

A But *membrana dolent*; Those little membrans, those filmes, those thin skins, that cover, and that line some bones, are very sensible of paine, and of any vexation. Though in the nature of the worke it selfe, the worke be not sinne, yet in those circumstances that inveſt, and involve the worke, in those things which we mingle with the worke, whether desire of glory towards men, or opinion of merit towards God; Whensoever those bones, those best actions come to the examination of a tender and a diligent Conscience, *Si ossa non dolent, membranæ dolent*, If the worke be not sinfull, the circumstances are, and howsoever they may be conceived to be strong, as they are *Ossa*, Bones, works, in a morall consideration, good, yet, as they are *Ossa mea*, sayes *David*, as they are *My bones*, such good works as taste of my ill corruptions, so long they are vexed, and troubled, and cannot stand upright, nor appeare with any confidence in the sight of God.

Thus far then first *David* needed this sanation, this health that he prayes for, that his *Anima.*

B best actions were corrupt; But the corruption went farther, to the very roote and fountaine of those actions, *Ad ipsam animam*, His very *soule* was *sore vexed*. It is true, that as this word *Anima, the soule*, is sometimes taken in the Scriptures, this may seeme to goe no farther then the former, no more that his soule was vexed, then that his bones were so: for, *Anima*, in many places, is but *Animalis Homo*, The soule signifies but the naturall man: And so *opponitur spiritui*, The *soule* is not onely said to be a diverse thing, but a contrary thing to the *Spirit*. When the Apostle sayes to the Thessalonians, *Now the very God of peace sanctifie you throughout, that your whole spirit, and soule, and body, may be kept blamelesse unto the comming of our Lord Iesus Christ*. And where the same Apostle sayes to the Hebrews, *The word of God divideth asunder the soule and the spirit*; here is a difference put between corrupt nature, and the working of the Spirit of God, the Holy Ghost in man: for here, the *soule* is taken for *Animalis homo*, The naturall man, and the *Spirit* is taken

C for the Spirit of God. But besides this, these two words, *Soule* and *Spirit*, are sometimes used by the Fathers, in a sense diverse from one another, and as different things, and yet still as parts of one and the same man; Man is said by them, not onely to have a body, and a soule, but to have a soule, and a spirit; not as Spirit is the Spirit of God, and so an extrinsecall thing, but as Spirit is a constitutive part of the naturall man. So, in particular, amongst many, *Gregory Nyssen* takes the Body to be spoken *De nutribili*, The flesh and bloud of man, And the soule *De sensibili*, The operation of the senses, And the Spirit *De Intellectuali*, The Intellectuall, the reasonable faculties of man; That in the body, Man is conformed to Plants that have no sense, In the soule, to Beasts, that have no reason, In the spirit, to Angels. But so, The Spirit is but the same thing with that, which now we doe ordinarily account the soule to be; for we make account, that the Image of God is imprinted in the soule, and that gives him his conformity to Angels: But divers others

D of the Ancients have taken *Soule* and *Spirit*, for different things, even in the Intellectuall part of man, somewhat obscurely, I confesse, and, as some venture to say, unnecessarily, if not dangerously. It troubled S. *Hierome* sometimes, how to understand the word *Spirit* in man: but he takes the easiest way, he dispatches himselfe of it, as fast as he could, that is, to speake of it onely as it was used in the Scriptures: *Famosa quæstio*, sayes he, *sed brevi sermone tractanda*; It is a question often disputed, but may be shortly determined, *Idem spiritus hic, ac in iis verbis, Nolite extinguere spiritum*; When we heare of the Spirit in a Man, in Scriptures, we must understand it of the gifts of the Spirit; for so, fully to the same purpose, sayes S. *Chrysostome, Spiritus est charisma spiritus*, The Spirit is the working of the Spirit, The gifts of the Spirit: and so when we heare, *The Spirit was vexed, The Spirit was quenched*, still it is to be understood, The gifts of the Spirit. And so, as they

E restraine the signification of *Spirit*, to those gifts onely, (though the word do indeed, in many places, require a larger extension) so do many restraine this word in our text, *The Soule*, onely *Ad sensum*, to the sensitive faculties of the soule, that is, onely to the paine and anguish that his body suffered; But so far, at least, *David* had gone, in that which he said before, *My bones are vexed*.

Now, *Ingravescit morbus*, The disease festers beyond the bone, even into the marrow it selfe. His Bones were those best actions that he had produced, and he saw in that Contemplation, that for all that he had done, he was still, at best, but an unprofitable servant, if not a rebellious enemy; But then, when he considers his whole soule, and all that ever it can do, he sees all the rest will be no better; The poyson, he sees, is in the fountaine, the Canker in the roote, the rancor, the venom in the soule it selfe. *Corpus in-*

1 Thes. 5. 23.

Heb. 4. 12.

Ad Hedibiam. q. 11. Epist. 150

*ſtrumentum, anima ars ipſa*, ſayes S. *Baſil*: The body, and the ſenſes are but the tooles, and inſtruments, that the ſoule works with. But the ſoule is the art, the ſcience that directs thoſe Inſtruments; The faculties of the ſoule are the boughs that produce the fruits; and the operations, and particular acts of thoſe faculties are the fruits, but the ſoule is the roote of all. And *David* ſees, that this art, this ſcience, this ſoule can direct him, or eſtabliſh him in no good way; That not onely the fruits, his particular acts, nor onely the boughs, and armes, his ſeverall faculties, but the roote it ſelfe, the ſoule it ſelfe, was infected. His bones are ſhaken, he dares not ſtand upon the good he hath done, his ſoule is ſo too, he cannot hope for any good he ſhall do: He hath no merit for the paſt, he hath no free-will for the future; that is his caſe. A

*Turbata.* This *troubles* his *bones*, this *troubles* his *ſoule*, this *vexes* them both; for, the word is all one, in both places, as our laſt Tranſlators have obſerved, and rendred it aright; not *vexed* in one place, and *troubled* in the other, as our former Tranſlators had it; But in both places it is *Bahal*, and *Bahal* imports a vehemence, both in the intenſneſſe of it, and in the ſuddenneſſe, and inevitableneſſe of it: And therefore it ſignifies often, *Præcipitantiam*, A headlong downfall and irrecoverableneſſe; And often, *Evaneſcentiam*, an utter vaniſhing away, and annihilation. *David*, (whom we alwayes conſider in the Pſalmes, not onely to ſpeake literally of thoſe miſeries which were actually upon himſelfe, but prophetically too, of ſuch meaſures, and exaltations of thoſe miſeries, as would certainly fall upon them, as did not ſeeke their ſanation, their recovery from the God of all health) looking into all his actions, (they are the fruits) and into all his faculties, (they are the boughs) and into the root of all, the ſoule it ſelfe, conſidering what he had done, what he could do, he ſees that as yet he had done no good, he ſees he ſhould never be able to doe any; *His bones are troubled*, He hath no comfort in that which is growne up, and paſt, And *his ſoule is ſore troubled*, (for to the trouble of the ſoule, there is added in the Text, that particle, *Valde*, It is a ſore trouble that falls upon the ſoule, *A troubled ſpirit who can beare?*) becauſe he hath no hope in the future; He was no ſurer for that which was to come, then for that which was paſt; But he, (that is, all, conſidered in that caſe which he propoſes) he comes (as the word ſignifies) *ad præcipitantiam*, That all his ſtrength can ſcarce keepe him from precipitation into deſpaire, And he comes (as the word ſignifies too) *ad Evaneſcentiam*, to an evaporating, and a vaniſhing of his ſoule, that is, even to a renouncing, and a deteſtation of his immortality, and to a willingneſſe, to a deſire, that he might die the death of other Creatures, which periſh altogether, and goe out as a Candle. This is the trouble, the ſore trouble of his ſoule, who is brought to an apprehenſion of Gods indignation for not performing Conditions required at his hands, and of his inability to performe them, and is not come to the contemplation of his mercy, in ſupply thereof. B C D

There is *Turbatio Timoris*, A trouble out of feare of danger in this world, *Herods* trouble; *When the Magi brought word of another King, Herod was troubled, and all Ieruſalem with him.* There is *Turbatio confuſionis*, The Mariners trouble in a tempeſt; *Their ſoule melteth for trouble*, ſayes *David*. There is *Turbatio occupationis*; *Martha's* trouble; *Martha thou art troubled about many things*, ſayes Chriſt. There is *Turbatio admirationis*, The bleſſed Virgins trouble, *When ſhe ſaw the Angel, ſhe was troubled at his ſaying*. To contract this, There is *Turbatio compaſſionis*, Chriſts own trouble, *When he ſaw Mary weepe for her brother Lazarus, he groaned in the ſpirit, and was troubled in himſelfe.* But in all theſe troubles, *Herods* feare, The Mariners irreſolution, *Martha's* multiplicity of buſineſſe, The bleſſed Virgins ſudden amazement, Our Saviours compaſſionate ſorrow, as they are in us, worldly troubles, ſo the world adminiſters ſome means to extenuate, and alleviate theſe troubles; for, feares are overcome, and ſtormes are appeaſed, and buſineſſes are ended, and wonders are underſtood, and ſorrows weare out; But in this trouble of the bones, and the ſoule, in ſo deepe and ſenſible impreſſions of the anger of God, looking at once upon the pravity, the obliquity, the malignity of all that I have done, of all that I ſhall doe, Man hath but one ſtep between that ſtate, and deſpaire, to ſtop upon, to turne to the Author of all temporall, and all ſpirituall health, the Lord of life, with *Davids* prayer, *Cor mundum crea, Create a cleane heart within me*; Begin with me againe, as thou begunſt with *Adam*, in innocency; and ſee, if I ſhall husband and governe that innocency better then *Adam* did; for, for this heart which I have from him, I have it in corruption; and, *who can bring a cleane thing out of uncleanneſſe?* Therefore *Davids* prayer goes farther E

Mat. 2. 3.
Pſal. 107. 27.
Luk. 10. 41.
Luk. 1. 29.
John 11. 33.
Pſal. 51. 10.
Job 4.

A farther in the ſame place, *Renew a conſtant ſpirit in me*; Preſent cleanneſſe cannot be had from my ſelfe; but if I have that from God, *mine owne cloathes will make me foule againe*, and therefore doe not onely create a cleane ſpirit, but renew a ſpirit of conſtancy and perſeverance. Therefore I have alſo another Prayer in the ſame Pſalme, *Spiritu principali confirma me*, Suſtaine me, uphold me with thy free ſpirit, thy large, thy munificent ſpirit: for thy ordinary graces will not defray me, nor carry me through this valley of tentations, not thy ſingle money, but thy Talents; not as thou art thine owne Almoner, but thine owne Treaſurer; It is not the dew, but thy former and later raine that muſt water, though it be thy hand that hath planted; Not any of the Rivers, though of Paradiſe, but the Ocean it ſelfe, that muſt bring me to thy Jeruſalem. Create a clean heart; Thou didſt ſo in *Adam*, and in him I defiled it. Renew that heart; Thou didſt ſo in Baptiſme; And thy upholding me with thy conſtant ſpirit, is thy affording me
B means, which are conſtant, in thy Church; But thy confirming me with thy principall ſpirit, is thy making of thoſe meanes, inſtituted in thy Church, effectuall upon me, by the ſpirit of Application, the ſpirit of Appropriation, by which the merits of the Son, depoſited in the Church, are delivered over unto me. Pſal. 51. 12.

This then is the force of *Davids* reaſon in this Petition, *Oſſa implentur vitiis*, as one of *Iobs* friends ſpeaks, *My bones are full of the ſins of my youth*, That is, my beſt actions, now in mine age, have ſome taſte, ſome tincture from the habit, or ſome ſinfull memory of the acts of ſin in my youth; *Adhæret os meum carni*, as *David* alſo ſpeaks, *My bones cleave to my fleſh*, my beſt actions taſte of my worſt; And *My skin cleaves to my bones*, as *Ieremy* laments, That is, My beſt actions call for a skin, for ſomething to cover them: And Therefore, not Therefore becauſe I have brought my ſelfe into this ſtate, but becauſe by thy grace I have power to bring this my ſtate into thy ſight, by this humble confeſſion,
C *Sana me Domine, O Lord heale me*; Thou that art my Meſſias, be my *Moſes*, and carry theſe bones of thy *Ioſeph* out of Egypt; Deliver me, in this conſideration of mine actions, from the terror of a ſelf-accuſing, and a jealous, and ſuſpicious conſcience: *Bury my bones beſide the bones of the man of God*; Beſide the bones of the Son of God: Look upon my bones as they are coffind, and ſhrowded in that ſheet, the righteouſneſſe of Chriſt Jeſus. *Accedant oſſa ad oſſa*, as in *Ezekiels* viſion, Let our bones come together, bone to bone, mine to his, and looke upon them *uno intuitu*, all together, and there ſhall come ſinews, and fleſh, and skin upon them, and breathe upon them, and in Him, in Chriſt Jeſus, I ſhall live; My bones being laid by his, though but griſtles in themſelves, my actions being conſidered in his, though imperfect in themſelves, ſhall bear me up in the ſight of God. And this may be the purpoſe of this prayer, this ſanation, grounded upon this reaſon, *O Lord heale me, for my bones are vexed, &c.* But yet *David* muſt, and doth ſtop
D upon this ſtep, he ſtayes Gods leiſure, and is put to his *Vſquequo? But thou, O Lord, how long?*

*David* had cryed *Miſerere*, he had begged of God to look towards him, and conſider him; He had revealed to him his weak and troubleſome eſtate, and he had entreated reliefe; but yet God gave not that reliefe preſently, nor ſeemed to have heard his prayer, nor to have accepted his reaſons. *David* comes to ſome degrees of expoſtulation with God; but he dares not proceed far; it is but *uſquequo Domine?* which if we conſider it in the Originall, and ſo alſo in our laſt Tranſlation, requires a ſerious conſideration. For it is not there as it is in the firſt Tranſlation, *How long wilt thou delay? David* charges God with no delay: But it is onely, *Et tu Domine, uſquequo? But thou O Lord, how long?* And there he ends in a holy abruptneſſe, as though he had taken himſelfe in a fault, to enterpriſe any expoſtulation with God. He doth not ſay, How long ere thou heare me? If
E thou heare me, how long ere thou regard me? If thou regard me, how long ere thou heale me? How long ſhall my bones, how long ſhall my ſoule be troubled? He ſayes not ſo; but leaving all to his leiſure, he corrects his paſſion, he breaks off his expoſtulation. As long as I have that commiſſion from God, *Dic animæ tuæ, Salus tua ſum*, Say unto thy ſoule, I am thy ſalvation, my ſoule ſhall keep ſilence unto God, of whom commeth my ſalvation: Silence from murmuring, how long ſoever he be in recovering me; not ſilence from prayer, that he would come; for that is our laſt Conſideration; *David* propoſed his Deſire, *Miſerere*, and *Sana*, Looke towards me, and Heale me, that was our firſt; And then his Reaſons, *Oſſa, Anima, My bones, my ſoule is troubled*, that was our ſecond; And then he grew ſenſible of Gods abſence, for all that, which was our third Propoſition;

Iob 20. 11.

Pſal. 102. 5.

Lam. 4. 8.

Exod. 13. 19.

2 King. 13. 31.

Ezek. 37. 7.

*Vſquequo.*

Pſal. 35. 3.

poſition; for yet, for all this, he continues patient, and ſolicites the ſame God in the ſame name, The Lord, *But thou O Lord, how long?* A

*Domine.* Need we then any other example of ſuch a patience then God himſelfe, who ſtayes ſo long in expectation of our converſion? But we have *Davids* example too, who having Ver. 1. firſt made his Deprecation, That God would not reprove him in anger, having prayed God to forbeare him, he is alſo well content to forbeare God, for thoſe other things which he asks, till it be his pleaſure to give them. But yet he neither gives over praying, nor doth he encline to pray to any body elſe, but ſtill *Domine miſerere, Have mercy upon me O Lord*, and *Domine ſana, O Lord heale mee*: Induſtry in a lawfull calling, favour of great perſons, a thankfull acknowledgement of the miniſtery and protection of Angels, and of the prayers of the Saints in heaven for us, all theſe concur to our aſſiſtance; But the root of all, all temporall, all ſpirituall bleſſings, is he, to whom *David* leads us here, *Dominus*, *The Lord*; Lord, as he is Proprietary of all creatures; He made All, and therefore is Lord of All; as he is *Iehovah*, which is the name of Eſſence, of Being, as all things have all their being from him, their very being, and their well-being, their Creation, and their Conſervation; And in that Name of Recognition and acknowledgement, that all that can be had, is to be asked of him, and him onely, Him, as he is *Iehovah*, *The Lord*, Acts 4.12. does *David* ſolicite him here; for, *as there is no other Name under heaven, given among ſt men, whereby we muſt be ſaved, but the Name of Ieſus Chriſt*; So is there no other Name above in heaven propoſed to men, whereby they ſhould receive theſe bleſſings, but the Name of *Iehovah*; for *Iehovah* is the name of the whole Trinity, and there are no more, no Queen-mother in heaven, no Counſaylors in heaven in Commiſſion with the Trinity. B

In this Name therefore *David* purſues his Prayer: for, from a River, from a Ciſterne, a man may take more water at once, then he can from the firſt ſpring and fountaine head; But he cannot take the water ſo ſincerely, ſo purely, ſo intemerately from the channell as from the fountaine head. Princes and great perſons may rayſe their Dependants faſter then God does his; But ſudden riches come like a land-water, and bring much foulneſſe with them. We are Gods vineyard; *The vineyard of the Lord of Hoſts, is the houſe of Iſrael, and the men of Iudah are his pleaſant plant*, ſayes the Prophet. And God delights to ſee his plants proſper, and grow up ſeaſonably. More then once Chriſt makes that profeſſion, *That he goes downe into the Garden of Nuts, to ſee the fruits of the valley, And to ſee whether the Vine flouriſhed, and whether the Pomegranet budded*; *And he goes up early into the vineyard, to ſee whether the tender grape appeared.* He had a pleaſure in the growth and ſucceſſive encreaſe of his plants, and did not looke they ſhould come haſtily to their height and maturity. If worldly bleſſings, by a good induſtry, grow up in us, it is naturall; But if they fall upon us, *Pluit laqueos*, God rains downe ſpringes and ſnares, occaſions of ſinne in thoſe abundances, and *Pluit grandinem*, He will raine downe Hailſtones; Hailſtones as big as Talents, as in the Revelation; as big as Milſtones; He will make our riches occaſions of rayſing enemies, and make thoſe enemies Grindſtones to grinde our fortunes to powder. Make not too much haſte to be rich: Even in ſpirituall riches, in ſpirituall health make not too much haſte. Pray for it; for there is no other way to get it. Pray to the Lord for it: For, Saints and Angels have but enough for themſelves. Make haſte to begin to have theſe ſpirituall graces; To deſire them, is to begin to have them: But make not too much haſte in the way; Doe not thinke thy ſelfe purer then thou art, becauſe thou ſeeſt another doe ſome ſuch ſins, as thou haſt forborne. C

Eſay 5.7.

Cant. 6.10. Cant. 7.12.

Pſal 11.6. Exod. 9.23. Rev. 16.21. D

Beloved, at laſt, when Chriſt Jeſus comes with his ſcales, thou ſhalt not be waighed with that man, but every man ſhall be waighed with God: *Be pure as your Father in heaven is pure*, is the waight that muſt try us all; and then, the pureſt of us all, that truſts to his owne purity, muſt heare that fearfull *Mene Tekel Vpharſin*, Thou art waighed, Thou art found too light, Thou art divided, ſeparated from the face of God, becauſe thou haſt not taken the purity of that Son upon thee, who not onely in himſelfe, but thoſe alſo who are in him, in him are pure, as his, and their Father in heaven is pure. Neither make ſo much haſte to this ſpirituall riches, and health, as to think thy ſelf whole before thou art: Neither murmure, nor deſpaire of thy recovery, if thou beeſt not whole ſo ſoone as thou deſiredſt. If thou wraſtle with tentations, and canſt not overcome them, If thou purpoſe to pray earneſtly, and finde thy minde preſently ſtrayed from that purpoſe, If thou intend a good courſe, and meet with ſtops in the way, If thou ſeeke peace E

of

A of conſcience, and ſcruples out of zeale interrupt that, yet diſcomfort not thy ſelfe. God ſtaid ſeaven daies at the firſt worke in the Creation, before he came to make thee; yet all this while he thought for thee. Thy Regeneration, to make thee a new creature, is a greater worke then that, and it cannot be done in an inſtant. God hath purpoſed a building in thee; he hath ſat down, and conſidered, that he hath ſufficient to accompliſh that building, as it is in the Goſpel, and therefore leave him to his leiſure. Luke 14.28.

When thou haſt begun with *David*, with a *Domine ne arguas*, O Lord rebuke me not, and followed that, with a *Domine miſerere*, O Lord looke graciouſly towards me, and purſued that, with a *Domine ſana me*, O Lord heale me, If thou finde a *Domine uſquequo?* Any degree of wearineſſe of attending the Lords leiſure, ariſing in thee, ſuppreſſe it, overcome it, with more and more petitions, and that which God did by way of Commandement, in the firſt Creation, doe thou by way of prayer, in this thy ſecond Creation;
B First he ſaid, *Fiat lux*, *Let there be light*: Pray thou, that he would enlighten thy darkneſſe. God was ſatisfied with that light for three daies, and then he ſaid, *Fiant luminaria*, *Let there be great lights*; Bleſſe God for his preſent light, but yet pray that hee will inlarge that light which he hath given thee; And turne all thoſe his Commandments into prayers, till thou come to his *Faciamus hominem*, *Let us make man according to our own Image*; Pray that he will reſtore his Image in thee, and conforme thee to him, who is *the Image of the inviſible God*, our Lord and Saviour Chriſt Jeſus. He did his greateſt worke upon thee, before time was, thine Election; And he hath reſerved the conſummation of that worke, till time ſhall be no more, thy Glorification: And as for thy Vocation he hath taken his own time. (He did not call thee into the world in the time of the Primitive Church, nor, perchance, call thee effectually, though in the Church, in the dayes of thy youth) So ſtay his time for thy Sanctification, and, if the day-ſpring from Coloſſ. 1.15.
C on high have viſited thee, but this morning, If thou beeſt come to a *fiat lux* but now, that now God have kindled ſome light in thee, hee may come this day ſeaven-night to a *fiant luminaria*, to multiply this light by a more powerfull meanes. If not ſo ſoone, yet ſtill remember, that it was God that made the Sun ſtand ſtill to *Joſhuah*, as well as to run his race as a Giant to *David*; And God was as much glorified in the ſtanding ſtill of the Sun, as in the motion thereof; And ſhall be ſo in thy Sanctification, though it ſeeme to ſtand at a ſtay for a time, when his time ſhall be to perfect it, in a meaſure acceptable to thee. Nothing is acceptable to him, but that which is ſeaſonable; nor ſeaſonable, except it come in the time proper to it: And, as S. *Auguſtine* ſayes, *Natura rei eſt, quam indidit Deus*, That is the nature of every thing, which God hath imprinted in it, So that is the time for every thing, which God hath appointed for it. *Pray*, and *Stay*, are two bleſſed Monoſyllables; To aſcend to God, To attend Gods deſcent to us, is the
D Motion, and the Reſt of a Chriſtian; And as all Motion is for Reſt, ſo let all the Motions of our ſoule in our prayers to God be, that our wills may reſt in his, and that all that pleaſes him, may pleaſe us, therefore becauſe it pleaſes him; for therefore, becauſe it pleaſes him, it becomes good for us, and then, when it pleaſes him, it becomes ſeaſonable unto us, and expedient for us.

13 Octr 1861. The reſt ſeems to be parabolic pleonaſm.

# SERM. LII.

## *Preached upon the* Penitentiall Psalmes.

PSAL. 6. 4, 5.

*Returne, O Lord; Deliver my ſoule; O Lord ſave me, for thy mercies ſake.*
*For in Death there is no Remembrance of thee; and in the Grave, who ſhall give thee thanks?*

THe whole Pſalme is Prayer; and Prayer is our whole ſervice to God. Earneſt Prayer hath the nature of Importunity; Wee preſſe, wee importune God in Prayer; Yet that puts not God to a morofity, to a frowardneſſe; God flings not away from that; God ſuffers that importunity, and more. Prayer hath the nature of Impudency; Wee threaten God in Prayer; as *Gregor: Nazi:* adventures to expreſſe it; He ſaies, his Siſter, in the vehemence of her Prayer, would threaten God, *Et honeſta quadam impudentia, egit impudentem*; She came, ſaies he, to a religious impudency with God, and to threaten him, that ſhe would never depart from his Altar, till ſhe had her Petition granted; And God ſuffers this Impudency, and more. Prayer hath the nature of Violence; In the publique Prayers of the Congregation, we beſiege God, ſaies *Tertul:* and we take God Priſoner, and bring God to our Conditions; and God is glad to be ſtraitned by us in that ſiege. This Prophet here executes before, what the Apoſtle counſailes after, *Pray inceſſantly*; Even in his ſinging he prayes; And as S. *Baſil* ſaies, *Etiam ſomnia juſtorum preces ſunt*, A Good mans dreames are Prayers, he prayes, and not ſleepily, in his ſleepe, ſo *Davids* Songs are Prayers. Now in this his beſieging of God, he brings up his works from a far off, cloſer; He begins in this Pſalme, at a deprecatory Prayer; He asks nothing, but that God would doe nothing, that he would forbeare him; *Rebuke me not, Correct me not.* Now, it coſts the King leſſe, to give a Pardon, then to give a Penſion; and leſſe to give a Reprieve, then to give a Pardon; and leſſe to Connive, not to call in Queſtion, then either Reprieve, Pardon or Penſion; To forbeare, is not much. But then, as the Mathematician ſaid, That he could make an Engin, a Screw, that ſhould move the whole frame of the World, if he could have a place aſſigned him, to fix that Engin, that Screw upon, that ſo it might worke upon the World: ſo Prayer, when one Petition hath taken hold upon God, works upon God, moves God, prevailes with God, entirely for all. *David* then having got this ground, this footing in God, he brings his works cloſer; he comes from the Deprecatory, to a Poſtulatory Prayer; not onely that God would doe nothing againſt him, but that he would doe ſomething for him. God hath ſuffered man to ſee *Arcana imperii*, The ſecrets of his State, how he governs; He governs by Precedent; by precedents of his Predeceſſors, he cannot; He hath none; by precedents of other Gods, he cannot; There are none; And yet he proceeds by precedents; by his owne Precedents; He does as he did before; *Habenti dat*, To him that hath received, hee gives more, and is willing to bee wrought, and prevailed upon, and preſt with his owne example. And, as though his doing good, were but to learne how to do good better, ſtill he writes after his owne copy; And *Nulla dies ſine linea*, He writes ſomething to us, that is, hee doth ſomething for us, every day. And then, that which is not often ſeene, in other Maſters, his Copies are better then the Originals; his later mercies larger then his former: And in this Poſtulatory Prayer, larger then the Deprecatory, enters our Text, *Returne O Lord; Deliver my ſoule; O ſave me*, &c.

*Diviſio.* *David*, who every where remembers God of his Covenant, as he was the *God of Abraham*, remembers alſo, how *Abraham* proceeded with God, in the behalfe of Sodom; And he remembers, that when *Abraham* had gained upon God, and brought him from a greater, to a leſſe number of righteous men, for whoſe ſakes God would have ſpared

that

A that City, yet *Abraham* gave over asking, before God gave over granting; And so Sodom was lost. A little more of S. *Augustines* Importunity, of *Nazi:* Impudence, of *Tertul:* violence in Prayer, would have done well in *Abraham*; If *Abraham* had come to a lesse price, to lesse then ten, God knowes what God would have done; for *God went not away*, saies the text there, *till he had left communing with Abraham*; that is, till *Abraham* had no more to say to him. In memory and contemplation of that, *David* gives not over in this text, till he come to the uttermost of all, as far as man can aske, as far as God can give; He begins at first, with a *Revertere Domine, Returne O Lord*, and higher then that, no man can begin; no man can begin at a *Veni Domine*; no man can pray to God, to come, till God be come into him; *Quid peto, ut venias in me*, saies S. *August: Qui non essem, si non esses in me?* How should I pray, that God would come into me, who not onely could not have the Spirit of praying, but not the Spirit of being, not life it selfe, if
B God were not in me already? But then, this prayer is, that when God had been with him, and for his sins, or his coldnesse, and slacknesse in prayer, was departed aside from him, yet he would vouchsafe to returne to him againe, and restore to him that light of his countenance which he had before, *Revertere Domine, O Lord returne.* And then he passes to his second petition, *Eripe animam, Deliver my soule*; That when God in his returne saw those many and strong snares which entangled him, those many and deepe tentations and tribulations which surrounded him, God, being in his mercy thus Returned, and in his Providence seing this danger, would not now stand neutrall, betweene them, and see him, and these tentations fight it out, but fight on his side and deliver him; *Eripe animam, Deliver my soule*. And then, by these two petitions, hee makes way for the third and last, which is the perfection and consummation of all, as far as he can carry a Prayer or a Desire, *Salvum me fac, O Lord save me*; that is,
C Imprint in me a strong hope of Salvation in this life, and invest me in an irremoveable possession, in the life to come. Lord I acknowledge that thou hast visited me heretofore, and for my sins hast absented thy selfe, *O Lord returne*; Lord, now thou art returned, and seest me unable to stand in these tentations and tribulations, *Deliver thou my soule*; Lord thou hast delivered me againe and againe, and againe and againe I fall back to my former danger, and therefore, *O Lord save me*, place me where I may be safe; safe in a constant hope, that the Saviour of the World intended that salvation to me; And these three Petitions constitute our first part in *Davids* postulatory Prayer.

And then the second part, which is also within the words of this text, and consists of those reasons, by which *David* inclines God to grant his three Petitions, which are two, first, *Propter misericordiam tuam*, Do this O Lord, *for thine own mercy sake*, And then, *Quia non in morte*, Doe it O Lord, for thine owne honours sake, *Because in death there is no*
D *remembrance of thee*, that second part will be the subject of another exercise, for, that which belongs to the three Petitions, will imploy the time allowed for this.

First then, the first step in this Prayer, *Revertere, O Lord return*, implies first a former pre- *Revertere.*
sence, and then a present absence, and also a confidence for the future; Whosoever saies, *O Lord returne*, sayes all this, Lord thou wast here, Lord thou art departed hence, but yet, Lord thou maiest returne hither againe. God was with us all, before we were any thing at all; And ever since our making, hath beene with us, in his generall providence; And so, we cannot say, *O Lord Returne*, because, so, he was never gone from us. But as God made the earth, and the fruits thereof, before he made the Sun, whose force was to work upon that earth, and upon the naturall fruits of that earth, but before he made Paradise, which was to have the Tree of Life, and the Tree of Knowledge, he made the Sun to doe those offices, of shining upon it, and returning daily to it: So God makes this earth
E of ours, that is our selves, by naturall wayes, and sustaines us by generall providence, before any Son of particular grace be seene to shine upon us. But before man can be a Paradise, possest of the Tree of life, and of Knowledge, this Sun is made and produced, the particular graces of God rise to him, and worke upon him, and awaken, and solicite, and exalt those naturall faculties which were in him; This Son fils him, and fits him, compasses him, and disposes him, and does all the offices of the Sun, seasonably, opportunely, maturely, for the nourishing of his soule, according to the severall necessities thereof. And this is Gods returning to us, in a generall apprehension; After he hath made us, and blest us in our nature, and by his naturall meanes, he returnes to make us againe, to make us better, first by his first preventing grace, and then by a succession of his particular graces.

graces. And therefore we muſt returne to this Returning, in ſome more particular conſiderations. A

There are beſide others, three ſignifications in the Scripture, of this word *Shubah*, which is here tranſlated, to *Returne*, appliable to our preſent purpoſe. The firſt is the naturall and native, the primary and radicall ſignification of the word. And ſo, *Shubah*, *To Returne*, is *Redire ad locum ſuum*, To returne to that place, to which a thing is naturally affected; So heavy things returne to the Center, and light things returne to the Expanſion; So *Mans breath departeth*, ſayes *David*, *Et redit in terram ſuam*, *He returnes into his Earth*; That earth, which is ſo much his, as that it is he himſelfe; Of earth he was, and therefore to earth he returnes. But can God returne in ſuch a ſenſe as this? Can we finde an *Vbi* for God? A place that is his place? Yes; And an Earth which is his earth; *Surely the vineyard of the Lord of Hoſts, is the houſe of Iſrael, and the men of Iudah are his pleaſant plant.* So the Church, which is his Vineyard, is his *Vbi*, his place, his Center, to which he is naturally affected. And when he calls us hither, and meets us here, upon his Sabbaths, and ſheds the promiſes of his Goſpel upon the Congregation in his Ordinance, he returnes to us here, as in his *Vbi*, as in his own place. And as he hath a place of his owne here, ſo he hath an Earth of his owne in this place. Our fleſh is Earth, and God hath inveſted our fleſh, and in that fleſh of ours, which ſuffered death for us, he returnes to us in this place, as often as he maketh us partakers of his fleſh, and his bloud, in the bleſſed Sacrament. So then, though in my dayes of ſinne, God have abſented himſelfe from me, (for God is abſent when I doe not diſcerne his preſence) yet if to day I can heare his voyce, as God is returned to day to this place, as to his *Vbi*, as to his own place; ſo in his entring into me, in his fleſh and bloud, he returnes to me as to his Earth, that Earth which he hath made his by aſſuming my nature, I am become his *Vbi*, his place; *Delitiæ ejus*, *His delight is to be with the ſonnes of men*, and ſo with me; and ſo in the Church, in the Sermon, in the Sacrament he returnes to us, in the firſt ſignification of this word *Shubah*, as to that place to which he is naturally affected and diſpoſed.

Pſal. 146. 4. Eſay 5. B C

In a ſecond ſignification, this word is referred, not to the place of God, not to the perſon of God, but (if we may ſo ſpeake) to the Paſſion of God, to the Anger of God; And ſo, the Returning of God, that is, of Gods Anger, is the allaying, the becalming, the departing of his Anger; and ſo when God returnes, God ſtayes; his Anger is returned from us, but God is ſtill with us. *The wrath of the Lord was kindled*, ſayes the Prophet *Eſay*; and *He ſmote his people, ſo that the mountaines trembled, and their carkaſſes were torne in the midſt of the ſtreets.* Here is the tempeſt, here is the viſitation, here is Gods comming to them; He comes, but in anger, and we heare of no returne; nay, we heare the contrary, *Et non redibat furor*, For all this, his wrath, his fury did not returne, that is, did not depart from them; for, as God never comes in this manner, till our multiplied ſinnes call him, and importune him, ſo God never returnes in this ſenſe, in withdrawing his anger and judgements from us, till both our words and our works, our prayers and our amendment of life, joyne in a *Revertere Domine*, *O Lord Returne*, withdraw this judgement from us, for it hath effected thy purpoſe upon us. And ſo the Originall, which expreſſes neither ſignification of the word, for it is neither Returne to me, nor Returne from me, but plainely and onely Returne, leaves the ſenſe indifferent; Lord, thou haſt withdrawne thy ſelfe from me, therefore in mercy returne to me, or elſe, Lord, thy Judgements are heavy upon me, and therefore returne, withdraw theſe Judgements from me; which ſhewes the ductileneſſe, the appliableneſſe of Gods mercy, that yeelds almoſt to any forme of words, any words ſeeme to fit it.

Eſay 5. 25. D

But then, the comfort of Gods returning to us, comes neareſt us, in the third ſignification of this word *Shubah*; not ſo much in Gods returning to us, nor in his anger returning from us, as in our returning to him, *Turne us againe*, *O Lord*, ſayes *David*, *Et ſalvi erimus*, *and we ſhall be ſaved*; There goes no more to ſalvation, but ſuch a Turning. So that this Returning of the Lord, is an Operative, an Effectuall returning, that turnes our hearts, and eyes, and hands, and feet to the wayes of God, and produces in us Repentance, and Obedience. For theſe be the two legges, which our converſion to God ſtands upon; For ſo *Moſes* uſes this very word, *Returne unto the Lord and heare his voyce*; There is no returning, without hearing, nor hearing without beleeving, nor beleeving, to be beleeved, without doing; Returning is all theſe. Therefore where Chriſt ſaies, *That if thoſe works had been done in Tyre and Sidon, Tyre and Sidon would have repented in ſack-*

Pſal. 80. 3. E

Deut. 30. 2.

Mat. 11. 21.

*cloth*

A *cloth and aſhes*; In the Syriack Tranſlation of S. *Matthew*, we have this very word *Shubah*, They would have *Returned in ſack-cloth and aſhes*. So that the word which *David* receives from the Holy Ghoſt in this Text, being onely *Returned*, and no more, applies it ſelfe to all three ſenſes, Returne thy ſelfe, that is, Bring backe thy Mercy; Returne thy Wrath, that is, Call backe thy Judgements, or Returne us to thee, that is, make thy meanes, and offers of grace, in thine Ordinance, powerfull, and effectuall upon us.

Now when the Lord comes to us, by any way, though he come in corrections, in chaſtiſements, not to turne to him, is an irreverent, and unreſpective negligence. If a Purſevant, if a Serjeant come to thee from the King, in any Court of Juſtice, though hee come to put thee in trouble, to call thee to an account, yet thou receiveſt him, thou entertaineſt him, thou paieſt him fees. If any Meſſenger of the Lord come to attach thee, whether ſickneſſe in thy body, by thine own diſorder, decay in thy eſtate, by the op-
B preſſion of others, or terrour in thy Conſcience, by the preaching of his Miniſters, turne thou to the Lord, in the laſt ſenſe of the word, and his mercy ſhall returne to thee, and his anger ſhall returne from thee, and thou ſhalt have fulneſſe of Conſolation in all the three ſignifications of the word. If a Worme be trodden upon, it turnes againe; We may thinke, that is done in anger, and to revenge; But we know not; The Worme hath no ſting, and it may ſeeme as well to embrace, and licke his foote that treads upon him. When God treads upon thee, in any calamity, ſpirituall or temporall, if thou turne with murmuring, this is the turning of a Serpent, to ſting God, to blaſpheme him; This is a turning upon him, not a turning to him; But if thou turne like a Worme, then thou turneſt humbly to kiſſe the rod, to licke and embrace his foot that treads upon thee, that is, to love his Miniſters, which denounce his judgements upon thy ſinnes, yea, to love them, from whom thou receiveſt defamation in thy credit, or detriment in thy ſtate.

C We ſee how it was imputed to *Aſa*, when God trod upon him, that is, diſeaſed him in his feete, and exalted his diſeaſe into extremity, *Yet in his diſeaſe he ſought not to the Lord, but to the Phyſitians*. He turned a by-way; at leaſt, though a right way, too ſoone, to the Phyſitian before the Lord. This is that, that exaſperated God ſo vehemently, *Becauſe the people turneth not to him that ſmiteth them; neither do they ſeeke the Lord of Hoſts*; when the Lord of Hoſts lies with a heavy Army upon them. *Therefore*, ſayes the Prophet there, *The Lord will cut off from Iſrael, head and tayle, branch and ruſh in one day*. God is not ſo vehement, when they neglected him in their proſperity, as when, though he afflicted them, yet they turned not to him. Meaſure God by earthly Princes; (for we may meaſure the world by a Barly corne) If the King come to thy houſe, thou wilt profeſſe to take it for an honour, and thou wilt entertaine him; and yet his comming cannot be without removes, and troubles, and charges to thee. So when God comes to thee,
D in his word, or in his actions, in a Sermon, or in a ſickneſſe, though his comming diſlodge thee, remove thee, put thee to ſome inconvenience, in leaving thy bed of ſinne, where thou didſt ſleepe ſecurely before, yet here is the progreſſe of the Holy Ghoſt, intended to thy ſoule, that firſt he comes thus to thee, and then if thou turne to him, he returnes to thee, and ſettles himſelfe, and dwels in thee.

2 Chro. 16. 12.

Eſay. 9. 13.

This is too lovely a Proſpect, to depart ſo ſoone from; therefore looke we by S. *Auguſtines* glaſſe, upon Gods comming and returning to man. God hath imprinted his Image in our ſoules; and God comes, ſayes that Father, *Vt videat imaginem*; Where I have given my Picture, I would ſee how it is reſpected: God comes to ſee in what caſe his Image is in us; If we ſhut doores, if we draw Curtaines between him and his Image, that is, cover our ſoules, and diſguiſe and palliate our ſinnes, he goes away, and returnes in none of thoſe former ſenſes. But if we lay them open, by our free confeſſions, he re-
E turnes againe; that ſo, in how ill caſe ſoever he finde his Image, he may waſh it over with our teares, and renew it with his own bloud, and, *Vt reſculpat imaginem*, that he may refreſh and re-engrave his Image in us againe, and put it in a richer and ſafer Tablet. And as the Angel which came to *Abraham* at the promiſe and conception of *Iſaac*, gave *Abraham* a farther aſſurance of his Returne at *Iſaacs* birth, *I will certainly returne unto thee, and thy wife ſhall have a Sonne*; So the Lord, which was with thee in the firſt conception of any good purpoſe, Returnes to thee againe, to give thee a quickning of that bleſſed childe of his, and againe, and againe, to bring it forth, and to bring it up, to accompliſh and perfect thoſe good intentions, which his Spirit, by over-ſhadowing thy ſoule, hath formerly begotten in it. So then, he comes in Nature, and he returnes in Grace;

Gen. 18. 10.

Grace; He comes in preventing, and returnes in ſubſequent graces; He comes in thine underſtanding, and returnes in thy will; He comes in rectifying thine actions, and returns in eſtabliſhing habits; He comes to thee in zeale, and returnes in diſcretion; He comes to thee in fervour, and returnes in perſeverance; He comes to thee in thy peregrination, all the way, and he returns in thy tranſmigration, at thy laſt gaſpe. So God comes, and ſo God returnes. A

Yet I am loath to depart my ſelfe, loath to diſmiſſe you from this ayre of Paradiſe, of Gods comming, and returning to us. Therefore we conſider againe, that as God came long agoe, ſix thouſand years agoe, in nature, when we were created in *Adam*, and then in nature returned to us, in the generation of our Parents: ſo our Saviour Chriſt Jeſus came to us long agoe, ſixteene hundred yeares agoe, in grace, and yet in grace returnes to us, as often as he aſſembles us, in theſe holy Convocations. He came to us then, as the Wiſemen came to him, with treaſure, and gifts, and gold, and incenſe, and myrrhe; As having an ambition upon the ſoules of men, he came with that abundant treaſure to purchaſe us. And as to them who live upon the Kings Penſion, it is ſome comfort to heare that the Exchequer is full, that the Kings moneyes are come in: ſo is it to us, to know that there is enough in Gods hands, paid by his Son, for the diſcharge of all our debts; He gave enough for us all at that comming; But it is his returning to us, that applyes to us, and derives upon us in particular, the benefit of this generall ſatisfaction. When he returns to us in the diſpenſation and diſtribution of his graces, in his Word and Sacraments; When he calls upon us to come to the receipt; When the greater the ſumme is, the gladder he is of our comming, that where ſinne abounds, grace might abound too; When we can purſue this Prayer, *Revertere Domine*, Returne O Lord in grace, in more and more grace, and when we are in poſſeſſion of a good meaſure of that grace, we can pray againe, *Revertere Domine*, Returne O Lord in glory, Come Lord Jeſus, come quickly; When we are ſo rectified by his Ordinances here, that in a ſincerity of ſoule, we are not onely contented, but deſirous to depart from hence, then have we religiouſly followed our example, that man according to Gods heart, *David*, in this prayer of his. If Chriſt have not beene thus fully in thine heart, before, this is his comming; entertaine him now: If he have been there, and gone againe, this is his returning; bleſſe him for that: And meet him, and love him, and embrace him, as often as he offers himſelfe to thy ſoule, in theſe his Ordinances: Wiſh every day a Sunday, and every meale a Sacrament, and every diſcourſe a Homily, and he ſhall ſhine upon thee in all dark wayes, and rectifie thee in all ragged wayes, and direct thee in all croſſe wayes, and ſtop thee in all doubtfull wayes, and returne to thee in every corner, and relieve thee in every danger, and arme thee even againſt himſelfe, by advancing thy worke, in which thou beſiegeſt him, that is, this Prayer, and enabling thee to prevaile upon him, as in this firſt Petition, *Revertere Domine, O Lord returne*, ſo in that which followes next, *Eripe animam, Deliver my ſoule*. B C D

*Eripe animã.* In this Prayer, we may either conſider *David* in that affection which S. *Paul* had when he deſired to be delivered *ab angelo Satanæ*, from the meſſenger of Satan that buffeted him, that ſo that *Stimulus carnis* which he ſpeaks of, that vexation, and provocation of the fleſh, might have been utterly removed from him, whereby he might have paſt his life in Gods ſervice in a religious calme, without any ſtorme, or oppoſition, or contradiction ariſing in his fleſh: Or we may conſider it as a Prayer agreeable to that Petition in our Lords Prayer, *Libera nos à malo, Deliver us from evill*; which is not from being attempted by evill, but by being ſwallowed up by it. *Eripe me*, may be, Deliver me from rebellions, or Deliver me in rebellions; Either that they come not, or that they overcome not. E

In that prayer of S. *Paul*, that God would remove *Angelum Satanæ*, and take away *Stimulum carnis*, firſt, S. *Paul* is not eaſily underſtood, and then, it may be, not ſafely imitated. It is hard to know what S. *Paul* means in his Prayer, and it may be dangerous to pray as he prayed. For the actions of no man, how holy ſoever, till we come to Chriſt himſelfe, lay ſuch an obligation upon us, as that we muſt neceſſarily doe as they did. Nay the actions of Chriſt himſelfe lay not that obligation upon us, to faſt as he faſted; no nor to pray as he prayed. A man is not bound in an Affliction, or Perſecution, at leaſt at all times, to that Prayer, *Si poſſibile*, or *Tranſeat calix*, If it be poſſible let this cup paſſe; But if God vouchſafe him a holy conſtancy, to goe through with his Martyrdome,

A tyrdome, he may proceed in it without any such Deprecation to God, or Petition to the Judge.

But first, before we consider whether he might be imitated, if we understood him, we find it hard to understand him. S. *Augustines* free confession, *Se nescire quid sit angelus Satanæ*, That he never understood what S. *Paul* meant by that *Messenger of Satan*, is more ingenuous then their interpretation, who, I know not upon what Tradition, referre it to an extreame paine in the head, that S. *Paul* should have, as *Theophylact* sayes; or refer it *Ad morbum Iliacum*, which *Aquinas* speaks of; or to the Gout, or pains in the Stomach, as *Nazianzen*, and *Basil* interpret it. *Oecumenius* understands this *Angel*, this *Messenger of Satan*, to be those Heretiques, which were his Adversaries, in his preaching of the Gospel; according to that signification of the word *Satan*, in which *Solomon* uses it to *Hiram*, *Non est mihi Satan*, *I have no Adversary*. 1 King. 5. 4.

B Others, even amongst the Fathers, understand it particularly, and literally, of that concupiscence, and those lusts of the flesh, which even the most sanctified men may have some sense of, and some attempts by. Others understand it generally of all calamities, spirituall, and temporall, incident to us in this life. But *Cajetan* goes farthest, who reads it not as we do, *Angelum Satanæ*, but *Angelum Satanam*; not that Angel which comes from Satan, but that Angel that is Satan himselfe. So that he conceives it to be a prayer against all tentations and tribulations here, and hereafter, which the Devill or the Devils Instruments can frame against us.

Now, if we think we understand it aright, in understanding it so generally, then enters our second doubt, whether we may imitate S. *Paul* in so generall a prayer. We dispute in the Schoole, whether, if it were in his power to doe it, man might lawfully destroy any intire species of creatures in the world, though offensive, and venemous, as Vipers, or Scorpions. For every species being a link of Gods great chaine, and a limb of

C his great creature, the whole world, it seemes not to be put into our power, to break his chaine, and take out a link, to maime his great creature, and cut off a limb, by destroying any intire species, if we could. So neither does it seeme conduceable to Gods purposes in us, (which is the rule of all our prayers) to pray utterly against all tentations, as vehemently as against sins. God should lose by it, and we should lose by it, if we had no tentations; for God is glorified in those victories, which we, by his grace, gaine over the Devill. *Nescit Diabolus, quanta bona de illo fiunt, etiam cum sævit*; Little knowes the Devill, how much good he does us, when he tempts us; for by that we are excited to have our present recourse to that God, whom in our former security, we neglected, who gives us the issue with the tentation. August. *Ego novi quid apposuerim*, I know what infirmities I have submitted thee to, and what I have laid and applied to thee. *Ego novi unde ægrotes, ego novi unde saneris*; I know thy sicknesse, and I know thy phylick. Idem.

D *Sufficit tibi gratia mea*; Whatsoever the disease be, my grace shall be sufficient to cure it. For whether we understand that, as S. *Chrysostome* does, *De gratia miraculorum*, That it is sufficient for any mans assurance, in any tentation, or tribulation, to consider Gods miraculous deliverances of other men, in the like cases; or whether we understand it according to the generall voyce of the Interpreters, that is, Be content that there remaine in thy flesh, Matter and Subject for me to produce glory from thy weaknesse, and Matter and Subject for thee to exercise thy faith and allegeance to me, still these words will carry an argument against the expedience of absolute praying against all tentations; for still, this *Gratia mea sufficit*, will import this, amount to this, I have as many Antidotes, as the Devill hath poisons, I have as much mercy as the Devill hath malice; There must be Scorpions in the world; but the Scorpion shall cure the Scorpion; there must be tentations; but tentations shall adde to mine, and to thy glory, and,

E *Eripiam*, I will deliver thee.

This word is in the Originall, *Chalatz*; which signifies *Eripere* in such a sense, as our language does not fully reach in any one word. So there is some defectivenesse, some slacknesse in this word of our Translation, *Delivering*. For it is such a Delivering, as is a sudden catching hold, and snatching at the soule of a man, then, when it is at the brink, and edge of a sin. So that if thy facility, and that which thou wilt make shift to call Good Nature, or Good Manners, have put thee into the hands of that subtile woman, that *Solomon* speaks of, *That is come forth to meet thee, and seek thy face*; If thou have followed her, *As an Oxe goeth to the slaughter, and as a foole to the correction of the stocks*; Even then, when the Axe is over thy head, then when thou hast approacht so neare to Prov. 7. 10. 15.

 destruction,

deſtruction, then is the ſeaſon of this prayer, *Eripe me Domine*, Catch hold of me now O Lord, and *Deliver my ſoule*. When *Ioſeph* had reſiſted the tentations of his Maſters Wife, and reſiſted them the onely ſafe way, not onely not to yeeld, but as the Text ſayes, not to come in her company, and yet ſhe had found her opportunity when there was none in the houſe but they, he came to an inward *Eripe me Domine*, O Lord take hold of me now, and ſhe caught, and God caught; She caught his garment, and God his ſoule; She delivered him, and God delivered him; She to Priſon, and God from thence. If thy curioſity, or thy confidence in thine owne ſpirituall ſtrength, carry thee into the houſe of Rimmon, to Idolatry, to a Maſſe, truſt not thou to *Naamans* requeſt, *Ignoſcat Dominus ſervo in hac re*, That God will pardon thee, as often as thou doeſt ſo, but ſince thou haſt done ſo now, now come to this *Eripe animam*, *O Lord deliver my ſoule* now, from taking harme now, and hereafter, from expoſing my ſelfe to the like harme. For this is the purpoſe of *Davids* prayer in this ſignification of this word, that howſoever infirmity, or company, or curioſity, or confidence, bring us within the diſtance, and danger, within the Spheare, and Latitude of a tentation, that though we be not lodged in Sodome, yet we are in the Suburbs, though we be not impailed in a ſin, yet we are within the purlues, (which is not ſafely done; no more then it is in a State, to truſt alwaies to a Defenſive Warre) yet when we are ingaged, and enthralled in ſuch a tentation, then, though God be not delighted with our danger, yet then is God moſt delighted to help us, when we are in danger; and then, he comes not only to deliver us from that imminent, and particular danger, according to that ſignification of this word, but according to that Interpretation of this word, which the Septuagint have given it, in the Prophet *Eſay*, *Iacobitæ*, *Pinguefaciet*; He ſhall proceed in his worke, and *make fat thy ſoule*; That is, Deliver thee now, and preſerve, and eſtabliſh thee after, to the fulfilling of all, that belongs to the laſt Petition of this prayer, *Salvum me fac*, *O Lord ſave me*; Though he have been abſent, he ſhall *Returne*; and being *Returned*, ſhall not ſtand ſtill, nor ſtand Neutrall, but *deliver* thee; and having delivered thee, ſhall not determine his love in that one act of mercy, but ſhall *Save thee*, that is, Imprint in thee a holy confidence, that his ſalvation is thine.

Gen. 39. 10.

2 Kings 5.

Eſay 58. 11.

*Salvum me fac.* Eſay 19. 20.

So then, in that manner is Gods Deliverance expreſt, *They ſhall cry unto him*, (till wee cry, he takes no knowledge at all) *and then he ſends to them*, (there is his returning upon their cry) and then, *He ſhall deliver them*, ſayes that Prophet; and ſo, the two former Petitions of this prayer are anſwered; but the Conſummation, and Eſtabliſhment of all, is in the third, which followes in the ſame place, *He ſhall ſend them a Saviour, and a great one*. But who is that? what Saviour? Doubtleſſe he that is proclaimed by God, in the ſame Prophet, *Behold, the Lord hath proclaimed unto the end of the world, Behold thy ſalvation commeth*. For, that word which that Prophet uſes there, and this word, in which *David* preſents this laſt Petition here, is in both places, *Iaſhang*, and *Iaſhang* is the very word, from which the name of *Ieſus* is derived; ſo that *David* deſires here, that ſalvation which *Eſay* proclaimed there, ſalvation in the Saviour of the world, Chriſt Jeſus, and an intereſt in the aſſurance of his merits.

Eſay 62. 11.

We finde this name of *Saviour* attributed to other men in the Scriptures, then to *Chriſt*. In particular diſtreſſes, when God raiſed up men, to deliver his people ſometimes, thoſe men were ſo called, *Saviours*. And ſo S. *Ierome* interprets thoſe words of the Prophet, *Aſcendent ſalvatores*, *Saviours ſhall come up, on Mount Sion*, of Prophets, and Preachers, and ſuch other Inſtruments, as God ſhould raiſe for the ſalvation of ſoules. Thoſe, whom in other places, he calls *Angels of the Church*, here he calls by that higher name, *Saviours*. But ſuch a Saviour as is proclaimed to the ends of the world, to all the world, a Saviour in the Mountaines, in the height of preſumptuous ſins, and a Saviour in the vallies, in the dejection of inordinate melancholy too, A Saviour of the Eaſt, of riſing, and growing men, and a Saviour of the Weſt, of withering, declining, languiſhing fortunes too, A Saviour in the ſtate of nature, by having infuſed the knowledge of himſelfe, into ſome men then, before the light, and help of the Law was afforded to the world, A Saviour in the ſtate of the Law, by having made to ſome men then, even Types Accompliſhments, and Propheſies Hiſtories, And, as himſelf *Cals things that are not, as though they were*, So he made thoſe men ſee things that were not, as though they were, (for ſo *Abraham ſaw his day and rejoyced*) A Saviour in the ſtate of the Goſpel, and ſo, as that he ſaves ſome there, for the fundamentall Goſpels ſake, that is, for ſtanding faſt in the fundamentall

Obad. 1, 21.

A mentall Articles thereof, though they may have been darkned with ſome ignorances, or may have ſtrayed into ſome errors, in ſome Circumſtantiall points, A Saviour of all the world, of all the conditions in the world, of all times through the world, of all places of the world, ſuch a Saviour is no man called, but Chriſt Jeſus only. For when it is ſaid that *Pharaoh* called *Ioſeph*, *Salvatorem mundi*, A Saviour of the world, (beſides, that if it were ſo, that which is called all the world, can be referred but to that part of the world which was then under *Pharaoh*; as when it is ſaid, that *Auguſtus taxed the world*, that is intended *De orbe Romano*, ſo much of the world, as was under the *Romanes*) there is a manifeſt error in that Tranſlation, which cals *Ioſeph* ſo, for that name which was given to *Ioſeph* there, in that language in which it was given, doth truly ſignifie *Revelatorem Secretorum*, and no more, a Revealer, a Diſcoverer, a Decypherer of ſecret and myſterious things; according to the occaſion, upon which that name was then given, which was the De- Gen. 41. 45.

B cyphering, the Interpreting of *Pharaohs* Dreame.

Be this then thus eſtabliſht, that *David* for our example conſiders, and referres all ſalvation, to ſalvation in Chriſt. As he does alſo where he ſayes after, *Notum fecit ſalutare tuum*, *The Lord hath made known his ſalvation*. *Quid eſt ſalutare tuum?* ſaies S. *Baſil*; What is the Lords ſalvation? And he makes a ſafe anſwer out *Simeons* mouth, *Mine eyes have ſeene thy ſalvation*, when he had ſeen *Chriſt Ieſus*. This then is he, which is not only *Salvator populi ſui*, The Saviour of his people, the Jews, to whom he hath betrothed himſelfe, *In Pacto ſalis*, A Covenant of ſalt, an everlaſting Covenant: Nor onely *Salvator corporis ſui*, The Saviour of his own body, as the Apoſtle calls him; of that body which he hath gathered from the Gentiles, in the Chriſtian Church: Nor only *Salvator mundi*, A Saviour of the world, ſo, as that which he did, and ſuffered, was ſufficient in it ſelfe, and was accepted by the Father, for the ſalvation of the world; but, as *Tertullian*, Pſal. 98. 2. Luke 2.

C for the moſt part reads the word, he was *Salutificator*; not only a Saviour, becauſe God made him an inſtrument of ſalvation, as though he had no intereſt in our ſalvation, till in his fleſh he died for us; but he is *Salutificator*, ſo the Author of this ſalvation, as that from all eternity, he was at the making of the Decree, as well as in the fulneſſe of time he was at the executing thereof. In the work of our ſalvation, if we conſider the merit, Chriſt was ſole and alone, no Father, no Holy Ghoſt trod the Wine-preſſe with him; And if in the work of our ſalvation we conſider the mercy, there, though Chriſt were not ſole, and alone, (for that mercy in the Decree was the joynt-act of the whole Trinity) yet even in that, Chriſt was equall to the Father, and the Holy Ghoſt. So he is *Salutificator*, the very Author of this ſalvation, as that when it came to the act, he, and not they, died for us; and when it was in Councell, he, as well as they, and as ſoone as they, decreed it for us.

As therefore the Church of God ſcarce preſents any petition, any prayer to God, but

D it is ſubſcribed by Chriſt; the Name of Chriſt, is for the moſt part the end, and the ſeale of all our Collects; all our prayers in the Liturgy, (though they be but for temporall things, for Plenty, or Peace, or Faire-weather) are ſhut up ſo, *Grant this O Lord, for our Lord and Saviour Chriſt Ieſus ſake*: So *David* for our example, drives all his petitions in this Text, to this Concluſion, *Salvum me fac*, *O Lord ſave me*; that is, apply that ſalvation, Chriſt Jeſus to me. Now beloved, you may know, that your ſelves have a part in thoſe means, which God uſes to that purpoſe, your ſelves are inſtruments, though not cauſes of your own ſalvation. *Salvus factus es pro nihilo, non de nihilo tamen*; Thou bringeſt nothing for thy ſalvation, yet ſomething to thy ſalvation; nothing worth it, but yet ſomthing with it; Thy new Creation, by which thou art a new creature, that is, thy Regeneration, is wrought as the firſt Creation was wrought. God made heaven and earth of nothing; but hee produced the other creatures, out of that matter, which he had made. Thou hadſt Bernard.

E nothing to doe in the firſt work of thy Regeneration; Thou couldſt not ſo much as wiſh it; But in all the reſt, thou art a fellow-worker with God; becauſe, before that, there are ſeeds of former grace ſhed in thee. And therefore when thou commeſt to this laſt Petition, *Salvum me fac*, *O Lord ſave me*, remember ſtill, that thou haſt ſomething to doe, as well as to ſay; that ſo thou maiſt have a comfortable anſwer in thy ſoule, to the whole prayer, *Returne O Lord, Deliver my ſoule, and Save me*. And ſo we have done with our firſt Part, which was the Prayer it ſelfe; and the ſecond, which is the Reaſons of the Prayer, we muſt reſerve for a ſecond exerciſe.

A

# SERM. LIII.

## *Preached upon the* Penitentiall Pſalmes.

PSAL. 6. 4, 5.

*Returne, O Lord; Deliver my ſoule; O Lord ſave me, for thy mercie ſake.* B
*For in Death there is no Remembrance of thee; and in the Grave, who ſhall give thee thanks?*

WEE come now to the Reaſons of theſe Petitions, in *Davids* Prayer; For, as every Prayer muſt bee made with faith, (I muſt beleeve that God will grant my Prayer, if it conduce to his glory, and my good to doe ſo, that is the limit of my faith) ſo I muſt have reaſon to ground a likelyhood, and a faire probability that that particular which I pray for, doth conduce to his glory and my good, and that therefore God is likely to grant it. *Davids* firſt Reaſon here is grounded on God himſelfe, *Propter miſericordiam*, Doe it *for thy mercy ſake*; and in his ſecond Reaſon, though *David* himſelfe, and all men with him, ſeeme to have a part, yet at laſt we ſhall ſee, the Reaſon it ſelfe to determine wholly and entirely in God too, and in his glory, *Quoniam non in morte*, Do it O Lord, *For in Death there is no remembrance of thee, &c.* C

*Propter miſericordiam.* Pſal. 40. 11.

In ſome other places, *David* comes to God with two reaſons, and both grounded meerely in God; *Miſericordia, & veritas, Let thy Mercy and thy Truth alwaies preſerve me.* In this place he puts himſelfe wholly upon his mercy, for mercy is all, or at leaſt, the foundation that ſuſtaines all, or the wall that imbraces all. That mercy, which the word of this text, *Caſad* imports, is *Benignitas in non promeritum*; Mercy is a good diſpoſition towards him, who hath deſerved nothing of himſelfe; For, where there is merit, there is no mercy. Nay, it imports more then ſo, For mercy, as mercy, preſumes not onely no merit in man, but it takes knowledge of no promiſe in God, properly; For that is the difference betweene Mercy and Truth, that by Mercy at firſt, God would make promiſes to man, in generall; and then by Truth, he would performe thoſe promiſes: but Mercy goeth firſt; and there *David* begins and grounds his Prayer, at Mercy; Mercy that can have no pre-mover, no pre-relation, but begins in it ſelfe. For if we conſider the mercy of God to mankinde ſubſequently, I meane, after the Death of Chriſt, ſo it cannot bee properly called mercy. Mercy thus conſidered, hath a ground; And God thus conſidered, hath received a plentifull, and an abundant ſatisfaction in the merits of Chriſt Jeſus; And that which hath a ground in man, that which hath a ſatisfaction from man, (Chriſt was truly Man) fals not properly, preciſely, rigidly, under the name of mercy. But conſider God in his firſt diſpoſition to man, after his fall, That he would vouchſafe to ſtudy our Recovery, and that he would turne upon no other way, but the ſhedding of the blood of his owne and innocent and glorious Son, *Quid eſt homo, aut filius hominis?* What was man, or all mankinde, that God ſhould be mindfull of him ſo, or ſo mercifull to him? When God promiſes that he will be mercifull and gracious to me, if I doe his Will, when in ſome meaſure I doe that Will of his, God begins not then to be mercifull; but his mercy was awake and at worke before, when he excited me, by that promiſe, to doe his Will. And after, in my performance of thoſe duties, his Spirit ſeales to me a declaration, that his Truth is exerciſed upon mee now, as his mercy was before. Still, his Truth is in the effect, in the fruit, in the execution, but the Decree, and the Roote is onely Mercy. D E

God is pleaſed alſo when we come to him with other Reaſons; When we remember him of his Covenant; When we remember him of his holy ſervants, *Abraham, Iſaac,* and *Iacob*; yea when we remember him of our owne innocencie, in that particular, for which

which wee may be then unjuſtly purſued; God was glad to heare of a Righteouſneſſe, and of an Innocencie, and of cleane and pure hands in *David*, when hee was unjuſtly purſued by *Saul*. But the roote of all is in this, *Propter miſericordiam*, Doe it for thy mercie ſake. For when we ſpeake of Gods Covenant, it may be miſtaken, who is, and who is not within that Covenant; What know I? Of Nations, and of Churches, which have received the outward profeſſion of Chriſt, we may be able to ſay, They are within the Covenant, generally taken; But when we come to particular men in the Congregation, there I may call a Hypocrite, a Saint, and thinke an excomunicate ſoule, to be within the Covenant; I may miſtake the Covenant, and I may miſtake Gods ſervants, who did, and who did not dye in his favour, What know I? We ſee at Executions, when men pretend to dye cheerefully for the glory of God, halfe the company will call them Traitors, and halfe Martyrs. So if we ſpeake of our owne innocency, we may have a pride in that, or ſome other vicious and defective reſpect (as uncharitableneſſe towards our malicious Perſecutors, or laying ſeditious aſperſions upon the juſtice of the State) that may make us guilty towards God, though wee be truly innocent to the World, in that particular. But let mee make my recourſe to the mercy of God, and there can bee no errour, no miſtaking.

And therefore if that, and nothing but that be my ground, God will *Returne* to me, God will *Deliver* my ſoule, God will *Save* me, *For his mercy ſake*; that is, becauſe his mercy is engaged in it. And if God were to ſell me this *Returning*, this *Delivering*, this *Saving*, and all that I pray for; what could I offer God for that, ſo great as his owne mercy, in which I offer him the Innocencie, the Obedience, the Blood of his onely Son. If I buy of the Kings land, I muſt pay for it in the Kings money; I have no Myne, nor Mint of mine owne; If I would have any thing from God, I muſt give him that which is his owne for it, that is, his mercy; And this is to give God his mercy, To give God thanks for his mercy, To give all to his mercy, And to acknowledge, that if my works be acceptable to him, nay if my very faith be acceptable to him, it is not becauſe my works, no nor my faith hath any proportion of equivalencie in it, or is worth the leaſt flaſh of joy, or the leaſt ſpangle of glory in Heaven, in it ſelfe, but becauſe God in his mercy, onely of his mercy, meerely for the glory of his mercy, hath paſt ſuch a Covenant, *Crede, & fac hoc*, Beleeve this, and doe this, and thou ſhalt live, not for thy deed ſake, nor nor for thy faith ſake, but for my mercy ſake. And farther we carry not this firſt reaſon of the Prayer, ariſing onely from God.

There remaines in theſe words another Reaſon, in which *David* himſelfe, and all men ſeeme to have part, *Quia non in morte, For in death there is no remembrance of thee, &c.* Upon occaſion of which words, becauſe they ſeeme to imply a lothneſſe in *David* to dye, it may well be inquired, why Death ſeemed ſo terrible to the good and godly men of thoſe times, as that evermore we ſee them complaine of ſhortneſſe of life, and of the neereneſſe of death. Certainely the rule is true, in naturall, and in civill, and in divine things, as long as wee are in this World, *Nolle meliorem, eſt corruptio prima habitudinis*, That man is not well, who deſires not to be better; It is but our corruption here, that makes us loth to haſten to our incorruption there. And beſides, many of the Ancients, and all the later Caſuiſts of the other ſide, and amongſt our owne men, *Peter Martyr*, and *Calvin*, aſſigne certaine caſes, in which it hath *Rationem boni*, The nature of Good, and therefore is to be embraced, to wiſh our diſſolution and departure out of this World; and yet, many good and godly men have declared this lothneſſe to dye. Beloved, waigh Life and Death one againſt another, and the balance will be even; Throw the glory of God into either balance, and that turnes the ſcale. S. *Paul* could not tell which to wiſh, Life, or Death; There the balance was even; Then comes in the glory of God, the addition of his ſoule to that Quire, that ſpend all their time, eternity it ſelfe, only in glorifying God, and that turnes the ſcale, and then, he comes to his *Cupio diſſolvi*, To *deſire to be diſſolved, and to be with Chriſt*. But then, he puts in more of the ſame waight in the other ſcale, he ſees that it advances Gods glory more, for him to ſtay, and labour in the building of Gods Kingdome here, and ſo adde more ſoules then his owne to that ſtate, then only to enjoy that Kingdome in himſelf, and that turnes the ſcale againe, and ſo he is content *to live*.

*In morte.*

Picus Heptapl. l. 7. proem.

Theſe Saints of God then when they deprecate death, and complain of the approaches of death, they are, at that time, in a charitable extaſie, abſtracted and withdrawne from

the conſideration of that particular happineſſe, which they, in themſelves, might haye in heaven; and they are tranſported and ſwallowed up with this ſorrow, that the Church here, and Gods kingdome upon earth, ſhould lack thoſe meanes of advancement, or aſſiſtance, which God, by their ſervice, was pleaſed to afford to his Church. Whether they were good Kings, good Prieſts, or good Prophets, the Church loſt by their death; and
Eſay 38. 18. therefore they deprecated that death, and defired to live. *The grave cannot praiſe thee, death cannot celebrate thee; But the living, the living, he ſhall praiſe thee, as I doe this day*, ſayes *Hezekias*; He was affected with an apprehenſion of a future barrenneſſe after his death, and a want of propagation of Gods truth; *I ſhall not ſee the Lord, even the Lord*, ſayes he. He had aſſurance, that he ſhould ſee the Lord in Heaven, when by death he was come thither; But, ſayes he, *I ſhall not ſee him in the land of the living*; Well, even in the land of the living, even in the land of life it ſelfe, he was to ſee him, if by death he were to ſee him in Heaven; But this is the loſſe that he laments, this is the miſery that he deplores with ſo much holy paſſion, *I ſhall behold man no more, with the Inhabitants of the world*; Howſoever, I ſhall enjoy God my ſelfe, yet I ſhall be no longer a meanes, an inſtrument of the propagation of Gods truth amongſt others; And, till we come to that joy, which the heart cannot conceive, it is, I thinke, the greateſt joy that the ſoule of man is capable of in this life, (eſpecially where a man hath been any occaſion of ſinne to others) to aſſiſt the ſalvation of others. And even that conſideration, that he ſhall be able to doe Gods cauſe no more good here, may make a good man loath to die. *Quid faciet magno nomini tuo?* ſayes *Ioſhuah* in his prayer to God; if the Canaanites come in, and
Joſ. 7. 9. deſtroy us, and blaſpheme thee, *What wilt thou do unto thy mighty Name?* What wilt thou doe unto thy glorious Church, ſaid the Saints of God in thoſe Deprecations, if thou take thoſe men out of the world, whom thou hadſt choſen, enabled, qualified for the edification, ſuſtentation, propagation of that Church. In a word, *David* conſiders not here, what men doe, or doe not in the next world; but he conſiders onely, that in this world he was bound to propagate Gods Truth, and that that he could not doe, if God tooke him away by death.

Conſider then this horrour, and deteſtation, and deprecation of death, in thoſe Saints of the old Teſtament, with relation to their particular, and then it muſt be, *Quia promiſſiones obſcuræ*, Becauſe *Moſes* had conveyed to thoſe men, all Gods future bleſſings, all the joy and glory of Heaven, onely in the types of earthly things, and ſaid little of the ſtate of the ſoule after this life. And therefore the promiſes belonging to the godly after this life, were not ſo cleere then, not ſo well manifeſted to them, not ſo well fixt in them, as that they could, in contemplation of them, ſtep eaſily, or deliver themſelves confidently into the jawes of death; he that is not fully ſatisfied of the next world, makes ſhift to be content with this; and he that cannot reach, or does not feele that, will be glad to keepe his hold upon this. Conſider their horrour, and deteſtation, and deprecation of death, not with relation to themſelves, but to Gods Church, and then it will be, *Quia operarii pauci*, Becauſe God had a great harveſt in hand, and few labourers in it, they were loath to be taken from the worke.

And theſe Reaſons might, at leaſt, by way of excuſe and extenuation, in thoſe times of darkneſſe, prevaile ſomewhat in their behalfe; They ſaw not whither they went, and therefore were loath to goe; and they were loath to goe, becauſe they ſaw not how Gods Church would ſubſiſt, when they were gone. But in theſe times of ours, when Almighty God hath given an abundant remedy to both theſe, their excuſes will not be appliable to us. We have a full cleerneſſe of the ſtate of the ſoule after this life, not onely above thoſe of the old Law, but above thoſe of the Primitive Chriſtian Church, which, in ſome hundreds of yeares, came not to a cleere underſtanding in that point, whether the ſoule were immortall by nature, or but by preſervation, whether the ſoule could not die, or onely ſhould not die. Or (becauſe that perchance may be without any conſtant cleerneſſe yet) that was not cleere to them, (which concernes our caſe neerer) whether the ſoule came to a preſent fruition of the ſight of God after death or no. But God having afforded us cleerneſſe in that, and then bleſt our times with an eſtabliſhed Church, and plenty of able work-men for the preſent, and plenty of Schooles, and competency of endowments in Univerſities, for the eſtabliſhing of our hopes, and aſſurances for the future, ſince we have both the promiſe of Heaven after, and the promiſe that the gates of Hell ſhall not prevaile againſt the Church here; Since we can neither ſay, *Promiſſio-*

*nes*

A *nes obſcuræ*, That Heaven hangs in a Cloud, nor ſay, *Operarii pauci*, That dangers hang over the Church, it is much more inexcuſable in us now, then it was in any of them then, to be loath to die, or to be too paſſionate in that reaſon of the deprecation, *Quia non in morte, Becauſe in death there is no remembrance of thee &c.*

Which words, being taken literally, may fill our meditation, and exalt our devotion thus; If in death there be no remembrance of God, if this remembrance periſh in death, certainly it decayes in the neerneſſe to death; If there be a poſſeſſion in death, there is an approach in age; And therefore, *Remember now thy Creator in the dayes of thy youth.* Eccleſ. 12. 1.
There are ſpirituall Lethargies, that make a man forget his name; forget that he was a Chriſtian, and what belongs to that duty. God knows what forgetfulneſſe may poſſeſſe thee upon thy death-bed, and freeze thee there; God knows what rage, what diſtemper, what madneſſe may ſcatter thee then; And though in ſuch caſes, God reckon
B with his ſervants, according to that diſpoſition which they uſe to have towards him before, and not according to thoſe declinations from him, which they ſhew in ſuch diſtempered ſickneſſes, yet Gods mercy towards them can worke but ſo, that he returnes to thoſe times, when thoſe men did remember him before. But if God can finde no ſuch time, that they never remembred him, then he ſeales their former negligence with a preſent Lethargy; they neglected God all their lives, and now in death there is no remembrance of him, nor there is no remembrance in him; God ſhall forget him eternally; and when he thinkes he is come to his *Conſummatum eſt*, The bell tolls, and will ring out, and there is an end of all in death, by death he comes but to his *Secula Seculorum*, to the beginning of that miſery, which ſhall never end.

This then which we have ſpoken, ariſes out of that ſenſe of theſe words, which ſeems the moſt literall; that is, of a naturall death. But as it is well noted by divers Expoſitors upon this Pſalme, this whole Pfalme is intended of a ſpirituall agonie, and combat
C of *David*, wraſtling with the apprehenſion of hell, and of the indignation of God, even in this world, whilſt he was alive here. And therefore S. *Auguſtine* upon the laſt words of this verſe, in that Tranſlation which he followed, *In inferno quis confitebitur tibi?* Not, *In the grave*, but *In hell, who ſhall confeſſe unto thee?* puts himſelfe upon this, *In Inferno Dives confeſſus Domino, & oravit pro fratribus*, In hell *Dives* did confeſſe the name of the Lord, and prayed there for his brethren in the world. And therefore he underſtands not theſe words of a literall, and naturall, a bodily death, a departing out of this world; but he calls *Peccatum Mortem*, and then, *Cæcitatem animæ Infernum*; He makes the eaſineſſe of ſinning to be Death, and then, blindneſſe, and obduration, and remorſleſneſſe, and impenitence, to be this Hell. And ſo alſo doth S. *Ierome* underſtand all that paſſionate deploring of *Hezekias*, (which ſeems literally to be ſpoken of naturall death) of this
D ſpirituall death, of the habit of ſin, and that he conſidered, and lamented eſpecially his danger of that death, of a departing from God in this world, rather then of a departing out of this world. And truely many pieces and paſſages of *Hezekias* his lamentation there, will fall naturally enough into that ſpirituall interpretation; though perchance all will not, though S. *Ierome* with a holy purpoſe drive them, and draw them that way. But whether that of *Hezekias* be of naturall, or of a ſpirituall death, we have another Author ancienter then S. *Auguſtine*, and S. *Ierome*, and ſo much eſteemed by S. *Ierome*, as that he tranſlated ſome of his Works, which is *Didymus* of Alexandria, who ſayes, it is *Impia opinio*, not an inconvenient, or unnaturall, but an impious and irreligious opinion, to underſtand this verſe of naturall death; becauſe, ſayes he, The dead doe much more remember God then the living doe. And he makes uſe of that place, *Deus non confunditur, God is not aſhamed to be called the God of the dead, for he hath prepared them a City.* Heb. 11. 16. And
E therefore reading theſe words of our Text, according to that Tranſlation which prevailed in the Eaſterne Church, which was the Septuagint, he argues thus, he collects thus, that all that *David* ſayes here, is onely this, *Non eſt in morte qui memor eſt Dei*, Not that he that is dead remembers not God, but that he that remembers God, is not dead; not in an irreparable, and irrecoverable ſtate of death; not under ſuch a burthen of ſin as devaſtates and exterminates the conſcience, and evacuates the whole power and work of grace, but that if he can remember God, confeſſe God, though he be falne under the hand of a ſpirituall death, by ſome ſin, yet he ſhall have his reſurrection in this life; for, *Non eſt in morte*, ſayes *Didymus*, He that remembers God, is not dead, in a perpetuall death.

And

And then this reaſon of *Davids* Prayer here, (Doe this and this, *for in death there is no remembrance of thee*) will have this force, That God would *returne* to him in his effectuall grace, That God would *deliver* his ſoule in dangerous tentations, That God would *ſave* him in applying to him, and imprinting in him a ſober, but yet confident aſſurance that the ſalvation of Chriſt Jeſus belongs to him; Becauſe if God did not *return* to him, but ſuffer him to wither in a long abſence, If God did not *deliver* him, by taking hold of him when he was ready to fall into ſuch ſins as his ſociableneſſe, his confidence, his inconſideration, his infirmity, his curioſity brought him to the brinke of, If God did not *ſave* him, by a faithfull aſſurance of ſalvation after a ſin committed and reſented, This abſence, this ſlipperineſſe, this pretermitting, might bring him to ſuch a deadly, and ſuch a helliſh ſtate in this world, as that *In death*, that is, In that death, he ſhould have no remembrance of God, *In hell*, *In the grave*, that is, In that hell, In that grave, he ſhould not confeſſe, nor praiſe God at all. There was his danger, he ſhould forget God utterly, and God forget him eternally, if God ſuffered him to proceed ſo far in ſin, that is, *Death*, and ſo far in an obduration and remorſleſneſſe, in ſin, that is, *Hell*, The Death and the Hell of this world, to which thoſe Fathers refer this Text. A B

In this lamentable ſtate, we will onely note the force, and the emphaſis of this *Tui*, and *Tibi*, in this verſe; no remembrance of *Thee*, no praiſe to *Thee*; For this is not ſpoken of God in generall, but of that God, to which *David* directs the laſt and principall part of his Prayer, which is, *To ſave him*; It is to God, as God is Jeſus, a Saviour; and the wretchedneſſe of this ſtate is, that God ſhall not be remembred in that notion, as he is *Ieſus*, a Saviour. No man is ſo ſwallowed up in the death of ſin, nor in the grave of impenitence, No man ſo dead, and buried in the cuſtome or ſenſeleſneſſe of ſin, but that he remembers a God, he confeſſes a God; If an Atheiſt ſweare the contrary, beleeve him not; His inward terrors, his midnight ſtartlings remember him of that, and bring him to confeſſions of that. But here is the depth, and deſperateneſſe of this death, and this grave, habituall ſin, and impenitence in ſin, that he cannot remember, he cannot confeſſe that God which ſhould ſave him, Chriſt Jeſus his Redeemer; he ſhall come, he ſhall not chuſe but come to remember a God that ſhall damne him, but not a ſaving God, a *Ieſus*. C

Beloved in the bowels of that Jeſus, not onely the riches, and honours, and pleaſures of this world, and the favour of Princes, are, as *Iob* ſpeaks, *Oneroſi conſolatores*, *Miſerable comforters are they all*, all this world, but even of God himſelfe (be it ſpoken with piety and reverence, and far from miſconſtruction) we may ſay, *Oneroſa conſolatio*, It is but a miſerable comfort which we can have in God himſelfe, It is but a faint remembrance which we retaine of God himſelfe, It is but a lame confeſſion which we make to God himſelfe, *Si non Tui*, *Si non Tibi*, If we remember not *Thee*, If we confeſſe not *Thee*, our onely Lord and Saviour *Chriſt Ieſus*. It is not halfe our worke to be godly men, to confeſſe a God in generall; we muſt be Chriſtians too; to confeſſe God ſo, as God hath manifeſted himſelfe to us. I, to whom God hath manifeſted himſelfe in the Chriſtian Church, am as much an Atheiſt, if I deny Chriſt, as if I deny God; And I deny Chriſt, as much, if I deny him in the truth of his Worſhip, in my Religion, as if I denyed him in his Perſon. And therefore, *Si non Tui*, *Si non Tibi*, If I doe not remember *Thee*, If I doe not profeſſe *Thee* in thy Truth, I am falne into this *Death*, and buried in this *Grave* which *David* deprecates in this Text, *For in death there is no remembrance of thee*, &c. D

SERM.

# SERM. LIV.

## *Preached to the* KING *at* White-hall, *upon the occaſion of the Faſt*, April 5. 1628.

PSAL. 6. 6, 7.

*I am weary with my groaning; All the night make I my bed to ſwim, I water my couch with my teares.*
*Mine eye is conſumed becauſe of griefe; It waxeth old, becauſe of all mine enemies.*

THis is *Davids* humiliation, and comming after his repentance and reconciliation, *Davids* penance: And yet here is no Faſt; It is true; No Faſt named; *David* had had experience, that as the wiſeſt actions of Kings, (of Kings as Kings over Subjects) ſo the devouteſt actions of Kings, (of Kings, as humble Subjects to the King of Kings, the God of Heaven) had been miſinterpreted. Of ſighing, and groaning, and weeping, and languiſhing, (as in this Text) *David* ſpeaks often, very, very often in the Pſalmes; and they let him ſigh, and groane, and weepe, and languiſh; they neglect his Paſſion, and are not affected with that; but that is all; they afflict him no farther: But when he comes to faſting, they deride him, they reproach him; Cares God whether you eat, or faſt? But thrice in all the Pſalmes does *David* ſpeake of his faſting, and in all three places, it was miſ-interpreted, and reproachfully miſ-interpreted; *I humbled my ſoule with faſting, and my prayer returned into mine own boſome*; He did this (as he ſayes there) for others, that needed it, and they would not thanke him for it, but reproached him. *When I wept, and chaſtned my ſoule with faſting, that was to my reproach.* So alſo *my bones are weake through faſting, and I became a reproach unto them.* And therefore no wonder that *David* does not ſo often mention and publiſh his faſting, as his other mortifications; No wonder that in all his ſeaven penetentiall Pſalmes, (which are the Churches Tropicks for mortification and humiliation,) there is no mention of his faſting. But for his practiſe, (though he ſpeak not ſo much of it in the Pſalmes) in his hiſtory where others, not himſelfe, ſpeake of him, we know that when he mourned, and prayed for his ſick childe, he faſted too. And we doubt not, but that, when he was thus wearied, (*I am weary with my groaning; All the night make I my bed to ſwim, I water my Couch with my teares; Mine eye is conſumed becauſe of griefe; It waxeth old becauſe of all mine enemies*) he faſted too; He faſted oftner, then he tells us of it. As S. *Hierome* ſayes, *Ieiunium non perfecta virtus, ſed caterarum virtutum fundamentum*, If we muſt not call faſting (as faſting is but a bodily abſtinence) a religious act, an act of Gods worſhip, yet it is a Baſis, and a foundation, upon which other religious acts, and acts of Gods worſhip are the better advanced. It is ſo at all times; but it is ſo eſpecially when it is enjoyned by Soveraigne authority, and upon manifeſt occaſion, as now to us. *Semper virtutis Cibus Ieiunium fuit*, It is elegantly, and uſefully ſaid: At all times, Religion feeds upon faſting, and feaſts upon faſting, and grows the ſtronger for faſting. But, *Quod pium eſt agere non indictum, impium eſt negligere pradicatum*, It is a godly thing to faſt uncommanded, but to neglect it being commanded, is an ungodly, an impious, a refractary perverſneſſe, ſayes the ſame Father. But then another carries it to a higher expreſſion, *Deſperationis genus eſt, tunc manducare, cum abſtinere debeas*, Not to faſt when the times require it, and when Authority enjoynes it, or not to beleeve, that God will be affected and moved with that faſting, and be the better enclined for it, is *deſperationis genus*, a deſpairing of the State, a deſpairing of the Church, a deſpairing of the grace of God to both, or of his mercy upon both. And truly there cannot be a more diſloyall affection then that, *deſperare rem publicam*, to foreſpeak great Councels, to bewitch great actions, to deſpaire of good ends in things well intended: And in our diſtreſſes,

Pſal. 35. 13.
Pſal. 69. 10.
Pſal. 109. 24.
2 Sam. 2. 15.
Hieron.
Leo.
Idem.
Maximus de jejunio Ninevitarum.

ſes, where can we hope, but in God? and how ſhall we have acceſſe to God, but in humiliation? We doubt not therefore but that this act of humiliation, his faſting was ſpread over *Davids* other acts in this Text, and that as a ſinner in his private perſon, and as a King in his publique and exemplar office, he faſted alſo, (though he ſayes not ſo) when he ſaid he was wearied, *I am weary with my groaning; all the night make I my bed to ſwim, I water my couch with my teares; mine eye is conſumed becauſe of griefe; It waxeth old becauſe of all mine enemies.* A

But though this faſting, and theſe other penall acts of humiliation, be the body that carries, and declares, yet the ſoule that inanimates, and quickens all, is prayer; and therefore this whole Pſalme is a prayer; And the prayer is partly Deprecatory, In ſome things *David* deſires that God would forbeare him, as v. 1. *Correct me not*, for if thou correct me, others will trample upon me; *Rebuke me not*, for if thou rebuke me, others will calumniate me; And partly Poſtulatory, that ſome things God would give him, as *Health*, and *Deliverance*, and that which is all, *Salvation*, in the other verſes. Both parts of the prayer are (as all prayer muſt be) grounded upon reaſons; and the reaſons are from divers rootes; ſome from the conſideration of himſelfe, and they argue his humiliation; ſome from the contemplation of God, and they teſtifie his devotion, and preſent recourſe to him; ſome from both together, God, and himſelfe joyntly, which is an acknowledgement, that God works not alone in heaven, nor man lives not alone upon earth, but there is a Converſation, and a Correſpondence, and a Commerce betweene God and Man, and Conditions, and Contracts, and Covenants, and Stipulations betweene them, and ſo a mutuall intereſt in one another. From God himſelfe alone, *David* raiſes a reaſon, v. 4. *Propter miſericordiam, O ſave me for thy mercies ſake*; for of the mercy of God, there is no precedent, there is no concurrent reaſon, there is no reaſon of the mercy of God, but the mercy of God: from God, and himſelf together, he raiſes a reaſon, v. 5. *Quia non in morte, For in death there is no remembrance of thee*; Deſtroy me not, for if I die, *Quid facies magno nomini tuo?* (as *Ioſhuah* ſpeaks) what will become of thy glory? of that glory which thou ſhouldeſt receive from my ſervice in this world, if thou take me out of this world? But then, as he begun in reaſons ariſing from himſelf, and out of the ſenſe of his owne humiliation under the hand of God, (for ſo hee does) v. 2. *Quia infirmus, Have mercy upon me, becauſe I am weake*, and cannot ſubſiſt without that mercy. And *Quia turbata oſſa*, his *bones* were *vexed*; *Habet anima oſſa ſua*, ſayes S. *Baſil*, The ſoule hath bones as well as the body; The bones of the ſoule are the ſtrongeſt faculties, and beſt operations of the ſoule, and his beſt, and ſtrongeſt actions, were but queſtionable actions, diſputable, and ſuſpitious actions; And *Turbata anima*, all his faculties, even in their very roote, his very *ſoul*, was *ſore vexed*, v. 3. As, I ſay, hee began with reaſons of that kinde, ariſing from himſelfe, ſo he returnes and ends with the ſame humiliation, in the reaſons ariſing from himſelfe too, *Quia laboravi in gemitu, I am weary with my groaning, all the night make I my bed to ſwimme, &c.* B C D

John 20. 28. As our Saviour Chriſt entred into the houſe to his Diſciples, *Ianuis clauſis*, when the doores were ſhut: ſo God enters into us too, *Ianuis clauſis*, when our eyes have not opened their doores, in any reall penitent teares, when our mouthes have not opened their doores, in any verball prayers; God ſees, and he heares the inclinations of the heart. John 11. S. *Bernard* notes well upon thoſe words of Chriſt, at the raiſing of *Lazarus*, *Father I thank thee, that thou haſt heard me*, That at that time, when Chriſt gave thanks to God, for having heard him, he had ſaid nothing to his Father; but God had heard his heart. Since God does ſo even to us, he will much more heare us, as *David*, when we make outward declarations too, becauſe that outward declaration conduces more to his glory, in the edification of his ſervants, therefore *David* comes to that declaratory proteſtation, *Quia laboravi in gemitu, I am weary with my groaning, &c.* E

*Diviſio.* In which words, we ſhall conſider, *Quid factum*, and *Quid faciendum*, What *David* did, and what we are to doe: for *David*, after he had thrown himſelfe upon the mercy of God, after he had confeſſed, and prayed, and done the ſpirituall parts of repentance, he afflicts his body beſides; And ſo ought we likewiſe to doe, if we will be partakers of *Davids* example. And therefore we may doe well to conſider *Quid faciendum*, How this Example of *David* bindes us, how theſe groanings and waterings of his bed with teares, and other Mortifications aſſumed after repentance, and reconciliation to God, lay an obligation upon us.

But

A But this is our part, *Quid faciendum*, what is to be done by us; First, *Quid factum*, what *David* did; and truly he did much: first *gemuit*, he came to *groane*, to sigh, to outward declarations of inward heavinesse. And *Laboravit in gemitu*, He laboured, he travelled in that passion, and (as the word imports, and as our later Translation hath it) he was *wearied*, tired with it; so farre, that (as it is in the first Translation) he *fainted*, he languished with it. First he sighed, and sighed so; and groaned, and groaned so; passionately, vehemently, and then openly, exemplarily; and he was not ashamed of it, for he came to weeping, though he knew it would be thought childish: And that in that abundance, *Natare feci*, and *Liquefeci lectum*, He *watred* his *bed*, dissolved his bed, made his bed to swimme, surrounded his bed with *teares*; And more, he macerated his bed with that brine: And then he continued this affliction; It was not a sudden passion, a flash of remorse; but he continued it, till his eye was *consumed* by reason of that *anguish*, and *despite*, and *indignation*; as our diverse Translations vary the expressing thereof; so long, as
B night and day lasted, so long, as that he was waxen old under it; and when this great affliction should have brought him safely into harbour, that he might have rested securely at last, his enemies that triumphed over him, gave him new occasions of miserie, his eyes were *consumed*, and *waxed old because of his enemies*; that is, because he was still amongst enemies that triumphed over him.

Be pleased to take another Edition, another Impression of these particulars; A naturall mans Morall constancy will hold out against outward declarations of griefe; yet *David* came to that, he groaned: A groane, a sigh may breake out, and the heart be at the more ease for that; But *Laboravit*, they grew upon him, and the more he groaned, and the more he sighed, the more he had an inclination, and not onely that, but cause to doe so, for he found that his sorrow was to be sorrowed for, and his repentance to be re-
C pented, there were such imperfections in all. Therefore he suffered thus till he was wearied, till he fainted with groaning, and sighing. And then this winde does not blow over the raine, he weeps; and weeps the more violently, and the more continually, extreames that seldome meet, violence, and lasting, but in his case they did. All this, all night, and all this, all this while, not amongst friends to pity him, and condole with him, but amongst enemies to affront him, and deride him: So that here are all the ingredients, all the elements of misery; Sorrow of heart, that admits no disguise, but flowes into outward declarations; and such declarations as create no compassion, but triumph in the enemy. *I am weary with my groaning, &c.*

To proceed then to the particulars in our first Part, *Quid factum*, What *David* did, 1 Part. *Gemit.*
first *Gemit*, He comes to sigh, to groane, to an outward declaration of a sense of Gods Lament.
D indignation upon him, till he had perfected his repentance. *She sighed, and turned back-ward*, was Jerusalems misery. To sigh, and turne backward, to repent, and relapse, is a wofull Condition: But to sigh, and turne forward, to turne upon God, and to pursue this sorrow for our sins, then, in such sighes, *The Spirit of man returnes to God that gave it*; Eccles. 12. 7.
As God breathed into man, so man breathes unto the nostrils of God *a savour of rest*, as it is said of *Noah*, an acceptable sacrifice, when he sighes for his sins. This sighing, this groaning, expressed in this word, *Anach*, *Gemitus*, is *Vox Turturis*. *Turtur gemit*; It is that voyce, that sound which the Turtle gives; And we learne by Authors of Naturall Plin. li. 18. c. 28.
Story, and by experience, *Turturis gemitus indicium veris*, The voyce of the Turtle is an evidence of the Spring; When a sinner comes to this voyce, to this sighing, there is a Spring of grace begun in him; Then *Vox Turturis audita in terra nostra*, sayes Christ to Can. 2. 12.
his Spouse, *The voyce of the Turtle is heard in our Land*; And so he sayes to thy soule, This
E voyce of the Turtle, these sighs of thy penitent soul, are heard *in terra nostra*, in our Land, in the Kingdome of heaven.

And when he heares this voyce of this Turtle, these sighs of thy soule, then he puts thy name also into that List, which he gave to his Messenger, (in which Commission this very word of our Text, *Anach*, is used) *Signabis signum super frontibus virorum* Ezek. 9. 4.
*suspirantium & gementium*, Upon all their fore-heads, that sigh and groane, imprint my mark; Which is ordinarily conceived by the Ancients to have been the letter *Tau*; of which though *Calvin* assigne a usefull, and a convenient reason, that they were marked with this letter *Tau*, which is the last letter of the Hebrew Alphabet, in signe, that though they were in estimation of the world, the most abject, and the out-casts thereof, yet God set his mark upon them, with a purpose to raise them; yet S. *Hierome*, and the An- Hieron.
cients

cients for the moſt part aſſigne that for the reaſon, why they were marked with that letter, becauſe that letter had the forme of the Croſſe; Not for any ſuch uſe, or power, as the Roman Church hath aſcribed to that ſign, but as in the Perſecutions of the Primitive Church, the Martyrs at the ſtake, when a cry was raiſed, that they dyed for Treaſon, for Rebellion, for Sedition, and could not be heard, for the clamour, to cleare themſelves, uſed then in the ſight of all, who, though they could not heare them, could ſee them, to ſigne themſelves with the Croſſe, not to drive away devils, or to ſtrengthen themſelves againſt tentations by that ſigne, but by that ſigne to declare the cauſe of their death to be the profeſſion of the Chriſtian Religion, and not Treaſon, not Sedition. And as we in our Baptiſme have that Croſſe imprinted upon us, not as a part of the Sacrament, or any piece of that armour, which we put on of ſpirituall ſtrength, but as a proteſtation, whoſe Souldiers wee became: ſo God imprinted upon them, that ſighed, and mourned, that *Tau*, that letter, which had the forme of the Croſſe, that it might be an evidence, that all their croſſes ſhall be ſwallowed in his Croſſe, their ſighs in his ſighs, and their agonies in his. And therefore, Beloved, theſe ſighs are too ſpirituall a ſubſtance, to be beſtowed upon worldly matters; All the love, all the ambitions, all the loſſes of this world, are not worth a ſigh; If they were, yet thou haſt none to ſpare, for all thy ſighs are due to thy ſins; beſtow them there.

*Laboravit.* *Gemit*, he ſighs, he groanes; And then, *Laboravit in gemitu*, he laboured, he travailed, he grew weary, he fainted with ſighing. Not to be curious, we meet with a threefold Labour in Scriptures. Firſt there is *Labor communis*, the Labour which no man may avoid; Iob 5.7. *Man is borne unto travaile, as the ſparks fly upward*; Where wee may note in the Compariſon, that it is not a dejection, a diminution, a depreſſing downward, but a flying upward, the true exaltation of a Man, that he labours duly in a lawfull calling; and this is *Labor communis*; Secondly there is *Labor impii*, The labour of the wicked, for, They have taught their tongues to ſpeake lyes, ſayes *David*, and take great paines to deale wickedly; 15.20. As it is alſo in *Iob*, *The wicked man travaileth with paine all his dayes*, And (as our former Tranſlation had it) *he is continually as one travailing with Child*; Indeed the labour is greater, to doe ill, then well; to get hell, then Heaven; Heaven might be had with leſſe paines, then men doe beſtow upon hell; and this is *Labor impiorum*. And laſtly, there is *Labor juſtorum*, The labour of the Righteous, which is, *To riſe early, to lie downe late, and to eate the bread of ſorrow*; for, though in that place, this ſeemes to be ſaid to bee Pſal. 127.2. done in vaine, *It is in vaine to riſe early, in vaine to lye downe late, in vaine to eate the bread of ſorrow*, yet it is with the ſame exception, which is there ſpecified, that is, *Except the Lord build, it is in vaine to labour, Except the Lord keepe the City, it is in vaine to watch*; So *except the Lord give reſt to his beloved, it is in vaine to riſe early:* In vaine to travaile, except God give a bleſſing. But when the Lord hath given thee reſt, in the remiſſion of thy ſins, then comes this *Labor juſtorum*, the labour that a righteous man is bound to, that as God hath given him a good nights reſt, ſo he gives God a good dayes worke, as God hath given him reſt and peace of conſcience, for that which is paſt, ſo hee take ſome paines for that which is to come, for ſuch was *Davids* caſe, and *Davids* care, and *Davids* labour.

*Ephrem*, an ancient Deacon, and Expoſitor in the Chriſtian Church, takes this labour of *David*, *Laboravi in gemitu*, to have beene *in gemitu*, but *in comprimendo gemitu*, that he laboured to conceale his penance and mortification, from the ſight and knowledge of others; Beloved, this concealing of thoſe things, which we put our ſelves to in the waies of godlineſſe, hath alwaies a good uſe, when it is done, to avoid oſtentation, and vaine glory, and praiſe of men; And it hath otherwiſe, ſometimes a good uſe, to conceale our tribulations and miſeries from others, becauſe the wicked often take occaſion, from the calamities and preſſures of the godly, to inſult and triumph over them, and to diſhonour and blaſpheme their God, and to ſay, *Where is now your God?* and therefore it may ſometimes concerne us to labour to hide our miſeries, *to ſwallow our owne ſpittle*, as *Iob* ſpeaks, and to ſpunge up our teares in our braines, and to eate, and ſmother our ſighs in our own boſomes. But this was not *Davids* caſe now; But as he had opened himſelfe to God, he opened himſelfe to the world too; and as he ſayes in another place, *Come and I will tell you, what God hath done for my ſoule*, So here he ſayes, Come, and I will tell you, what I have done againſt my God. So he ſighed, and ſo he groaned; he laboured, he was affected bitterly with it himſelfe; And he declared it, he made it exemplar, and catechiſti-

call,

call, that his dejection in himſelfe, might be an exaltation to others; And then hee was not aſhamed of it, but as he ſaid of his dancing before the Arke, *If this be to be vile, I will be more vile*, So here, if this paſſion be weakneſſe, I will yet be more weake; for this winde brought raine, Theſe ſighs brought teares, *All the night make I my bed to ſwim, &c.*

The concupiſcencies of man, are naturally dry powder, combuſtible eaſily, eaſily apt to take fire; but teares dampe them, and give them a little more leaſure, and us intermiſſion and conſideration. *David* had laboured hard; firſt *Ad ruborem*, as Phyſitians adviſe, to a redneſſe, to a bluſhing, to a ſhame of his ſin; And now *Ad ſudorem*, he had laboured to a ſweat: for *Lacryma ſudor animæ mœrentis*, Teares are the ſweat of a labouring ſoule, and that ſoule that labours as *David* did, will ſweat, as *David* did, in the teares of contrition; Till then, till teares breake out, and find a vent in outward declaration, wee pant and ſtruggle in miſerable convulſions, and diſtortions, and diſtractions, and earthquakes, and irreſolutions of the ſoule; I can beleeve, that God will have mercy upon me, if I repent, but I cannot beleeve that is repentance, if I cannot weepe, or come to outward declarations. This is the laborious irreſolution of the ſoule; But *Lacryma diluvium, & evehunt animam*, Theſe teares carry up our ſoule, as the flood carried up the Arke, higher then any hils; whether hils of power, and ſo above the oppreſſion of potent adverſaries, or hils of our owne pride, and ambition; True holy teares carry us above all. And therefore, when the Angel rebuked the people, for not deſtroying Idolatry, *They wept*, ſayes the text, there was their preſent remedy; and they called the name of the place *Bochim*, Teares, that there might be a permanent teſtimony of that expreſſing of their repentance; that that way they went to God, and in that way God received them; and that their Children might ſay to one another, Where did God ſhew that great mercy to our Fathers? Here; here, in *Bochim*, that is, Here in teares. And ſo when at *Samuels* motions, and increpation, the people would teſtifie their repentance, *They drew water*, ſayes the ſtory, *and poured it out before the Lord, and faſted, and ſaid, We have ſinned againſt the Lord.* They poured water, *Vt eſſet ſymbolum lacrymarum*, That that might be a type, and figure, in what proportion of teares, they deſired to expreſſe their repentance. For, ſuch an effuſion of teares, *David* may be well thought to intend, when he ſayes, *Effundite coram Deo animam veſtram, Poure out your ſoules before God*, poure them out in ſuch an effuſion, in a continuall, and a contrite weeping. Still the Prophets cry out upon Idols and Idolaters, *Vlulate Sculptilia; Howle ye Idols*, and *Howle ye Idolaters*; He hath no hope of their weeping. And ſo the devil, and the damned are ſaid to howle, but not to weepe; or when they are ſaid to weepe, it is with a gnaſhing of teeth, which is a voyce of Indignation, even towards God, and not of humiliation under his hand: So alſo ſayes the Prophet of an impenitent ſinner, *Indurata ſuper petram facies, They have made their faces harder then ſtone*; wherein? *Thou haſt ſtricken them, but they have not wept*; *not ſorrowed.* Out of a ſtone water cannot be drawne, but by miracle, though it be twice ſtricken; as *Moſes* ſtroke the Rock twice, yet the water came by the miraculous power of God, and not by *Moſes* ſecond ſtroke. Though God ſtrike this ſinner twice, thrice, he will not weepe: though inward terrors ſtrike his conſcience, and outward diſeaſes ſtrike his body, and calamities and ruine ſtrike his eſtate, yet he will not confeſſe by one teare, that theſe are judgements of God, but naturall accidents; or if judgements, that they proceeded not from his ſin, but from ſome decree in God, or ſome purpoſe in God, to glorifie himſelfe, by thus afflicting him, and that if he had beene better, he ſhould have fared never the better, for Gods purpoſe muſt ſtand. Therefore ſayes God of ſuch in that place, *Surely they are poore*, that was plaine enough, and *they are fooliſh* too, ſayes God there: And God gives the reaſon of it, *for they know not the judgements of God*; They know not his judgements to be judgements; They aſcribe all calamities to other cauſes, and ſo they turne upon other wayes, and other plots, and other miſerable comforters. But attribute all to the Lord; never ſay of any thing, This fals upon me, but of all, This is laid upon me by the hand of God, and thou wilt come to him in teares. Raine water is better then River water; The water of Heaven, teares for offending thy God, are better then teares for worldly loſſes; But yet come to teares of any kinde, and whatſoever occaſion thy teares, *Deus abſterget omnem lacrymam*, there is the largeneſſe of his bounty, *He will wipe all teares from thine eyes*; But thou muſt have teares firſt: firſt thou muſt come to this weeping, or elſe God cannot come to this wiping; God hath not that errand to thee, to wipe teares from thine

*Lacryma.*

Hilar:

Nazian.

Iudg. 2. 5.

1 Sam. 7. 6.

Nah. Oziel.

Ier. 5. 3.

Numb. 20. 11.

Eſay 25. 8.

thine eyes, if there be none there; If thou doe nothing for thy ſelfe, God finds nothing to doe for thee. A

*Nocte.* *David* wept thus, thus vehemently, and he wept thus, thus continually; In the *Night*,
Pſal. 42. 3. ſayes our Text; Not that he wept not in the day: He ſayes of himſelfe, *My teares have been my meate, both day and night*, where though he name no faſt, you ſee his diet, how
Lament. 1. 2. that was attenuated. And ſo when it is ſaid of Jeruſalem, *Shee weepeth continually in the night*, it is not that ſhe put off her weeping till night, but that ſhe continued her dayes weeping to the night, and in the night: *Plorando plorabit*, ſayes the Originall in that place; ſhee does weepe already, and ſhee will weepe ſtill; ſhee puts it not off dilatorily, (I will weepe, but not yet) nor ſhee puts it not over eaſily, ſuddenly, (I have wept, and I needs
Joel 1. 23. no more) but as God promiſes to his children, the *firſt* and *later raine*, ſo muſt his children give to him againe both raines, teares of the day, and teares of the night, by waſhing the ſinnes of the day in the evening, and the ſinnes of the night in the morning. But B
this was an addition to *Davids* affliction in this night weeping, that whereas the night was made for man to reſt in, *David* could not make that uſe of the night. When he had
Pſal. 4. ult. propoſed ſo great a part of his happineſſe to conſiſt in this, *That he would lay him downe and ſleepe in peace*; we ſee in the next Pſalme but one, he that thought to ſleepe out the night, come to weepe out the night. When the Saints of God have that ſecurity, which S. *Hierome* ſpeaks of, *Vt ſanctis ipſe ſomnus ſit oratio*, They ſleepe ſecurely, for their very ſleepe is a glorifying of God, who giveth his beloved ſleepe, yet *David* could have none
Euſeb. of this. But why not he? *Noctem letiferam nocte compenſat*; Firſt, for the place, the ſinne came in at thoſe windowes, at his eyes, and came in, in fire, in luſt, And it muſt goe out at thoſe windowes too, and goe out in water, in the water of repentant teares; And then, for the time, as the night defiled his ſoule, ſo the ſinne muſt be expiated, and the ſoule waſhed in the night too. C

And this may be ſome Embleme, ſome uſefull intimation, how haſtily Repentance follows ſinne; *Davids* ſinne is placed, but in the beginning of the night, in the Evening, (*In the evening he roſe, and walked upon the Teraſe, and ſaw Bathſheba*) and in the next part of time, in the night, he falls a weeping: no more between the ſweetneſſe of ſinne, and the bitterneſſe of repentance, then between evening, and night; no morning to either of them, till the Sunne of grace ariſe, and ſhine out, and proceed to a Meridionall height, and make the repentance upon circumſtance, to be a repentance upon the ſubſtance, and bring it to be a repentance for the ſinne it ſelfe, which at firſt was but a repentance upon ſome calamity, that that ſinne induced.

*Omni nocte.* He wept then, and wept in the night; in a time, when he could neither receive reſt in himſelfe, which all men had, nor receive praiſe from others, which all men affect. And he wept *Omni nocte*; which is not onely *Omnibus noctibus*, ſometime every night, but it D
is *Tota nocte*, cleane through the night; And he wept in that abundance, as hath put the Holy Ghoſt to that Hyperbole in *Davids* pen to expreſſe it, *Liquefecit ſtratum, natare fecit ſtratum*, it drowned his bed, ſurrounded his bed, it diſſolved, it macerated, it melted
Hieron. his bed with that brine. Well; *Qui rigat ſtratum*, he that waſhes his bed ſo with repentant teares, *Non poteſt in cogitationem ejus libidinum pompa ſubrepere*: Tentations take hold of us ſometimes after our teares, after our repentance, but ſeldome or never in the act of our repentance, and in the very ſhedding of our teares; At leaſt *Libidinum pompa*, The victory, the triumph of luſt breaks not in upon us, in a bed, ſo diſſolved, ſo ſurrounded, ſo macerated with ſuch teares. Thy bed is a figure of thy grave; Such as thy grave receives thee at death, it ſhall deliver thee up to Judgement at laſt; Such as thy bed receives thee at night, it ſhall deliver thee in the morning: If thou ſleepe without calling thy ſelfe to an account, thou wilt wake ſo, and walke ſo, and proceed ſo, without ever E
calling thy ſelfe to an account, till Chriſt Jeſus call thee in the Clouds. It is not intended, that thou ſhouldeſt afflict thy ſelfe ſo grievouſly, as ſome over-doing Penitents, to put chips, and ſhels, and ſplints, and flints, and nayles, and rowels of ſpurres in thy bed, to wound and macerate thy body ſo. The inventions of men, are not intended here; But here is a precept of God, implied in this precedent and practiſe of *David*, That as long as the ſenſe of a former ſinne, or the inclination to a future oppreſſes thee, thou muſt not cloſe thine eyes, thou muſt not take thy reſt, till, as God married thy body and ſoule together in the Creation, and ſhall at laſt crowne thy body and ſoule together in the Reſurrection, ſo they may alſo reſt together here, that as thy body reſts in thy bed, thy

ſoule

A ſoule may reſt in the peace of thy Conſcience, and that thou never ſay to thy head, Reſt upon this pillow, till thou canſt ſay to thy ſoule, Reſt in this repentance, in this peace.

Now as this ſorrow of *Davids* continued day and night, (in the day for the better edification of men, and in the night for his better capitulation with God) ſo there is a farther continuation thereof without any wearineſſe, expreſſed in the next clauſe, *Turbatus à furore oculus meus*, as the Vulgat reads it, and *Mine eye is dimmed, for deſpight* or *indignation*, as our former, or as this laſt Tranſlation hath it, *Mine eye is conſumed becauſe of griefe*; and to ſpeake neereſt to the Originall, *Eroſus eſt oculus*, *Mine eye is eaten out with Indignation*. A word or two ſhall be inough of each of theſe words, theſe three Termes, What the *eye*, which is the ſubject, what this *conſuming*, or *dimming*, which is the effect, and what this *Griefe*, or *Indignation*, which is the affection, imports and offers to our application. Firſt, *Oculus*, the *Eye*, is ordinarily taken in the Scriptures, *Pro aſpectu*, for the B whole face, the looks, the countenance, the ayre of a man; and this ayre, and looks, and countenance, declares the whole habitude, and conſtitution of the man; As he looks, ſo he is: So that the *Eye* here, is the whole perſon; and ſo this griefe had wrought upon the whole frame and conſtitution of *David*, and decayed that; though he place it in the eye, yet it had growne over all the body. Since thou waſt not able to ſay to thy ſinne, The ſinne ſhall come to mine eyes, but no farther, I will looke, but not luſt, I will ſee, but not covet, thou muſt not ſay, My repentance ſhall come to mine eyes, and no farther, I will ſhed a few teares, and no more; but (with this Prophet *David*, and with the Apoſtle S. *Paul*) thou muſt beat downe thy body to that particular purpoſe, and in that proportion, as thou findeſt the rebellions thereof to require: Thou couldeſt not ſtop the ſin at thine eyes; ſtop not thy repentance there neither, but purſue it in wholeſome mortification, through all thoſe parts, in which the ſinne hath advanced his dominion over thee; and C that is our uſe of the firſt word, the *Eye*, the whole frame.

*Oculus.*

For the ſecond word, which in our Tranſlations, is, in one *dimmed*, in the other *conſumed*, and in the Vulgat *troubled*, a great Maſter in the Originall, renders it well, elegantly, and naturally out of the Originall, *Verminavit*, *Tineavit*, which is ſuch a deformitie, as wormes make in wood, or in books; If *Davids* ſorrow for his ſinnes brought him to this deformitie, what ſorrow doe they owe to their ſinnes, who being come to a deformitie by their own licentiouſneſſe, and intemperance, diſguiſe all that by unnaturall helpes, to the drawing in of others, and the continuation of their former ſinnes? The ſinne it ſelfe was the Devils act in thee; But in the deformity and debility, though it follow upon the ſinne, God hath a hand; And they that ſmother and ſuppreſſe theſe by paintings, and pamperings, unnaturall helps to unlawfull ends, doe not deliver themſelves of the plague, but they hide the marks, and infect others, and wraſtle againſt Gods notifi- D cations of their former ſinnes.

*Turbatus.* Reuchlin.

And then the laſt of theſe three words, which is here rendred *Griefe*, does properly ſignifie, *Indignation*, and *Anger*: And therefore S. *Auguſtine* upon this place, puts himſelfe to that queſtion, If *Davids* conſtitution be ſhaken, if his complexion and countenance be decayed, and withered, *Præ indignatione*, for Indignation, for Anger, from whom proceeds this Indignation, and this Anger? ſayes that bleſſed Father. If it proceede from God, ſayes he, it is well that he is but *Turbatus*, and not *Extinctus*, that he is but troubled, and not diſtracted, but ſhaken, and not overthrowne; but overthrowne, and not ground to powder, not trodden as flat as durt in the ſtreets, as the Prophet ſpeaks. For *David* himſelfe had told us but a few Pſalmes before, That when the *Sonne* is *angry*, (and when we ſpeake of the Sonne, we intend a perſon more ſenſible, and ſo more compaſſionate of our miſeries, then when we ſpeake of God, of God conſidered E in the height of his Majeſty) and *but a little angry*, (which amounts not to this provocation of God, which *David* had falne into here) we may *periſh*; and *periſh in the way*; periſh in a halfe repentance, before we perfect our Reconciliation: In the way ſo, before we come to our end; or in the way, in theſe outward actions of repentance, if they be hypocritically, or occaſionally, or faſhionally, or perfunctorily performed, and not with a right heart towards God. Though this be the way, we may periſh in the way.

*Indignatio.*

Pſal. 2. ult.

Now *Aquinas* places this fury (as the Vulgat calls it, this *indignation*) in *Abſolom*, and not in *David*; He takes *Davids* ſorrow to riſe out of his ſons rebellion, and furious proſecution thereof; That *David* was thus vehemently affected for the fault of another: And truly it is a holy tenderneſſe, and an exemplar diſpoſition to be ſo ſenſible, and com-

paſſionate for the ſins of other men; Though *Abſolom* could not have hurt *David*, *David* would have grieved for his unnaturall attempt to doe it. So in *Aquinas* ſenſe, it is *Excandeſcentia pro inimicis*, a ſorrow for his enemies; Not for his owne danger from them, but for their ſin in themſelves; But *Gregory Nyſſen* takes it, *de excandeſcentia in inimicos*, for an indignation againſt his enemies: And that *David* ſpeaks this by way of confeſſion, and accuſation of himſelfe, as of a fault, that he was too ſoone tranſported to an impatience, and indignation againſt them, though enemies; And taking that ſenſe, we ſee, how quickly even the Saints of God put themſelves beyond the hability of making that Petition ſincerely, *Forgive us our treſpaſſes, as we forgive them that treſpaſſe againſt us*; How hard it is even for a good man to forgive an enemy; And how hard it is, *Nihil in peccatore odiſſe niſi peccatum*, to ſever the ſin from the ſinner, and to hate the fault, and not the man. A

Hug.

But leaving *Thomas* and *Gregory*, *Aquinas* and *Nyſſen* to that Expoſition, in which (I think) they are ſingularly ſingular, either that this ſorrow in *David* was a charitable and compaſſionate ſenſe of others faults, which is *Aquinas* way, or that it was a confeſſion of uncharitableneſſe in himſelf towards others, which is *Gregories* way, the whole ſtream (for the moſt part) of ancient Expoſitors divide themſelves into theſe two channels; Either that this indignation conceived by *David*, which withered and decayed him, was a holy ſcorn and indignation againſt his owne ſins, that ſuch wretched things as thoſe ſhould ſeparate him from his God, and from his inheritance, according to that chaine of Affections which the Apoſtle makes, That godly ſorrow brings a ſinner to a care; He is no longer careleſſe, negligent of his wayes; and that care to a clearing of himſelfe, not to cleare himſelfe by way of excuſe, or diſguiſe, but to cleare himſelfe by way of phyſick, by humble confeſſion; and then that clearing brings him to an indignation, to a kind of holy ſcorne, and wonder, how that tentation could worke ſo; Such an affection as we conceive to have been in the Spouſe, when ſhe ſaid, *Lavi pedes, I have waſhed my feet, how ſhall I defile them?* I have emptied my ſoul by Confeſſion, is it poſſible I ſhould charge it with new tranſgreſſions? Or elſe they place this affection, this indignation in God; And then they ſay, it was an apprehenſion of the anger of God, to be expreſſed upon him in the day of Judgement; And againſt this Vermination, (as the Originall denotes) againſt this gnawing of the worme, that may bore through, and ſink the ſtrongeſt veſſell that ſailes in the ſeas of this world, there is no other varniſh, no other liniment, no other medicament, no other pitch nor roſin againſt this worme, but the bloud of Chriſt Jeſus: And therefore whenſoever this worme, this apprehenſion of Gods future indignation, reſerved for the Judgement, bites upon thee, be ſure to preſent to it the bloud of thy Saviour: Never conſider the judgement of God for ſin alone, but in the company of the mercies of Chriſt. It is but the hiſſing of the Serpent, and the whiſpering of Satan, when he ſurpriſes thee in a melancholy midnight of dejection of ſpirit, and layes thy ſins before thee then; Looke not upon thy ſins ſo inſeparably, that thou canſt not ſee Chriſt too: Come not to a confeſſion to God, without conſideration of the promiſes of his Goſpel; Even the ſenſe and remorſe of ſin is a dangerous conſideration, but when the cup of ſalvation ſtands by me, to keep me from fainting. *David* himſelfe could not get off when he would; but (as he complaines there, which is the laſt act of his ſorrow to be conſidered in this, which is all his part, and all our firſt part) *Inveteravit, He waxed old becauſe of all his enemies.* B C D

2 Cor. 7.

*Inveteravit.*

The difference is not of much importance, whether it be *Inveteravi*, or *Inveteravit*; in the firſt, or in the third perſon. Whether *Davids* eyes, or *David* himſelfe be thus decayed, and waxen old, imports little. But yet that which *Bellarmine* collects, upon this difference, imports much. For, becauſe the Vulgat Edition, and the Septuagint, (ſuch a Septuagint as we have now) reade this in the firſt perſon of *David* himſelfe, *Inveteravi*, and the Hebrew hath it in the third, *Inveteravit*, *Bellarmine* will needs think, that the Hebrew, the Originall, is falſified and corrupted; ſtill in advancement of that dangerous Poſition of theirs, That their Tranſlation is to be preferred before the Originall; and that is an unſufferable tyrannie, and an Idolatrous ſervility. The Tranſlation is a reverend Tranſlation; A Tranſlation to which the Church of God owes much; but gold will make an Idol as well as wood, and to make any Tranſlation equall, or better then the Originall, is an Idolatrous ſervility. It is true, that that which is ſaid here in the third perſon, implyes the firſt; And it is *David*, that after his ſighing, and fainting with that, E

After

A After his weeping, and diſſolving with that, After his conſuming, and withering with that, foreſees no reſcue, no eſcape, *Inveteravit*, he waxes old amongſt his enemies. Who were his enemies, and what was this age that he ſpeaks of? It is of beſt uſe to purſue the ſpirituall ſenſe of this Pſalme, and ſo his enemies were his ſins; And *David* found that he had not got the victory over any one enemy, any one ſin; Anothers bloud did not extinguiſh the luſtfull heat of his owne, nor the murther of the husband, the adultery with the wife: Change of ſin is not an overcomming of ſin; He that paſſes from ſin to ſin, without repentance, (which was *Davids* caſe for a time) ſtill leaves an enemy behind him; and though he have no preſent aſſault from his former enemie, no tentation to any act of his former ſin, yet he is ſtill in the midſt of his enemies; under condemnation of his paſt, as well as of his preſent ſins; as unworthy a receiver of the Sacrament, for the ſins of his youth done forty yeares agoe, if thoſe ſins were never repented, though ſo long
B B diſcontinued, as for his ambition, or covetouſneſſe, or indevotion of this preſent day. Theſe are his enemies; and then this is the age that growes upon him, the age that *David* complaines of, *I am waxen old*; that is, growne into habits of theſe ſins. There is an old age of our naturall condition, *We ſhall waxe old as doth a garment*; *David* would not Pſal. 102.26.
complaine of that which all men deſire; To wiſh to be old, and then grudge to be old, when we are come to it, cannot conſiſt with morall conſtancy. There is an old age expreſſed in that phraſe, *The old man*, which the Apoſtle ſpeaks of, which is that naturall corruption and diſpoſition to ſin, caſt upon us by *Adam*; But *that old man was crucified* Rom. 6.6.
*in Chriſt*, ſayes the Apoſtle; and was not ſo onely from that time when Chriſt was actually crucified, one thouſand ſix hundred yeares agoe, but from that time that a ſecond *Adam* was promiſed to the firſt, in Paradiſe; And ſo that Lambe ſlaine from the beginning of the world, from the beginning delivered all them, to whom the means ordained
C C by God, (as Circumciſion to them, Baptiſme to us) were afforded; and in that reſpect, *David* was not under that old age, but was become a new creature. Nor as the Law was called the old Law, which is another age alſo; for to them who underſtood that Law aright, the New Law, the Goſpel, was enwrapped in the Old; And ſo *David* as well as we, might be ſaid *to ſerve God in the newneſſe of ſpirit, and not in the oldneſſe of the Letter*; Rom. 7.6.
ſo that this was not the age that oppreſt him.

The Age that oppreſſes the ſinner, is that when he is growne old in ſin, he is growne weak in ſtrength, and become leſſe able to overcome that ſin then, then he was at beginning. Blindneſſe contracted by Age, doth not deliver him from objects of tentations; He ſees them, though he be blind; Deafneſſe doth not deliver him from diſcourſes of tentation; he heares them, though he be deafe: Nor lameneſſe doth not deliver him from purſuit of tentation; for in his owne memory he ſees, and heares, and purſues all
D D his former ſinfull pleaſures, and every night, every houre ſins over all the ſins of many yeares that are paſſed. *That which waxeth old, is ready to vaniſh*, ſayes the Apoſtle: If Heb. 8.13.
we would let them goe, they would goe; and whether we will or no, they leave us for the ability of practiſe; But *Theſaurizamus*, we treaſure them up in our memories, and Rom. 2.5.
we treaſure up the wrath of God with them, againſt the day of wrath; And whereas one calling of our ſins to our memories by way of confeſſion, would doe us good, and ſerve our turnes, this often calling them in a ſinfull delight, in the memory of them, exceeds the ſin it ſelfe, when it was committed, becauſe it is more unnaturall now, then it Ezek. 23.19.
was then, and fruſtrates the pardon of that ſin, when it was repented. To end this branch, and this part, So humble was this holy Prophet, and ſo apprehenſive of his own debility, and ſo far from an imaginary infallibility of falling no more, as that after all his agonies, and exerciſes, and mortifications, and prayer, and ſighs, and weeping, ſtill he finds him-
E E ſelfe in the midſt of enemies, and of his old enemies; for not onely tentations to new ſins, but even the memory of old, though formerly repented, ariſe againſt us, ariſe in us, and ruine us. And ſo we paſſe from theſe pieces which conſtitute our firſt Part, *Quid factum*, what *David* upon the ſenſe of his caſe did, to the other, *Quid faciendum*, what by his example we are to doe, and what is required of us, after we have repented, and God hath remitted the ſin.

Out of this paſſage here in this Pſalme, and out of that hiſtory, where *Nathan* 2 Part.
ſayes to *David*, *The Lord hath put away thy ſin*, and yet ſayes after, *The child that is borne* 2 Sam. 12.13.
*to thee ſhall ſurely dye*, and out of that ſtory, where *David* repents earneſtly his ſin, committed in the numbring of his people, and ſayes; Now, now that I have repented, *Now* 2 Sam. 24.10.

*I beſeech thee O Lord, take away the iniquity of thy ſervant, for I have done very fooliſhly*, yet *David* was to indure one of thoſe three Calamities, of *Famine*, *Warre*, or *Peſtilence*; And out of ſome other ſuch places as theſe, ſome men have imagined a Doctrine, that after our repentance, and after God hath thereupon pardoned our ſin, yet he leaves the puniſhment belonging to that ſin unpardoned; though not all the puniſhment, not the eternall, yet ſay they, there belongs a temporary puniſhment too, and that God does not pardon, but exacts, and exacts in the nature of a puniſhment, and more, by way of ſatiſfaction to his Juſtice. A

Now, *Stipendium peccati mors eſt*, There is the puniſhment for ſin, *The reward of ſin is death*. If there remaine no death, there remaines no puniſhment: *For the reward of ſin is death*, And death complicated in it ſelfe, death wrapped in death; and what is ſo intricate, ſo intangling as death? Who ever got out of a winding ſheet? It is death aggravated by it ſelfe, death waighed downe by death: And what is ſo heavy as death? Who ever threw off his grave ſtone? It is death multiplied by it ſelfe; And what is ſo infinite as death? Who ever told over the dayes of death? It is *Morte morieris*, A Double death, Eternall, and Temporary. Temporall, and Spirituall death. Now, the Temporary, the Naturall death, God never takes away from us, he never pardons that puniſhment, becauſe he never takes away that ſin that occaſioned it, which is Originall ſin; To what Sanctification ſoever a man comes, Originall ſin lives to his laſt breath. B

Heb 9.27. And therefore, *Statutum eſt*, That Decree ſtands, *Semel mori*, that every man muſt dye once; but for any *Bis mori*, for twice dying, for eternall death upon any man, as man, if God conſider him not as an impotent ſinner, there is no ſuch invariable Decree; for, that death being alſo the puniſhment for actuall ſin, if he take away the cauſe, the ſin, he takes away that effect, that death alſo; for this death it ſelfe, eternall death, we all agree that it is taken away with the ſin; And then for other calamities in this life, which we call *Morticulas*, Little deaths, the children, the iſſue, the off-ſpring, the propagation of death, if we would ſpeak properly, no Affliction, no Judgement of God in this life, hath in it exactly the nature of a puniſhment; not onely not the nature of ſatisfaction, but not the nature of a puniſhment. We call not Coyn, baſe Coyne, till the Allay be more then the pure Metall: Gods Judgements are not puniſhments, except there be more anger then love, more Juſtice then Mercy in them; and that is never; for *Miſerationes ejus ſuper omnia opera*, His mercies are above all his works: In his firſt work, in the Creation, his *Spirit*, the Holy Ghoſt, *moved upon the face of the waters*; and ſtill upon the face of all our waters, (as waters are emblemes of tribulation in all the Scriptures) his Spirit, the Spirit of comfort, moves too; and as the waters produced the firſt creatures in the Creation, ſo tribulations offer us the firſt comforts; ſooner then proſperity does. God executes no judgement upon man in this life, but in mercy; either in mercy to that perſon, in his ſenſe thereof, if he be ſenſible, or at leaſt in mercy to his Church, in the example thereof, if he be not: There is no perſon to whom we can ſay, that Gods Corrections are Puniſhments, any otherwiſe then Medicinall, and ſuch, as he may receive amendment by, that receives them; Neither does it become us in any caſe, to ſay God layes this upon him, becauſe he is ſo ill, but becauſe he may be better. C D

But here our conſideration is onely upon the godly, and ſuch as by repentance ſtand upright in his favour; and even in them, our Adverſaries ſay, that after the remiſſion of their ſins, there remaines a puniſhment, and a puniſhment by way of Satisfaction, to be borne for that ſin, which is remitted. But ſince they themſelves tell us, that in Baptiſme God proceeds otherwiſe, and pardons there all ſin, and all puniſhment of ſinne, which ſhould be inflicted in the next world, (for children newly baptized, doe not ſuffer any thing in Purgatory) And that this holds not onely *in Baptiſmo fluminis*, in the Sacrament of Baptiſme, but *in Baptiſmo ſanguinis*, in the Baptiſme of blood too; (for in Martyrdome, as S. *Auguſtine* ſayes, *Injuriam facit Martyri*, He wrongs a Martyr that praies for a Martyr, as though he were not already in Heaven; ſo he ſuſpects a Martyr, that thinkes that Martyr goes to Purgatory) And ſince they ſay, that he can doe ſo in the other Sacrament too, and in Repentance, which they call, and juſtly, *Secundam poſt naufragium tabulam*, That whereas Baptiſme hath once delivered us from ſhipwrack, in Originall ſin, this Repentance delivers us after Baptiſme, from actuall ſinne; Since God can pardon, without reſerving any puniſhment, ſince God does ſo in Baptiſme and Martyrdome, ſince out of Baptiſme or Martyrdome, it appeares often, that *De facto*, he hath done ſo, E

(for

(for he enjoyned no penance to the man ſicke of the Palſie, when he ſaid, *Son be of good comfort, thy ſins are forgiven thee*, Sins, and puniſhments too. He intimated no ſuch after reckoning to her, of whom he ſaid, *Many ſins are forgiven her*, Sins, and puniſhments too. He left no ſuch future Satisfaction in that Parable upon the Publican, that *departed to his houſe juſtified*; Juſtified from ſins, and puniſhments too. And when he declared *Zachens* to be the ſon of *Abraham*, and ſaid, *This day is Salvation come into thy houſe*; He did not charge this bleſſed inheritance with any ſuch encumbrance, that he ſhould ſtill be ſubject to old debts, to make ſatisfaction by bodily afflictions for former ſins; ſince God can doe this, and does ſo in Baptiſme, and Martyrdome, and hath done this very often, out of Baptiſme, or Martyrdome, in Repentance, we had need of clearer evidence then they have offered to produce yet, that God does otherwiſe at any time; that at any time he pardons the ſin, and retaines the puniſhment, by way of ſatisfaction. If their Market ſhould faile, that no man would buy Indulgences (as of late yeares it was brought low, when they vented ten Indulgencies in America for one in Europe; If the fire of Purgatory were quenched, or ſlackned, that men would not be ſo prodigall to buy out Fathers or friends ſoules, from thence; If commutation of penance, were ſo moderated amongſt them, that thoſe penances, and ſatisfactions, which they make ſo neceſſary, were not commuted to money, and brought them in no profit, they would not be perhaps ſo vehement in maintenance of this Doctrine.

Mat 9.
Luke 17.
Luke 18.
Luke 19.

To leave ſuch imaginations with their Authors; We ſee *David* did enjoyne himſelf penance, and impoſe upon himſelfe heavy afflictions after he had asked, and no doubt, received aſſurance of the mercy of God, in the remiſſion of his ſins. Why did he ſo? S. *Auguſtine* obſerves out of the words of this Text, that becauſe ſome of *Davids* afflictions are expreſſed in the Preter tenſe, as things already paſt, and ſome in the Future, as things to come, (for it is *Laboravi*, I have mourned, and it is *Natare faciam*, I will waſh my bed with teares) ſo that ſomething *David* confeſſes he had done, and ſomething he profeſſes that he will doe, therefore *David* hath a ſpeciall regard to his future ſtate, and he proceeds with God, not onely by that way of holy worſhip, by way of confeſſion, what he had done, but by another religious worſhip of God too, by way of vow, what he would doe. *David* underſtood his own conſcience well, and was willing to husband it, to manure, and cultivate it well; He knew what ploughing, what harrowing, what weeding, and watring, and pruning it needed, and ſo perhaps might be truſted with himſelfe, and hee his owne ſpirituall Phyſitian. This is not every ones caſe. Thoſe that are not ſo perfect in the knowledge of their owne eſtate, (as it is certaine the moſt are not) the Church ever tooke into her care; and therefore it is true, that in the Primitive Church, there were heavy penitentiall Canons, and there were publique penances enjoyned to ſinners: Either *Ad explorationem*, when the Church had cauſe to be jealous, and to ſuſpect the hearty repentance of the party; They made this triall of their obedience, to ſubmit them to that heavy penance; Or elſe *Ad edificationem*, to ſatisfie the Church which was ſcandalized by their ſins before; Or *Ad Exercitationem*, to keepe them in continuall practiſe, the better to reſiſt future tentations, and relapſes; for to them this penance was an Unction, as to one that was to wraſtle with himſelfe, and as the buckling on of an Armour upon one that was to fight Gods Battells, in his owne bowells.

If from ſome of the Fathers, there have falne ſometimes, ſome phraſes which may have ſeemed to ſome, to attribute ſomething more to mans works, to his after-afflictions, and poſt-penances, ſome power of ſatisfaction to the Juſtice of God, *Bellarmine* himſelfe hath given us one good Caution, That we muſt be very wary in underſtanding thoſe phraſes; for he findes it very inconvenient, to accept all that the Fathers have ſaid, in their manner of expreſſing themſelves in that point. We will adde thus much more, for the better underſtanding of repentance in the roote, and the fruits of repentance, that there is ſuch an indiſſoluble knot, ſuch an individuall marriage between thoſe parts of repentance, which we call *Partes conſtitutivas*, Eſſentiall parts of repentance, and thoſe parts, which we call *Conſecutivas*, which doe infallibly concurre, or immediately follow upon repentance, theſe two are ſo inſeparable; There is not onely ſuch a contiguity, but ſuch a continuity in them, not onely ſuch a vicinity, but ſuch an identity, betweene repentance, and the fruits of repentance, that many reverend perſons, in their Expoſitions, and Meditations have preſented, and named one for the other, and have called thoſe

thoſe ſubſequent, and ſubſidiary things, by the name of Repentance it ſelfe. Hence it comes, that whereas repentance is onely *Converſio*, a turning, and this converſion, this turning hath onely *Terminum à quo*, Something to turne from, and that is ſin, and *Terminum ad quem*, Something to turne to, and that is God, Thoſe things which are indeed but helps to hold us in that ſtation, and in that poſture when we are turned from ſin upon God, they have called by the names of Repentance it ſelfe, as parts of it; And ſo theſe bodily afflictions, which we ſpeak of, being indeed to be imbraced for that uſe, to maintaine us in that good diſpoſition, to which our repentance hath brought us, have ſometimes been called parts of repentance, even by godly, and learned Expoſitors; and by occaſion of that eaſineſſe in them, in calling theſe things thus, in after-times, ſalvation it ſelfe, which God gives upon repentance, hath been attributed to theſe poſt-penances, and after-afflictions, which becauſe they doe alwaies accompany repentance, have ſometimes been called repentance. A

The meaning of ancient and later men too therein, hath beene to impoſe a neceſſity of taking theſe medicinall Phyſicks, theſe after-afflictions, for that uſe of holding us in that ſtate, to which we are brought; but their meaning hath ever beene too, to exclude ſatisfaction, properly ſo termed. *Pœnitentia eſt, mala præterita plangere*, This is repentance ſayes that Father, to lament and bewaile our former ſins; But, this is not all that he requires, but he addes, *Plangenda iterum non committere*, This belongs to repentance too, not to returne to thoſe ſins, which we have bewailed. For, Repentance is *Vindicta ſemper puniens, quod dolet ſe commiſiſſe*, ſayes another alſo; a man truly penitent is a daily executioner upon himſelfe, and puniſhes after, the ſins which he hath committed before. Here we ſee that both theſe bleſſed Fathers, S. *Auguſtine*, and S. *Ambroſe*, attribute theſe after-afflictions, and poſt-penances to Repentance, and call them by that name, Repentance. But yet, not to leave theſe bleſſed Fathers, under the danger of miſ-interpretation, and ill application of words well intended, We conſider the ſame Fathers in other places too; *Lacrymas Petri lego, ſatisfactionem non lego*, I read of *Peters* teares, not of his ſatisfaction. So if theſe poſt-penances had the nature of puniſhments, yet theſe puniſhments had not the nature of ſatisfaction. But *Calamitates ante remiſſionem ſunt ſupplicia, poſt remiſſionem exercitationes*, ſayes the other of thoſe Fathers: Till God be pacified by our Repentance, his corrections have more of the nature of puniſhments, becauſe conſidered ſo, we are in the ſtate of enemies, and he may juſtly puniſh; But after God hath remitted the ſin, the after-afflictions are but from a Phyſitian, not from an executioner, and intended to keepe us in our ſtation, and not to throw us lower; So that they are neither properly ſatisfactions, nor puniſhments. For, for ſatisfaction to the juſtice of God, *Nec ſi te excories, ſatisfacere poſſis*, If thou flea thy ſelfe with haire-cloathes, and whips, it is nothing towards ſatisfaction of that infinite Majeſty, which thou haſt violated, and wounded by thy ſin; And then for the other, that is, puniſhment after remiſſion, *Ubi miſericordia, pœnæ locus non eſt*, They are incompatible things, If God have reſerved a diſpoſition and purpoſe to puniſh, he hath not pardoned. B C D

Ambroſ. Auguſt. Ambroſe. Auguſt. Origen. Chryſoſt.

So that howſoever ſomething ſaid by them, may ſeeme to make theſe after-afflictions to be neceſſary to repentance, and, in a large ſenſe, parts of repentance, yet neither did they put that value upon mans act, That man ſhould be able to ſatisfie God, nor that deluſion upon Gods act, That God ſhould pretend to pardon, and yet puniſh. Wee are not diſpoſed to wrangle about words, and names; The Schoole may admit that exerciſe, but not the Pulpit. If upon admittance, that theſe after-afflictions might be called puniſhments, they had not inferred a ſatisfaction, and thereupon ſuper-induced a ſatisfaction after this life, and ſo a Purgatory, and ſo Indulgencies, and carried their Babel ſo many ſtories high, We to advance the doctrine of a neceſſity of theſe diſciplines, and mortifications, even after God hath ſealed to our conſciences the remiſſion of our ſin, would not abhor, nor decline the name, we would not be afraid to call them Penances, nor Puniſhments, nor Satisfactions; for when S. *Chryſoſtome* in his time, had no occaſion to be afraid of ſuch a miſ-interpretation, he was not afraid to call them ſo; *Non remiſit ſupplicium*, ſayes he; God hath not forgiven the puniſhment; And *imponit pœnam*, God exacts a puniſhment at thy hands: But yet, though S. *Chryſoſtome* ſuſpected no ſuch miſ-interpretations, the Holy Ghoſt who foreſaw that they would come, prevents all dangerous miſ-conſtructions, and directs S. *Chryſoſtomes* pen, thus, God does all this, ſayes he, *Non exigens ſupplicium de peccatis, ſed corrigens ad futurum*; whatſoever I have ſaid of puniſh- E

Chryſoſt.

ments,

A ments; it is not, that in that punishment, God hath any relation to the former, but to the future sin, not to our lapse, but to our relapse, not to that which he hath seene, but to that which he foresees would fall upon us, if he did not, if we did not prevent it with these medicinall assistances: And, as long as it is but so, call them what ye will, yet here is no foundation laid, no materials, no stone brought to the building of the Roman Satisfaction, or Purgatory, or Indulgencies.

How soever therefore you exclude dangerous names, doe not upon colour of that, exclude necessary things: How soever you have delivered your selves to the mercy of God, and he hath delivered a seale of his mercy to you, inwardly in his Spirit, outwardly in his Sacrament, yet there are *Amara sagitta ex dulci manu Dei*, (as *Nazianzen* calls afflictions after repentance) Sharp arrowes out of the sweet hand of God; Corrections, by which God intends to establish us in that spirituall health, to which our repentance, by his B grace, hath brought us: Remember still, that this which *David* did for the present, and that which he promised he would doe for the future, both together made up the reason of his prayer to God, by which he desired God in the former verses, to *returne* to him, to *deliver* his soule, and to *save* him; He had had no reason, no ground of his prayer, though he had done something already, if he had not proposed to himselfe something more to be done: There is a preparation before, and there is a preservation after required at our hands, if wee studie a perfect recovery, and cure of our soules. And as S. *Gregory* notes well, there is a great deale of force in *Davids* Possessive, in his word of appropriation, *Meus*, *lectus meus*, and *Oculus meus*, It is his bed that he washed, and they are his eyes that washed it: He bore the affliction himselfe, and trusted not to that which others had suffered by way of Supererogation. Sometimes, when the children of great persons offend at Schoole, another person is whipped for them, and that affects them, and works C upon a good nature; but if that person should take Physick for them in a sickenesse, it would doe them no good: Gods corrections upon others, may worke by way of example upon thee; but because thou art sick for physicke, take it thy selfe. Trust not to the treasure of the Church; neither the imaginary treasure of the Church of Rome, which pretends an inexhaustible mine of the works of other men, to distribute and bestow; No, nor to the true treasure of the true Church, that is, Absolution, upon Confession, and Repentance; No, trust not to the merits of Christ himselfe, in their application to thee, without a *Lectus tuus*, and an *Oculus tuus*, except thou remember thy sins in thy bed, and poure out thy teares from thine eyes, and fulfill the sufferings of Christ in thy selfe. Nothing can be added to Christs merits; that is true: but something must be added to thee; a disposition in thee, for the application of that which is his: Not, that thou canst begin this disposition in thy selfe, till God offer it, but that thou maist D resist it, now it is offered, and reject it againe, after it is received. Trust not in others, not in the Church, nor in Christ himselfe, so, as to doe nothing for thy selfe; Nor trust not in that, which thou doest for thy selfe, so, as at any time to thinke, thou hast done enough and needest do no more: But when thou hast past the signet, that thou hast found the signature of Gods hand and seale, in a manifestation, that the marks of his Grace are upon thee, when thou hast past his privy Seale, That his Spirit beares witnesse with thy spirit, that thy repentance hath beene accepted by him, When thou hast past the great Seale, in the holy and blessed Sacrament publiquely administred, doe not suspect the goodnesse of God, as though all were not done that were necessary for thy salvation, if thou wert to have thy transmigration out of this world this houre; but yet, as long as thou continuest in the vale of tentations, continue in the vale of teares too; and though thou have the seale of Reconciliation, plead that seale to the Church, (which is Gods E Tribunall, and judgement seat upon earth) in a holy life, and works of example to others, and looke daylie, looke hourely upon the *Ita quod* of that pardon, upon the Covenants and Conditions, with which it is given, That if by neglecting those medicinall helps, those auxiliary forces, those subsidies of the kingdome of Heaven, those after-afflictions, (chuse whether you will call them by the name of Penance, or no) you relapse into former sins, your present repentance, and your present seale of that Repentance, the Sacrament, shall rise up against you at the last day, and to that sentence (you did not feed, you did not cloathe, you did not harbour me in the poore) shall this be added, as the aggravation of all, you did Repent, and you did receive the Seale, but you did not pursue that repentance, nor performe the conditions required at your hands.

Nazian.

Gregor.

But

But we are here met, by Gods gracious goodneſſe, in a better diſpoſition; with a ſincere repentance of all our former ſinnes, and with a deliberate purpoſe, as thoſe Iſraelites made their powring out of water, a teſtimony of diſſolving themſelves into holy teares, to make this faſt from bodily ſuſtenance, an inchoation of a ſpirituall faſt, in abſtinence from all that may exaſperate our God againſt us; That ſo, though not for that, yet thereby our prayers may be the more acceptable to our glorious God, in our gracious Saviour, To him that ſits upon the throne, and to the Lambe, firſt, that as he is the King of Kings, he will eſtabliſh, and proſper that Crowne, which he hath ſet upon the head of his Anointed over us here, and hereafter Crowne that Crowne with another Crowne, a better Crowne, a Crowne of immarceſcible glory in the Kingdome of Heaven, and in the meane time, make him his Bulwarke, and his Rampart, againſt all thoſe powers, which ſeeke to multiply Miters, or Crownes, to the diſquiet and prejudice of Chriſtendome: And then, That as he is the Lord of Lords, he will inſpire them, to whom he hath given Lordſhip over others in this world, with a due conſideration, that they alſo have a Lord over them, even in this world; and that he, and they, and we have one Lord over us all, in the other world: That as he is the Biſhop and high Prieſt over our Souls, he vouchſafe to continue in our Biſhops, a holy will, and a competent power to ſuper-intend faithfully over his Church, that they for their parts, when they depart from hence, may deliver it back into his hands, in the ſame forme, and frame, in which his bleſſed Spirit delivered it into their hands, in their predeceſſors, in the Primitive inſtitution thereof: That as he is the Angel of the great Counſayle, he vouchſafe to direct the great Counſayle of this Kingdome, to conſider ſtill, that as he works in this world, by meanes, So it concernes his glory, that they expedite the ſupply of ſuch meanes as may doe his worke, and may carry home the teſtimony of good Conſciences now, and in their poſterity have the thanks of poſterity, for their behaviour in this Parliament: That as he is the God of peace, he will reſtore peace to Chriſtendome; That as he is the Lord of Hoſts, he will fight our battayls, who have no other end in our warres, but his peace; and that after this faſt, which in the bodily and ghoſtly part too, we performe to day, and vow and promiſe for our whole lives, he will bring us to the Marriage Supper of the Lambe, in that Kingdome which our Saviour Chriſt Jeſus hath purchaſed for us, with the ineſtimable price of his incorruptible bloud. *Amen.*

# SERM. LV.

## *Preached upon the* Penitentiall Pſalmes.

PSAL. 6. 8, 9, 10.

*Depart from me, all ye workers of iniquitie; for the Lord hath heard the voyce of my weeping. The Lord hath heard my ſupplication; the Lord will receive my prayer. Let all mine enemies be aſhamed and ſore vexed: let them returne and be aſhamed ſuddenly.*

THis is *Davids* profligation and diſcomfiture of his enemies; this is an act of true honour, a true victory, a true triumph, to keepe the field, to make good one ſtation, and yet put the enemy to flight. A man may perchance be ſafe in a Retrait, but the honour, the victory, the triumph lies in enforcing the enemy to fly. To that is *David* come here, to ſuch a thankfull ſenſe of a victory; in which we ſhall firſt conſider *Davids* thankfulneſſe, that is, his manner of declaring Gods mercy, and his ſecurity in that mercy; which manner is, that he durſt come to an open defiance, and proteſtation, and hoſtility, without modifications, or diſguiſes, *Depart from me all yee workers of iniquity.* And then, ſecondly, we ſhall ſee his reaſon, upon which he grounded this confidence, and this ſpirituall exultation, which was a pregnant reaſon, a reaſon that produced another reaſon; *The Lord hath heard my ſupplication, the Lord will heare my prayer*; upon no premiſes doth any concluſion follow, ſo

A so Logically, so sincerely, so powerfully, so imperiously, so undeniably, as upon this, *The Lord hath, and therefore the Lord will.* But then what was this prayer? that wee may know, whether it were a prayer to be drawne into practise, and imitation, or no. It is not argument enough, that it was so, because God heard it then; for we are not bound, nay, we are not allowed to pray all such prayers, as good men have prayed, and as God hath heard. But here the prayer was this, *Let all mine enemies be ashamed, and sore vexed, let them returne, and be ashamed suddenly.* But this is a malediction, an imprecation of mischiefe upon others; and will good men pray so? or will God heare that? Because that is an holy probleme, and an usefull intergatory, we shall make it a third part, or a conclusion rather, to enquire into the nature, and into the avowableness, and exemplarineſſe of this, in which *David* seemes to have been transported with some passion.

*Diviſio.*

B So that our parts will be three, the building it selfe, *Davids* thankesgiving in his exultation, and declaration, *Depart from mee all yee workers of iniquitie*; and then the foundation of this building, *For God hath heard, and therefore God will heare*; and lastly, the prospect of this building, *David* contemplates and lookes over againe the prayer that he had made, and in a cleare understanding, and in a rectified Conscience, he finds that he may persist in that prayer, and he doth so: *Let all mine enemies be ashamed, and sore vexed, let them returne, and be ashamed suddenly.*

1. Part.

First then we consider *Davids* thankfulnesse: But why is it so long before *David* leads us to that consideration? Why hath he deferred so primary a duty, to so late a place, to so low a roome, to the end of the Psalme? The Psalme hath a Deprecatory part, that God would forbeare him, and a Postulatory part, that God would heare him, and grant some things to him, and a Gratulatory part, a sacrifice of thankesgiving. Now the Deprecatory part is placed in the first place, *Vers.* 1. For if it were not so, if we should not first C ground that, *That God should not rebuke us in his anger, nor chasten us in his hot displeasure,* but leave our selves open to his indignation, and his judgements, wee could not live to come to a second petition; our sinnes, and judgements due to our sinnes, require our first consideration; therefore *David* begins with the deprecatory prayer, That first Gods anger may be removed: but then, that deprecatory prayer, wherein he desired God to forbeare him, spends but one verse of the Psalme; *David* would not insist upon that long: When I have penitently confest my sinnes, I may say with *Iob*, *My flesh is not brasse, nor my bones stones, that I can beare the wrath of the Lord*; but yet I must say with *Iob* too, *If the Lord kill me, yet will I trust in him.* God hath not asked me, What shall I doe for thee, but of himselfe he hath done more, then I could have proposed to my selfe in a wish, or to him in a prayer. Nor will I aske God, *Quousque*, how long shall my foes increase? how long wilt thou fight on their side against me? but surrender my selfe entirely, in an *adveniat regnum*, and a *fiat voluntas, thy kingdome come,* and *thy will be done*. D *David* makes it his first worke, to stay Gods anger in a deprecatory prayer, but he stayes not upon that long, he will not prescribe his Physitian, what he shall prescribe to him, but leaves God to his own medicines, and to his own methode. But then the Postulatory prayer, what he begs of God, employes six verses: as well to shew us, that our necessities are many; as also that if God doe not answer us, at the beginning of our prayer, our duty is still to pursue that way, to continue in prayer. And then the third part of the Psalme, which is the Gratulatory part, his giving of thanks, is, shall we say deferred, or rather reserved to the end of the Psalme, and exercises onely those three verses which are our Text. Not that the duty of thankesgiving is lesse then that of prayer; for if we could compare them, it is rather greater; because it contributes more to Gods glory, to acknowledge by thanks, that God hath given, then to acknowledge by prayer, that E God can give. But therefore might *David* be later and shorter here, in expressing that duty of thanks, first, because being reserved to the end, and close of the Psalme, it leaves the best impression in the memory. And therefore it is easie to observe, that in all Metricall compositions, of which kinde the booke of Psalmes is, the force of the whole piece, is for the most part left to the shutting up; the whole frame of the Poem is a beating out of a piece of gold, but the last clause is as the impression of the stamp, and that is it that makes it currant. And then also, because out of his abundant manner of expressing his thankfulnesse to God, in every other place thereof, his whole booke of Psalmes is called, *Sepher tehillim*, a booke of praise and thankesgiving, he might reserve his thanks here to the last place; And lastly, because naturall and morall men are better acquainted

ted with the duty of gratitude, of thankeſgiving, before they come to the Scriptures, then they are with the other duty of repentance, which belongs to Prayer; for in all *Solomons* bookes, you ſhall not finde halfe ſo much of the duty of thankfulneſſe, as you ſhall in *Seneca* and in *Plutarch*. No book of Ethicks, of morall doctrine, is come to us, wherein there is not, almoſt in every leafe, ſome deteſtation, ſome Anathema againſt ingratitude; but of repentance, not a word amongſt them all. And therefore in that dutie of prayer, which preſumes repentance, (for he muſt ſtand *Rectus in curia* that will pray) *David* hath inſiſted longeſt; and becauſe he would enter, and eſtabliſh a man, upon a confidence in God, he begins with a deprecation of his anger; for but upon that ground, no man can ſtand; and becauſe he would diſmiſſe him with that which concerns him moſt, he chooſeth to end in a Thankſgiving.

*Gratiæ actæ.* Therefore at laſt he comes to his thanks. Now this is ſo poore a duty, if we proportion it to the infiniteneſſe of Gods love unto us, our thanks, as we may juſtly call it nothing at all. But *Amor Dei affectus, non contractus*, The love of God is not a contract, a bargaine, he looks for nothing againe, and yet he looks for thanks, for that is nothing, becauſe there is nothing done in it, it is but ſpeaking; *Gratias dicere, eſt gratias agere*, To utter our thanks to God, is all our performance of thankfulneſſe. It is not ſo amongſt us; *Vix, aut nunquam apud nos purum, & merum beneficium*; Every man that gives, gives out of deſigne, and as it conduces to his ends: *Donat in hamo*, There is a hook in every benefit, that ſticks in his jawes that takes that benefit, and drawes him whither the Benefactor will. God looks for nothing, nothing to be done in the way of exact recompence, but yet, as he that makes a Clock, beſtowes all that labour upon the ſeverall wheeles, that thereby the Bell might give a ſound, and that thereby the hand might give knowledge to others how the time paſſes; ſo this is the principall part of that thankfulneſſe, which God requires from us, that we make open declarations of his mercies, to the winning and confirming of others.

Bernar. Auguſt. Philo Iudæ. Martial.

*Diſcedite.* This *David* does in this noble and ingenuous publication, and proteſtation, I have ſtrength enough, and company enough, power enough, and pleaſure enough, joy enough, and treaſure enough, honour enough, and recompence enough in my God alone, in him I ſhall ſurely have all which all you can pretend to give, and therefore *Diſcedite à me, Depart from me all ye workers of iniquity*; Here is then firſt, a valediction, a parting with his old company, but it is a valediction, with a malediction, with an imprecation of Gods Juſtice, upon their contempts and injuries. There was in the mouth of Chriſt, ſometimes, ſuch a *Diſcede*, ſuch an *Abito*, as that farewell was a welcome; as when he ſaid to the Ruler, *Abito, Goe thy way, thy ſon liveth*; And when he ſaid to the woman, *Goe in peace, thy faith hath ſaved thee*. This going was a ſtaying with him ſtill; Here the *Abite*, and *Venite* was all one. He that goes about his worldly buſineſſe, and goes about them in Gods name, in the feare and favour of God, remaines in Gods preſence ſtill. When the Angels of God are ſent to viſit his children, in the middeſt of Sodome, or where they lie, and languiſh in ſordid and naſty corners, and in the loathſomeneſſe of corrupt and infectious diſeaſes, or where they faint in miſerable dungeons, this Commiſſion, this *Diſcedite*, goe to that Sodome, to that Spittle, to that Dungeon, puts not thoſe Angels out of the preſence of God. No deſcent into hell, of what kinde ſoever you conceive that deſcent into hell to have been, put the Son of God out of heaven, by deſcending into hell; no *Diſcede*, no Leave, no Commandement that God gives us, to doe the works of our calling here, excludes us from him; but as the Saints of God ſhall follow the Lamb, whereſoever he goes in heaven, ſo the Lamb of God ſhall follow his Saints, whereſoever they goe upon earth, if they walk ſincerely. Chriſt uſes not then as yet, as long as we are in this world, this *Diſcede* of *David*, to bid any man, any ſinner to depart from him: But there ſhall come a time, when Chriſt ſhall take *Davids Diſcede*, the words of this Text into his mouth, with as much and more bitterneſſe then *David* does here, *Neſcivi vos*, I never knew yee, and therefore *Depart from me yee workers of iniquity*.

John 4.46. Luke 7.50.

*Servi ſui.* So have you his Proteſtation, his Proclamation, They muſt avoid; but who? Who be theſe that *David* diſmiſſes here? Take them to be thoſe of his owne houſe, his Servants, and Officers in neare places, whoſe ſervice he had uſed to ill purpoſes, (as *Davids* Perſon, and Rank, and Hiſtory directs us upon that Conſideration) and we ſhall finde all ſuch perſons, wrapt up in this danger, that they dare not diſcharge themſelves, they dare not

A not displace, nor disgrace those men, to whom by such imployments, they have given that advantage over themselves, as that it is not safe to them, to offend such a servant. *Naturâ nec hostem habet, nec amicum rex*, sayes a wise Statesman; In nature, (that is, in the nature of greatnesse, and, as great) great persons consider no man to be so much a friend, nor to be so much an enemy, but that they will fall out with that friend, and be reconciled to that enemy, to serve their own turne, sayes that Statesman. But yet when great Persons trust servants with such secret actions, as may bring them into contempt at home, or danger abroad, by those vices, if they should be published, they cannot come when they would, to this *Discedite, Depart from me all ye workers of iniquity.* Polybius.

We have this evidently, and unavoidably, we cannot but see it, and say it, in this example which is before us, even in King *David*. He had imployed *Ioab* in such services, as that he stood in feare of him, and indured at his hands that behaviour, and that lan-

B guage, *Thou hast shamed this day the faces of all thy servants that have saved thy life, and thy sons, and daughters, and wives, and concubines, thou regardest neither thy Princes, nor servants; but come out, and speak comfortably unto them, for I sweare by the Lord, except thou doe come out, there will not tarry one man with thee this night.* *David* indured all this, for he knew that *Ioab* had that letter in his Cabbinet, which he writ to him for the murther of *Vriah*, and he never came to this *Discedite*, to remove *Ioab* from him in his life, but gave it in Commandement to his Son, *Let not Ioabs hoary head goe downe to the grave in peace:* Here is the misery of *David*, he cannot discharge himselfe of that servant when he will, and here the misery of that servant, that at one time or other he will; and he is a short liv'd man, whose ruine a jealous Prince studies. Because the Text invited us, commanded, and constrained us to do so, we put this example in a Court, but we need not dazle our selves with that height; every man in his own house may finde it, that to those

C servants, which have served him in ill actions, he dares not say, *Discedite, Depart from me ye workers of iniquity.* 2 Sam. 19. 1 Kings 2.

Thus then it is; if those whom *David* dismisses here, were his owne servants, it was an expressing of his thankfulnesse to God, and a duty that lay upon him, to deliver himselfe of such servants. But other Expositors take these men, to be men of another sort, men that came to triumph over him in his misery, men that *Persecuted him whom God had smitten, and added to the sorrow of him whom God had wounded*, as himselfe complaines; men that pretended to visit him, yet when they came, *They spoke lies, their hearts gathered iniquity to themselves, and when they went abroad they told it*; Men that said to one another, *When shall he dye, and his name perish?* Here also was a Declaration of the powerfulnesse of Gods Spirit in him, that he could triumph over the Triumpher, and exorcise those evill spirits, and command them away, whose comming was to dishonour God, in

D his dishonour; and to argue and conclude out of his ruine, that either his God was a weake God, or a cruell God, that he could not, or would not deliver his servants from destruction. *Tentatores.* Psal. 69. 26. Psal. 41. 7. Ver. 6.

That *David* could command them away, whose errand was to blaspheme God, and whose staying in a longer conversation, might have given him occasion of new sins, either in distrusting Gods mercy towards himselfe, or in murmuring at Gods patience towards them, or perchance in being uncharitably offended with them, and expressing it with some bitternesse, but that in respect of himselfe, and not of Gods glory only, this *Discedite*, Depart from me all such men as do sin in your selves, and may make me sin too, was an act of an heavenly courage, and a thankfull testimony of Gods gracious visiting his soule, inabling him so resolutely to teare himselfe from such persons, as might lead him into tentation.

E Neither is this separation of *David*, and this company, partiall; he does not banish those that incline him to one sin, a sin that perchance he is a weary of, or growne unable to proceed in, and retained them that concurre with him in some fresh sin, to which he hath a new appetite. *David* doth not banish them that suckt his Subjects blood, or their money, and retained them that solicite, and corrupt their wives, and daughters; he doth not displace them, who served the vices of his predecessor, and supply those places with instruments of new vices of his owne, but it is *Discedite omnes, Depart all yee workers of iniquity.* Now beloved, when God begins so high as in Kings, he makes this duty the easier to thee; to banish from thee, *All the workers of iniquity.* It is not a *Discede*, that will serve to banish one, and retaine the rest, Nor a *Discedite*, to banish the *Omnes.*

reſt, and retaine one, but *Diſcedite omnes*, *Depart all*, for that ſinne ſtaies in ſtate, that ſtaies alone, and hath the venome, and the malignity of all the reſt contracted in it. It is nothing for a ſick man that hath loſt his taſte, to ſay, *Diſcedat gula*, Depart voluptuouſneſſe; nothing in a conſumption to ſay, *Diſcedat luxuria*, Depart wantonneſſe; nothing for a Client *in Forma pauperis*, to ſay, *Diſcedat corruptio*, I will not bribe; but *Diſcedant omnes*, Depart all, and all together ye workers of iniquity. A

*Operantes.* But yet *Davids* generall diſcharge had, and ours muſt have, a reſtriction, a limitation; it is not (as S. *Ierom* notes upon this place) *Omnes qui operati*, but *Omnes operantes*, not all that have wrought iniquity, but all that continue in doing ſo ſtill. *David* was not inexorable towards thoſe that had offended; what an example ſhould he have given God againſt himſelfe, if he had beene ſo? wee muſt not deſpiſe, nor defame men, becauſe they have committed ſome ſin. When the mercie of God hath wrought upon their ſin in the remiſſion thereof, that leproſie of *Naaman* cleaves to us, their ſinne is but transferred to us, if we will not forgive that which God hath forgiven, for it is but *Omnes operantes*, all they that continue in their evill wayes. All theſe muſt depart: how far? B

Rom. 16. 17. firſt, they muſt be avoided, *Declinate*, ſaith S. *Paul*, *I beſeech you brethren, marke them diligently which cauſe diviſion and offences, and avoid them.* And this corrects our deſire in running after ſuch men, as come with their owne inventions, Schiſmaticall Separatiſts, *Declinate*, avoid them; if hee be no ſuch, but amongſt our ſelves, a brother, but yet a

1 Cor. 5. 11. worker of iniquity, *If any one that is called a brother, be a Fornicator, or covetous, with ſuch a one eate not.* If we cannot ſtarve him out, wee muſt thruſt him out; Put away from among you, that wicked man. No converſation at all is allowed to us, with ſuch a man,

2 Iohn 1. 10. as is obſtinate in his ſin, and incorrigible; no not to bid him God ſpeed, *For he that biddeth him God ſpeed, is partaker of his evill deeds.* In this divorce, both the generality, and the

Mat. 5. 28. diſtance is beſt expreſt by Chriſt himſelfe, *If thine eye, thine hand, thy foote offend thee, amputandi & projiciendi*, with what anguiſh or remorſe ſoever it be done, they muſt bee *cut off*, and being cut off, *caſt away*; it is a divorce and no ſuper-induction, it is a ſeparating, and no redintegration. Though thou couldeſt be content to goe to Heaven with both eyes, (thy ſelfe, and thy companion) yet better to goe into Heaven with one, thy ſelfe alone, then to endanger thy ſelfe to be left out for thy companions ſake. C

*Diſcedite.* To conclude this firſt part, *David* does not ſay, *Diſcedam*, but *Diſcedite*, he does not ſay, that he will depart from them, but he commands them to depart from him. Wee muſt not thinke to depart from the offices of ſociety, and duties of a calling, and hide our ſelves in Monaſteries, or in retired lives, for feare of tentations; but when a tentation attempts us, to come with that authority, and that powerfull exorciſme of *Nazianzen*, *Fuge, recede, ne te cruce Chriſti, ad quam omnia contremiſcunt, feriam*, Depart from me, leſt the Croſſe of Chriſt, in my hand, overthrow you. For a ſober life, and a Chriſtian mortification, and diſcreet diſcipline, are croſſes derived from the Croſſe of Chriſt Jeſus, and animated by it, and may be alwaies in a readineſſe to croſſe ſuch tentations. In the former deſcriptions of the manner of our behaviour towards workers of iniquity, there is one *Declinate*, one word that implies a withdrawing of our ſelves; for that muſt be done, not out of the world, but out of that ill ayre, we muſt not put our ſelves in danger, nor in diſtance of a tentation; but all the other words, are words of a more active vehemence, *Amputate*, and *Projicite*; it is *Diſcedite*, and not *Diſcedam*, a driving away, and not a running away. D

2 Part. Wee proceed now in our ſecond part, to the reaſons of *Davids* confidence, and his openneſſe, and his publique declaration; why *David* was content to be rid of all his company; and it was, becauſe he had better; he ſayes, *The Lord had heard him*; and firſt, *He had heard, vocem fletus, the voice of his weeping.* Here is an admirable readineſſe in God, E that heares a voyce in that, which hath none. They have deſcribed God by ſaying he is all eye, an univerſall eye, that pierceth into every darke corner; but in darke corners, there is ſomething for him to ſee; but he is all eare too, and heares even the ſilent, and ſpeechleſſe man, and heares that in that man, that makes no ſound, his teares. When

Eſay 38. *Hezekias* wept, he was turned to the wall, (perchance, becauſe he would not be ſeene) and yet God bad the Prophet *Eſay* tell him, *Vidi lacrymam*; though the text ſay, *Hezekias wept ſore*, yet *Vidit lacrymam*, God ſaw every ſingle teare, his firſt teare, and was affected with that. But yet this is more ſtrange; God heard his teares. And therefore the

Gregor. weeping of a penitent ſinner, is not improperly called, *Legatio lacrymarum*, An embaſſage of

A of teares; To Embaſſadours belongs an audience, and to theſe Embaſſages God gives a gracious audience; *Abyſſus abyſſum invocat*, *One depth cals upon another*; And ſo doth one kinde of teares call upon one another. Teares of ſorrow call upon teares of joy, and all call upon God, and bring him to that ready hearing which is implied in the words of this text, *Shamang*; a word of that largeneſſe in the Scriptures, that ſometimes in the Tranſlation of the Septuagint, it ſignifies hearing, *Shamang*, is *audit*, God gives eare to our teares; ſometimes it is beleeving, *Shamang*, is *Credit*, God gives faith, and credit to our teares; ſometimes it is Affecting, *Shamang*, is *Miſeretur*, God hath mercy upon us for our teares; ſometimes it is Effecting, *Shamang*, is *Reſpondet*, God anſwers the petition of our teares; and ſometimes it is Publication, *Shamang*, is *Divulgat*, God declares and manifeſts to others, by his bleſſings upon us, the pleaſure that he takes in our holy and repentant teares. And therefore *Lacryma fœnus*, ſayes S. *Baſil*, Teares are that uſury, B by which the joyes of Heaven are multiplied unto us; the preventing Grace, and the free mercy of God, is our ſtock, and principall; but the Acts of obedience, and mortification, faſting, and praying, and weeping, are *Fœnus*, (ſayes that bleſſed Father) the intereſt, and the increaſe of our holy joy. Pſal. 43. 7.

That which we intend in all this, is, that when our heart is well diſpoſed toward God, God ſees our prayers, as they are comming in the way, before they have any voyce, in our words. When Chriſt came to *Lazarus* houſe, before *Mary* had asked any thing at his hands, as ſoone as ſhe had wept, Chriſt was affected, *He groaned in the ſpirit, he was troubled*, and *he wept* too; and he proceeded to the rayſing of *Lazarus*, before ſhee asked him; her eyes were his glaſſe, and he ſaw her deſire in her tears. There is a kind of ſimplicity in teares, which God harkens to, and beleeves. *We know not what we ſhould pray for as we ought. Quid? neſcimus orationem dominicam?* Can we not ſay the Lords Prayer, ſayes C S. *Auguſtin*? Yes, we can ſay that; but *Neſcimus tribulationem prodeſſe*, ſayes he, we doe not know the benefit, that is to be made of tribulation, and tentation, *Et petimus liberari ab omni malo*, we pray to be delivered from all evill, and we meane all tribulation, and all tentation, as though all they were alwaies evill; but in that there may be much error: The ſons of *Zebedee* prayed, but ambitiouſly, and were not heard; S. *Paul* prayed for the taking away of the provocation of the fleſh, but inconſiderately, and miſt; the Apoſtles made a requeſt, for fire againſt the Samaritans, but uncharitably, and were reproved. But when *Iehoſaphat* was come to that perplexity by the Moabites, that he knew not what to doe, nor what to ſay, *Hoc ſolum reſidui habemus*, ſayes he, *ut oculos noſtros dirigamus ad te*, This we can doe, and we need doe no more, wee can turne our eyes to thee. Now whether he directed thoſe eyes in looking to him, or in weeping to him, God heares the voyce of our looks, God heares the voyce of our teares, ſometimes better D then the voyce of our words; for it is the *Spirit it ſelfe that makes interceſsion for us*, *Gemitibus inenarrabilibus*, In thoſe *groanes*, and ſo in thoſe teares, which we *cannot utter*; *Ineloquacibus*, as *Tertullian* reads that place, devout, and ſimple teares, which cannot ſpeak, ſpeake aloud in the eares of God; nay, teares which we cannot utter; not onely not utter the force of the teares, but not utter the very teares themſelves. As God ſees the water in the ſpring in the veines of the earth, before it bubble upon the face of the earth; ſo God ſees teares in the heart of a man, before they blubber his face; God heares the teares of that ſorrowfull ſoule, which for ſorrow cannot ſhed teares. Mat. 20. 22. 2 Cor. 12. 8. 2 Chro. 20. 12. Rom. 8. 26.

From this caſting up of the eyes, and powring out the ſorrow of the heart at the eyes, at leaſt, opening God a window, through which he may ſee a wet heart through a dry eye; from theſe overtures of repentance, which are as thoſe unperfect ſounds of words, which Parents delight in, in their Children, before they ſpeake plaine, a penitent ſinner E comes to a verball, and a more expreſſe prayer. To theſe prayers, theſe vocall and verball prayers from *David*, God had given eare, and from this hearing of thoſe prayers was *David* come to this thankfull confidence, *The Lord hath heard, the Lord will heare*. Now, Beloved, this prayer which *David* ſpeaks of here, which our firſt tranſlation calls a *Petition*, is very properly rendred in our ſecond tranſlation, a *Supplication*; for Supplications were *à Suppliciis*; Supplications amongſt the Gentiles were ſuch ſacrifices, as were made to the gods, out of confiſcations, out of the goods of thoſe men, upon whom the State had inflicted any pecuniary or capitall puniſhment. *Supplicationes, à Suppliciis*; and therefore this prayer which *David* made to God, when his hand was upon him, in that heavy correction, and calamitie, which occaſioned this Pſalme, is truly and proper- *Supplicatio.*

ly called a *Supplication*, that is, a Prayer, or Petition, that proceeds from ſuffering. A

And if God have heard his ſupplication, if God have regarded him then, when he was in his diſpleaſure, if God have turned to him, when he was turned from him, and ſtroakt him with the ſame hand that ſtruck him, God will much more perfect his own worke, and grant his prayer after; if God would endure to looke upon him in his deformitie, he will delight to looke upon him then, when he hath ſhed the light and the lovelineſſe of his owne countenance upon him: It is the Apoſtles argument, as well as *Davids*,

Rom. 5. 10. *If when we were enemies, we were reconciled to God, by the death of his Sonne, much more being reconciled, we ſhall be ſaved by his life.* When *David* found, that God had heard his *Supplications*, the voyce of his ſuffering, of his puniſhment, he was ſure he would heare his *Prayer*, the voyce of his thankfulneſſe too.

*Oratio.* And this was *Davids* ſecond reaſon, for his alacrity, and confidence, that God would never be weary of hearing, he had heard him, and he would heare him ſtill, he had heard B the *Supplication*, and he would heare his *Prayer*; for this word, which ſignifies *Prayer* here, is derived from *Palal*, which ſignifies properly *Separare:* As his *Supplication* was acceptable, which proceeded *à Supplicio*, from a ſenſe of his afflictions; ſo this *Prayer*, which came *Poſt ſeparationem*, after he had ſeparated, and divorced himſelfe from his former company, after his *Diſcedite*, his diſcharging of all the workers of iniquitie, muſt neceſſarily be better accepted at Gods hand. He that heares a Suppliant, that is, a man in miſery, and does ſome ſmall matter for the preſent eaſe of that man, and proceeds no farther, *Ipſum quod dedit, perit*, That which he gave is loſt, it is drowned by that floud of miſery that overflows and ſurrounds that wretched man, he is not the better to morrow for to dayes almes, *Et vitam producit ad miſeriam*, that very almes prolongs his miſerable life ſtill; without to dayes almes, he ſhould not have had a to morrow to be miſerable in. Now, *Chriſt* onely is the *Samaritane* which perfected his cure upon the wounded man: C

Luk. 10. 33. *He ſaw him*, ſayes the text, ſo did the reſt that paſſed by him; but, *He had compaſſion on him*; ſo he might, and yet actually have done him no good; but, *He went to him*; ſo he might too, and then out of a delicateneſſe or faſtidiouſneſſe, have gone from him againe; but (to contract) he bound up his wounds, he powred in oyle and wine, he put him upon his own beaſt, he brought him to an Inne, made proviſion for him, gave the Hoſt money before-hand, gave him charge to have a care of him, and (which is the perfection of all, the greateſt teſtimony of our *Samaritans* love to us) he promiſed to come againe, and at that comming, he does not ſay, *He will pay*, but *He will recompence*, which is a more abundant expreſſing of his bountie. Chriſt loves not but in the way of marriage; if he

Hoſea 2. 19. begin to love thee, he tells thee, *Sponſabo te mihi, I will marry thee unto me*, and *Sponſabo in æternum, I will marry thee for ever.* For it is a marriage that prevents all miſtakings, and excludes all impediments, *I will marry thee in righteouſneſſe, and in judgement, and in* D *loving kindneſſe, and in mercies, and in faithfulneſſe*; many, and great aſſurances. And as it is added, *Seminabo te mihi*, which is a ſtrange expreſſing of Gods love to us, *I will ſow thee unto me in the earth*; when I have taken thee into my husbandry, thou ſhalt increaſe, and multiply, *Seminabo te*, and all that thou doeſt produce, ſhall be directed upon me, *Seminabo te mihi, I will ſowe thee to my ſelfe:* therefore thy ſoule may be bold to joyne with *David* in that thankfull confidence, *He hath heard my ſupplication*, and therefore *He will heare my prayer*; He lookt upon me in the duſt of the earth, much more will he doe ſo, having now laid me upon Carpets; he lookt upon me in my ſores, ſores of mine enemies malice, and ſores of mine own ſinnes, much more will he doe ſo now, when he hath imprinted in me the wounds of his own Sonne; for thoſe that were ſo many wounds upon him, are ſo many ſtarres upon me; He lookt upon me, may *David* ſay, when I followed the Ewes great with young, much more will he doe ſo now, now when by his E directions, I lead out his people, great with enterprizes, and victories againſt his enemies. Firſt *David* comes to that holy nobleneſſe, he dares caſt off ill inſtruments, and is not afraid of conſpiracy; he dares divorce himſelfe from dangerous company, and is not afraid of melancholy; he dares love God, and is not afraid of that jealouſie, that he is too religious to be imployed, too tender conſcienced to be put upon buſineſſe; he dares reprehend them that are under his charge, and is not afraid of a recrimination; he dares obſerve a Sabbath, he dares ſtartle at a blaſphemy, he dares forbeare countenancing a prophane or a ſcurrill jeſt with his praiſe, he dares be an honeſt man; which holy confidence conſtituted our firſt part, *Depart from mee all yee workers of iniquity*; And then he

grounds

A grounds this confidence upon an undeceivable Rocke, upon Gods ſeale, *God hath heard me, therefore God will heare mee.* And when God heares, God ſpeaks too, and when God ſpeaks, God does too, and therefore I may ſafely proceede as I doe, which was our ſecond Conſideration. And then the third, which remains, is, that upon this, he returnes to the conſideration, what that was, that he had done; he had either imprecated, or denounced, at leaſt, heavy judgements upon his enemies; and he finds it avowable, and juſtifiable to have done ſo; and therefore perſiſts in it, *Let all mine enemies be aſhamed, and ſore vexed; let them returne, and be aſhamed ſuddenly.*

All cleane beaſts had both theſe marks, they divided the hoofe, and they chewed the cud: All good reſolutions, which paſſe our prayer, muſt have theſe two marks too, they muſt divide the hoofe, they muſt make a double impreſſion, they muſt be directed upon Gods glory, and upon our good, and they muſt paſſe a rumination, a chawing of the cud, B a ſecond examination, whether that prayer were ſo conditioned or no. We pray ſometimes out of ſudden and indigeſted apprehenſions; we pray ſometimes out of cuſtome, and communion with others; we pray ſometimes out of a preſent ſenſe of paine, or imminent danger; and this prayer may divide the hoofe; It may looke towards Gods glory, and towards our good; but it does not chew the cud too; that is, if I have not conſidered, not examined, whether it doe ſo or no, it is not a prayer that God will call a ſacrifice. You ſee Chriſt brought his own Prayer, *Si poſſibile, If it be poſſible &c.* through ſuch a rumination, *Veruntamen, yet not my will &c.* As many a man ſweares, and if he be ſurprized, and askt, what did you ſay, he does not remember his owne oath, not what he ſwore; ſo many a man prayes, and does not remember his own prayer. As a Clock gives a warning before it ſtrikes, and then there remains a ſound, and a tingling of the bell after it hath ſtricken: ſo a precedent meditation, and a ſubſequent rumination, make the C prayer a prayer; I muſt think before, what I will aske, and conſider againe, what I have askt; and upon this dividing the hoofe, and chewing the cud, *David* avowes to his own conſcience his whole action, even to this conſummation thereof, *Let mine enemies be aſhamed &c.* 3 Part.

Now theſe words, whether we conſider the naturall ſignification of the words, or the authority of thoſe men, who have been Expoſitors upon them, may be underſtood either way, either to be *Imprecatoria*, words of Imprecation, that *David* in the Spirit of anguiſh wiſhes that theſe things might fall upon his enemies, or els *Prædictoria*, words of Prediction, that *David* in the ſpirit of Prophecy pronounces that theſe things ſhall fall upon them. *Imprecatoria*

If they be *Imprecatoria*, words ſpoken out of his wiſh, and deſire, then they have in them the nature of a curſe: And becauſe *Lyra* takes them to be ſo, a curſe, he referres D the words *Ad Dæmones*, To the Devill: That herein *David* ſeconds Gods malediction upon the Serpent, and curſes the Devill, as the occaſioner and firſt mover of all theſe calamities; and ſayes of them, *Let all our enemies be aſhamed, and ſore vexed &c.* Others referre theſe words to the firſt Chriſtian times, and the perſecutions then, and ſo to be a malediction, a curſe upon the Jewes, and upon the Romans, who perſecuted the Primitive Church then, *Let them be aſhamed &c.* And then *Gregory Nyſſen* referres theſe words to more domeſticall and intrinſicke enemies, to *Davids* owne concupiſcences, and the rebellions of his owne luſts, *Let thoſe enemies be aſhamed &c.* For all thoſe who underſtand theſe words to be a curſe, a malediction, are loath to admit that *David* did curſe his enemies, meerly out of a reſpect of thoſe calamities which they had inflicted upon him. And that is a ſafe ground; no man may curſe another, in contemplation of himſelfe onely, if onely himſelfe be concerned in the caſe. And when it concernes the glo- E ry of God, our imprecations, our maledictions upon the perſons, muſt not have their principall relation, as to Gods enemies, but as to Gods glory; our end muſt be, that God may have his glory, not that they may have their puniſhment. And therefore how vehement ſoever *David* ſeeme in this Imprecation, and though he be more vehement in another place, *Let them be confounded, and troubled for ever, yea, let them be put to ſhame, and periſh*, yet that periſhing is but a periſhing of their purpoſes, let their plots periſh, let their malignity againſt thy Church be fruſtrated; for ſo he expreſſes himſelfe in the verſe immediately before, *Fill their faces with ſhame*; but why? and how? *That they may ſeeke thy Name, O Lord*; that was *Davids* end, even in the curſe; *David* wiſhes them no ill, but for their good; no worſe to Gods enemies, but that they might become his friends. Pſal. 83. 17.

The rule is good, which out of his moderation S. *Auguſtine* gives, that in all Inquiſitions, and Executions in matters of Religion, (when it is meerly for Religion without ſedition) *Sint qui pœniteant*, Let the men remaine alive, or elſe how can they repent? So in all Imprecations, in all hard wiſhes, even upon Gods enemies, *Sint qui convertantur*, Let the men remaine, that they may be capable of converſion; wiſh them not ſo ill, as that God can ſhew no mercy to them; for ſo the ill wiſh falls upon God himſelfe, if it preclude his way of mercy upon that ill man. In no caſe muſt the curſe be directed upon the perſon; for when in the next Pſalme to this, *David* ſeemes paſſionate, when hee asks that of God there, which he deſires God to forbear in the beginning of this Pſalme, when his *Ne arguas in ira, O Lord rebuke me not in thine anger*, is turned to a *Surge Domine in ira, Ariſe O Lord in thine anger*; S. *Auguſtine* begins to wonder, *Quid? illum, quem perfectum dicimus, ad iram provocat Deum?* Would *David* provoke God, who is all ſweetneſſe, and mildneſſe, to anger againſt any man? No, not againſt any man; but *Diaboli poſſeſſio peccator*, Every ſinner is a ſlave to his beloved ſin; and therefore, *Miſericors orat, adverſus eum, quicunque orat*, How bitterly ſoever I curſe that ſin, yet I pray for that ſinner. *David* would have God angry with the Tyran, not with the Slave that is oppreſſed; with the ſin, not with the ſoule that is inthralled to it. And ſo, as the words may be a curſe, a malediction in *Davids* mouth, we may take them into our mouth too, and ſay, *Let thoſe enemies be aſhamed, &c.*

*Prædictoria.*

If this then were an Imprecation, a malediction, yet it was Medicinall, and had *Rationem boni*, a charitable tincture, and nature in it; he wiſhed the men no harm, as men. But it is rather *Prædictorium*, a Propheticall vehemence, that if they will take no knowledge of Gods declaring himſelfe in the protection of his ſervants, if they would not conſider that God had heard, and would heare, had reſcued, and would reſcue his children, but would continue their oppoſition againſt him, heavy judgements would certainly fall upon them; Their puniſhment ſhould be certaine, but the effect ſhould be uncertaine; for God only knowes, whether his correction ſhall work upon his enemies, to their mollifying, or to their obduration. Thoſe bitter, and waighty imprecations which *David* hath heaped together againſt *Iudas*, ſeeme to be direct imprecations; and yet S. *Peter* himſelfe calls them Propheſies; *Oportet impleri Scripturam*; *They were done*, ſayes he, *that the Scripture might be fulfilled*; Not that *David* in his owne heart did wiſh all that upon *Iudas*; but only ſo, as fore-ſeeing in the Spirit of Propheſying, that thoſe things ſhould fall upon him, he concurred with the purpoſe of God therein, and ſo farre as he ſaw it to be the will of God, he made it his will, and his wiſh. And ſo have all thoſe judgements, which we denounce upon ſinners, the nature of Propheſies in them; when we reade in the Church, that Commination, *Curſed is the Idolater*, This may fall upon ſome of our owne kindred; and *Curſed is he that curſeth Father or Mother*, This may fall upon ſome of our owne children; and *Curſed is he that perverteth judgement*, This may fall upon ſome powerfull Perſons, that we may have a dependance upon; and upon theſe we doe not wiſh that Gods vengeance ſhould fall; yet we Propheſie, and denounce juſtly, that upon ſuch, ſuch vengeances will fall; and then, all Propheſies of that kinde are alwaies conditionall; they are conditionall, if we conſider any Decree in God; they muſt be conditionall in all our denunciations; if you repent, they ſhall not fall upon you, if not, *Oportet impleri Scripturam, The Scripture muſt be fulfilled*; We doe not wiſh them, we do but Propheſie them; no, nor we doe not propheſie them; but the Scriptures have prepropheſied them before; they will fall upon you, as upon *Iudas*, in condemnation, and perchance, as upon *Iudas*, in deſperation too.

Pſal. 109.
Acts 1. 16.

*Mollior ſenſus.*

*Davids* purpoſe then being in theſe words to work to their amendment, and not their finall deſtruction, we may eaſily and uſefully diſcerne in the particular words, a milder ſenſe then the words ſeeme at firſt to preſent. And firſt give me leave by the way, only in paſſing, by occaſion of thoſe words which are here rendred, *Convertentur, & Erubeſcent*, and which in the Originall are *Iaſhabu*, and *Ieboſhu*, which have a muſicall, and harmonious ſound, and agnomination in them, let me note thus much, even in that, that the Holy Ghoſt in penning the Scriptures delights himſelf, not only with a propriety, but with a delicacy, and harmony, and melody of language; with height of Metaphors, and other figures, which may work greater impreſſions upon the Readers, and not with barbarous, or triviall, or market, or homely language: It is true, that when the Grecians, and the Romanes, and S. *Auguſtine* himſelfe, undervalued and deſpiſed the Scriptures, becauſe

A cause of the poore and beggerly phrase, that they seemed to be written in, the Christians could say little against it, but turned still upon the other safer way, wee consider the matter, and not the phrase, because for the most part, they had read the Scriptures only in Translations, which could not maintaine the Majesty, nor preserve the elegancies of the Originall.

Their case was somewhat like ours, at the beginning of the Reformation; when, because most of those men who laboured in that Reformation, came out of the Romane Church, and there had never read the body of the Fathers at large; but only such ragges and fragments of those Fathers, as were patcht together in their Decretals, and Decretals, and other such Common placers, for their purpose, and to serve their turne, therefore they were loath at first to come to that issue, to try controversies by the Fathers. But as soone as our men that imbraced the Reformation, had had time to reade the Fathers, B they were ready enough to joyne with the Adversary in that issue: and still we protest, that we accept that evidence, the testimony of the Fathers, and refuse nothing, which the Fathers unanimly delivered, for matter of faith; and howsoever at the beginning some men were a little ombrageous, and startling at the name of the Fathers, yet since the Fathers have been well studied, for more then threescore yeares, we have behaved our selves with more reverence towards the Fathers, and more confidence in the Fathers, then they of the Romane perswasion have done, and been lesse apt to suspect or quarrell their Books, or to reprove their Doctrines, then our Adversaries have been. So, howsoever the Christians at first were fain to sink a little under that imputation, that their Scriptures have no Majesty, no eloquence, because these embellishments could not appeare in Translations, nor they then read Originalls, yet now, that a perfect knowledge of those languages hath brought us to see the beauty and the glory of those Books, we are able C to reply to them, that there are not in all the world so eloquent Books as the Scriptures; and that nothing is more demonstrable, then that if we would take all those Figures, and Tropes, which are collected out of secular Poets, and Orators, we may give higher, and livelier examples, of every one of those Figures, out of the Scriptures, then out of all the Greek and Latine Poets, and Orators; and they mistake it much, that thinke, that the Holy Ghost hath rather chosen a low, and barbarous, and homely style, then an eloquent, and powerfull manner of expressing himselfe.

To returne and to cast a glance upon these words in *Davids* prediction, upon his ene- *Erubescent.*
mies, what hardnesse is in the first, *Erubescent*, *Let them be ashamed*: for the word imports no more, our last Translation sayes no more, neither did our first Translators intend any more, by their word, *Confounded*; for that is, confounded with shame in themselves. This is *Virga disciplinæ*, sayes S. *Bernard*; as long as we are ashamed of sin, we D are not growne up, and hardned in it; we are under correction; the correction of a remorse. As soone as *Adam* came to be ashamed of his nakednesse, he presently thought of some remedy; if one should come and tell thee, that he looked through the doore, that he stood in a window over against thine, and saw thee doe such or such a sin, this would put thee to a shame, and thou wouldest not doe that sin, till thou wert sure he could not see thee. O, if thou wouldest not sin, till thou couldst think that God saw thee not, this shame had wrought well upon thee. There are complexions that cannot blush; there growes a blackenesse, a sootinesse upon the soule, by custome in sin, which overcomes all blushing, all tendernesse. White alone is paleness, and God loves not a pale soule, a soule possest with a horror, affrighted with a diffidence, and distrusting his mercy. Rednesse alone is anger, and vehemency, and distemper, and God loves not such a red soule, a soule that sweats in sin, that quarrels for sin, that revenges in sin. But that E whitenesse that preserves it selfe, not onely from being died all over in any foule colour, from contracting the name of any habituall sin, and so to be called such or such a sinner, but from taking any spot, from comming within distance of a tentation, or of a suspition, is that whitenesse, which God meanes, when he sayes, *Thou art all faire my Love, and* Cant. 4. 7.
*there is no spot in thee.* Indifferent looking, equall and easie conversation, appliableness to wanton discourses, and notions, and motions, are the Devils single money, and many pieces of these make up an Adultery. As light a thing as a Spangle is, a Spangle is silver; and Leafe-gold, that is blowne away, is gold; and sand that hath no strength, no coherence, yet knits the building; so doe approaches to sin, become sin, and fixe sin. To avoid these spots, is that whitenesse that God loves in the soule. But there is a rednesse

that

that God loves too; which is this Erubeſcence that we ſpeak of, an aptneſſe in the ſoule to bluſh, when any of theſe ſpots doe fall upon it. A

God is the univerſall Confeſſor, the generall Penitentiary of all the world, and all dye in the guilt of their ſin, that goe not to Confeſſion to him. And there are ſins of ſuch waight to the ſoule, and ſuch intangling, and perplexity to the conſcience, in ſome circumſtances of the ſin, as that certainly a ſoule may receive much eaſe in ſuch caſes, by confeſſing it ſelfe to man. In this holy ſhamefaſtneſſe, which we intend in this outward bluſhing of the face, the ſoule goes to confeſſion too. And it is one of the principall arguments againſt Confeſſions by Letter, (which ſome went about to ſet up in the Romane Church) that that took away one of the greateſt evidences, and teſtimonies of their repentance, which is this Erubeſcence, this bluſhing, this ſhame after ſin; if they ſhould not be put to ſpeak it face to face, but to write it, that would remove the ſhame, which is a part of the repentance. But that ſoule that goes not to confeſſion to it ſelfe, that hath B not an internall bluſhing after a ſin committed, is a pale ſoule, even in the paleneſſe of death, and ſenſleſneſſe, and a red ſoule, red in the defiance of God. And that whiteneſſe, to avoid approaches to ſin, and that redneſſe, to bluſh upon a ſin, which does attempt us, is the complexion of the ſoule, which God loves, and which the Holy Ghoſt teſtifies, when he ſayes, *My Beloved is white and ruddy*. And when theſe men that *David* ſpeaks of here, had loſt that whiteneſſe, their innocency, for *David* to wiſh that they might come to a redneſſe, a ſhame, a bluſhing, a remorſe, a ſenſe of ſin, may have been no ſuch great malediction, or imprecation in the mouth of *David*, but that a man may wiſh it to his beſt friend, which ſhould be his own ſoule, and ſay, *Erubeſcam*, not let mine enemies, but let me be aſhamed with ſuch a ſhame.

Cant. 5. 10.

*Conturbentur.* Ver. 2. & 3.

In the ſecond word, *Let them be ſore vexed*, he wiſhes his enemies no worſe then himſelfe had been: For he had uſed the ſame word of himſelfe before, *Oſſa turbata*, *My bones are vexed*, and *Anima turbata*, *My ſoule is vexed*; and conſidering, that *David* had found this vexation to be his way to God, it was no malicious imprecation, to wiſh that enemy the ſame Phyſick that he had taken, who was more ſick of the ſame diſeaſe then he was. For this is like a troubled Sea after a tempeſt; the danger is paſt, but yet the billow is great ſtill: The danger was in the calme, in the ſecurity, or in the tempeſt, by miſ-interpreting Gods corrections to our obduration, and to a remorſeleſſe ſtupefaction; but when a man is come to this holy vexation, to be troubled, to be ſhaken with a ſenſe of the indignation of God, the ſtorme is paſt, and the indignation of God is blowne over. That ſoule is in a faire and neare way, of being reſtored to a calmneſſe, and to repoſed ſecurity of conſcience, that is come to this holy vexation. C

In a flat Map, there goes no more, to make Weſt Eaſt, though they be diſtant in an extremity, but to paſte that flat Map upon a round body, and then Weſt and Eaſt are all one. In a flat ſoule, in a dejected conſcience, in a troubled ſpirit, there goes no more to the making of that trouble, peace, then to apply that trouble to the body of the Merits, to the body of the Goſpel of Chriſt Jeſus, and conforme thee to him, and thy Weſt is Eaſt, thy Trouble of ſpirit is Tranquillity of ſpirit. The name of Chriſt is *Oriens*, *The Eaſt*; And yet Lucifer himſelfe is called *Filius Orientis*, *The Son of the Eaſt*. If thou beeſt fallen by *Lucifer*, fallen to *Lucifer*, and not fallen as *Lucifer*, to a ſenſleſneſſe of thy fall, and an impenitibleneſſe therein, but to a troubled ſpirit, ſtill thy Proſpect is the Eaſt, ſtill thy Climate is heaven, ſtill thy Haven is Jeruſalem; for, in our loweſt dejection of all, even in the duſt of the grave, we are ſo compoſed, ſo layed down, as that we look to the Eaſt; If I could beleeve that Trajan, or Tecla, could look Eaſt-ward, that is, towards Chriſt, in hell, I could beleeve with them of Rome, that Trajan and Tecla were redeemed by prayer out of hell. God had accepted ſacrifices before; but no ſacrifice is called *Odor quietis*, It is not ſaid, *That God ſmelt a ſavor of reſt*, in any ſacrifice, but that which *Noah* offered, after hee had beene variouſly toſſed and tumbled, in the long hulling of the Arke upon the waters. A troubleſome ſpirit, and a quiet ſpirit, are farre aſunder; But a troubled ſpirit, and a quiet ſpirit, are neare neighbours. And therefore *David* meanes them no great harme, when hee ſayes, *Let them be troubled*; For, Let the winde be as high as it will, ſo I ſayle before the winde, Let the trouble of my ſoule be as great as it will, ſo it direct me upon God, and I have calme enough. D

Zach. 6. 12. Eſay 14. 12.

Gen. 8. 21. E

*Convertantur.* And this peace, this calme is implyed in the next word, *Convertantur*, which is not, *Let them be overthrowne*, but *Let them returne*, let them be forced to returne; hé prayes, that

A that God would do ſomething to croſſe their purpoſes; becauſe as they are againſt God, ſo they are againſt their owne ſoules. In that way where they are, he ſees there is no remedy; and therefore he deſires that they might be *Turned* into another way; What is that way? This. *Turne us O Lord, and we ſhall be turned*; That is, turned the right way; Towards God. And as there was a promiſe from God, to heare his people, not onely when they came to him in the Temple, but when they turned towards that Temple, in what diſtance ſoever they were, ſo it is alwaies accompanied with a bleſsing, occaſionally to turne towards God; But this prayer, *Turne us, that we may be turned*, is, that we may be, that is, remaine turned, that we may continue fixed in that poſture. *Lots* Wife turned her ſelfe, and remained an everlaſting monument of Gods anger; God ſo turne us alwaies into right wayes, as that we be not able to turne our ſelves out of them. For God hath *Viam rectam, & bonam*, as himſelfe ſpeakes in the Prophet, A right way, and then a good
B way, which yet is not the right way, that is, not the way which God of himſelfe would go. For his right way is, that we ſhould ſtill keepe in his way; His good way is, to beat us into his right way againe, by his medicinall corrections, when we put our ſelves out of his right way. And that, and that onely *David* wiſhes, and we wiſh, That you may *Turne*, and *Be turned*, ſtand in that holy poſture, all the yeare, all the yeares of your lives, That your Chriſtmas may be as holy as your Eaſter, even your Recreations as innocent as your Devotions, and every roome in the houſe as free free from prophaneneſſe as the Sanctuary. And this he ends as he begun, with another *Erubeſcant*, Let them be aſhamed, and that *Valde velociter*, *Suddenly:* for *David* ſaw, that if a ſinner came not to a ſhame of ſin quickly, he would quickly come to a ſhameleſneſſe, to an impudence, to a ſearedneſſe, to an obduration in it.

Now beloved, this is the worſt curſe that comes out of a holy mans mouth, even to-
C wards his enemie, that God would correct him to his amendment. And this is the worſt harme that we meane to you, when we denounce the judgements of God againſt ſin and ſinners, *Vt erubeſcatis*, that we might ſee blood in your faces, the blood of your Saviour working in that ſhame for ſin. That that queſtion of the Prophet might not confound you, *Were they aſhamed when they committed abomination? nay, they were not aſhamed*; *Erubeſcere neſciebãt*, they were never uſed to ſhame, they knew not how to be aſhamed. *Therefore*, ſayes he, *they ſhall fall among ſt them that fall*, they ſhall do as the world does, ſin as their neighbours ſin, and fall as they fall, irrepentantly here, and hereafter irrecoverably. And then, *Vt conturbati ſitis*, that you may be troubled in your hearts, and not cry Peace, Peace, where there is no peace, and flatter your ſelves, becauſe you are in a true Religion, and in the right way; for a Child may drowne in a Font, and a Man may be poyſoned in the Sacrament, much more periſh, though in a true Church. And alſo *Vt revertamini*, that
D you may returne againe to the Lord, returne to that ſtate of pureneſſe, which God gave you in Baptiſme, to that ſtate, which God gave you the laſt time you received his body and blood ſo as became you. And then laſtly, *Vt erubeſcatis velociter*, that you may come to the beginning of this, and to all this quickly, and not to defer it, becauſe God defers the judgement. For to end this with S. *Auguſtines* words, upon this word *Velociter*, *Quandocunq; venit, celerrimè venit, quod deſperatur eſſe venturum:* How late ſoever it come, that comes quickly, if it come at all, which we beleeved would never come. How long ſoever it be, before that judgement come, yet it comes quickly, if it come before thou looke for it, or be ready for it. Whoſoever labours to ſleepe out the thought of that day, *His damnation ſleepeth not*, ſayes the Apoſtle. It is not onely, that his damnation is not dead, that there ſhall never be any ſuch day, but that it is no day aſleepe: every midnight ſhall be a day of judgement to him, and keepe him awake; and when conſternation, and laſſitude
E lend him, or conterfait to him a ſleep, as S. *Baſil* ſayes of the righteous, *Etiam ſomnia juſtorum preces ſunt*, That even their Dreames are prayers, ſo this incorrigible ſinners Dreames ſhall be, not onely preſages of his future, but acts of his preſent condemnation.

Ier. 6. 15.

16 March 1262 - A very good Sermon.

SERM.

# SERM. LVI.

## *Preached upon the* Penitentiall Pſalmes.

PSAL. 32. 1, 2.

*Bleſſed is he whoſe trangreßion is forgiven, whoſe ſinne is covered; Bleſſed is the man, unto whom the Lord imputeth not iniquitie, and in whoſe ſpirit there is no guile.*

THis that I have read to you, can ſcarce be called all the Text; I propoſed for the Text, the firſt and ſecond verſes, and there belongs more to the firſt, then I have delivered in it; for, in all thoſe Tranſlators, and Expoſitors, who apply themſelves exactly to the Originall, to the Hebrew, the Title of the Pſalme, is part of the firſt verſe of the Pſalme. S. *Auguſtine* gives ſomewhat a ſtrange reaſon, why the Booke of *Enoch*, cited by S. *Iude* in his Epiſtle, and ſome other ſuch ancient Books, as that, were never received into the body of Canonicall Scriptures, *Vt in Authoritate apud nos non eſſent, nimia fecit eorum Antiquitas*, The Church ſuſpected them, becauſe they were too Ancient, ſayes S. *Auguſtine*. But that reaſon alone, is ſo far from being enough to exclude any thing from being part of the Scriptures, as that we make it juſtly an argument, for the receiving the Titles of the Pſalmes into the Body of Canonicall Scriptures, that they are as ancient as the Pſalmes themſelves. So then the Title of this Pſalme enters into our Text, as a part of the firſt verſe. And the Title is *Davidis Erudiens*; where we need not inſert (as our Tranſlators in all languages and Editions have conceived a neceſſity to do) any word, for the cleering of the Text, more then is in the Text it ſelfe, (And therefore *Tremellius* hath inſerted that word, *An Ode of David*, we, *A Pſalme of David*, others, others) for the words themſelves yeeld a perfect ſenſe in themſelves, *Le David Maſchil*, is *Davidis Erudiens*, that is, *Davidis Eruditio*, *Davids* Inſtitution, *Davids* Catechiſme; And ſo our Text, which is the firſt and ſecond verſe, taking in all the firſt verſe, in all accounts, is now *Davids* Catechiſme; *Bleſſed is he whoſe tranſgreſsion is forgiven &c.*

*Diviſio.* In theſe words, our parts ſhall be theſe; firſt, That ſo great a Maſter as *David*, proceeded by way of Catechiſme, of inſtruction in fundamentall things, and Doctrines of edification. Secondly, That the foundation of this Building, the firſt leſſon in this Art, the firſt letter in this Alphabet, is *Bleſſedneſſe*; for, *Primus actus voluntatis eſt Amor*; Man is not man, till he have produced ſome acts of the faculties of that ſoule, that makes him man; till he underſtand ſomething, and will ſomething, Till he know, and till he would have ſomething, he is no man; Now, The firſt Act of the will is love; and no man can love any thing, but in the likeneſſe, and in the notion of *Happineſſe*, of *Bleſſedneſſe*, or of ſome degree thereof; and therefore *David* propoſes that for the foundation of his Catechiſme, *Bleſſedneſſe*; The Catechiſme of *David*, *Bleſſed is the Man*. But then, in a third Conſideration, we lay hold upon S. *Auguſtins* Aphoriſme, *Amare niſi nota non poſſumus*, We cannot truly love any thing, but that we know; And therefore *David* being to proceede Catechiſtically, and for Inſtruction, propoſes this *Bleſſedneſſe*, which as it is in Heaven, and reſerved for our poſſeſſion there, is in-intelligible, (as *Tertullian* ſpeaks) unconceivable, he purpoſes it in ſuch notions, and by ſuch lights, as may enable us to ſee it, and know it in this life. And thoſe lights are in this Text, Three; for, *The forgiveneſſe of Tranſgreſsions*, And then, *The Covering of ſinnes*, And laſtly, *The not imputing of Iniquity*, which three *David* propoſes here, are not a threefold repeating of one and the ſame thing; But this Bleſſedneſſe conſiſting in our Reconciliation to God, (for we were created in a ſtate of friendſhip with God, our rebellion put us into a ſtate of hoſtility, and now we need a Reconciliation, becauſe we are not able to maintaine a war againſt God, no, nor againſt any other enemy of man, without God) this Bleſſedneſſe *David* doth not deliver us all at once, in three expreſſings of the ſame thing, but he gives us one light thereof,

A thereof, in the knowledge that there is a Forgiving of Tranſgreſſions, another, in the Covering of ſinnes, and a third, in the not Imputing of Iniquity. But then, (that which will conſtiture a fourth Conſideration) when God hath preſented himſelfe, and offered his peace, in all theſe, there is alſo ſomething to be done on our part; for though the Forgiving of Tranſgreſſion, The Covering of ſinne, The not Imputing of Iniquity, proceed onely from God, yet God affords theſe to none but him, *In whoſe ſpirit there is no guile.* And ſo you have all that belongs to the Maſter, and his manner of teaching, *David* Catechiſing; And all that belongs to the Doctrine and the Catechiſme, *Bleſſedneſſe*, That is Reconciliation to God, notified in thoſe three acts of his mercy; And all that belongs to the Diſciple, that is to be Catechized, A docile, an humble, a ſincere heart, *In whoſe ſpirit there is no guile*; And to theſe particulars, in their order thus propoſed, we ſhall now paſſe.

B That then which conſtitutes our firſt part, is this, That *David*, then whom this world never had a greater Maſter for the next, amongſt the ſonnes of men, delivers himſelfe, by way of Catechiſing, of fundamentall and eaſie teaching. As we ſay juſtly, and confidently, That of all Rhetoricall and Poeticall figures, that fall into any Art, we are able to produce higher ſtraines, and livelier examples, out of the Scriptures, then out of all the Orators, and Poets in the world, yet we reade not, we preach not the Scriptures for that uſe, to magnifie their Eloquence; So in *Davids* Pſalmes we finde abundant impreſſions, and teſtimonies of his knowledge in all arts, and all kinds of learning, but that is not it which he propoſes to us. *Davids* laſt words are, and in that *Davids* holy glory was placed, That he was not onely *the ſweet Pſalmiſt*, That he had an harmonious, a melodious, a charming, a powerfull way of entring into the ſoule, and working upon the affections of men, but he was *the ſweet Pſalmiſt of Iſrael*, He employed his faculties for C the conveying of the God of Iſrael, into the Iſrael of God; *The ſpirit of the Lord ſpake by me, and his word was in my tongue*; Not the ſpirit of Rhetorique, nor the ſpirit of Poetry, nor the ſpirit of Mathematiques, and Demonſtration, But, *The ſpirit of the Lord, the Rock of Iſrael ſpake by me*, ſayes he; He boaſts not that he had delivered himſelfe in ſtrong, or deepe, or myſterious Arts, that was not his Rock; but his Rock was the Rock of Iſrael, His way was to eſtabliſh the Church of God upon fundamentall Doctrines. *Moſes was learned in all the wiſedome of the Egyptians*, ſayes *Stephen*. Likely to be ſo, becauſe being adopted by the Kings daughter, he had an extraordinary education; And likely alſo, becauſe he brought ſo good naturall faculties, for his Maſters to worke upon, *Vt Reminiſci potiùs videretur, quàm diſcere*, That whatſoever any Maſter propoſed unto him, he rather ſeemed to remember it then, then to learne it but then; And yet in *Moſes* books, we meet no great teſtimonies, or deepe impreſſions of theſe learnings in *Moſes*: D He had (as S. *Ambroſe* notes well) more occaſions to ſpeak of Naturall philoſophy, in the Creation of the world, and of the more ſecret, and reſerved, and remote corners of Nature, in thoſe counterfeitings of Miracles in *Pharaohs* Court, then he hath laid hold of. So *Nebuchadnezzar* appointed his Officers, that they ſhould furniſh his Court, with ſome young Gentlemen, of good bloud and families of the Jews; And (as it is added there) *well favoured youths, in whom there was no blemiſh, ſkilfull in all wiſedome, and cunning in knowledge, and underſtanding ſcience*; And then farther, *To be taught the tongue, and the learning of the Chaldeans*. And *Daniel* was one of theſe, and, no doubt, a great Proficient in all theſe; and yet *Daniel* ſeemes not to make any great ſhew of theſe learnings in his writings. S. *Paul* was in a higher Pedagogy, and another manner of Univerſity then all this; *Caught up into the third heavens, into Paradiſe*, as he ſayes; and there he learnt much; but (as he ſayes too) *ſuch things as it was not lawfull to utter*; That is, E It fell not within the lawes of preaching to publiſh them. So that not onely ſome learning in humanity, (as in *Moſes* and *Daniels* caſe) but ſome points of Divinity, (as in S. *Pauls* caſe) may be unfit to be preached. Not that a Divine ſhould be ignorant of either; either ornaments of humane, or myſteries of divine knowledge. For, ſayes S. *Auguſtine*, Every man that comes from Egypt, muſt bring ſome of the Egyptians goods with him. *Quanto auro exivit ſuffarcinatus Cyprianus*, ſayes he, How much of the Egyptian gold and goods brought *Cyprian*, and *Lactantius*, and *Optatus*, and *Hilary* out of Egypt? That is, what a treaſure of learning, gathered when they were of the Gentils, brought they from thence, to the advancing of Chriſtianity, when they applied themſelves to it? S. *Auguſtine* confeſſes, that the reading of *Cicero's Hortenſius*, *Mutavit affectum meum*, began in him

1. Part. *Catechiſmus*

2 Sam. 23. 1.

Ver. 2.

Ver. 3.

Act. 7. 22.

Exod. 2. 10.

Philo.

Dan. 1. 4.

2 Cor. 12. 2.

L. 3. c. 4.

him a Converſion from the world, *Et ad teipſum, Domine, mutavit preces meas*, That booke, ſayes he, converted me to more fervent prayers to thee, my God; *Et ſurgere jam cæperam ut ad te redirem*, By that help I roſe, and came towards thee. And ſo *Iuſtin Martyr* had his Initiation, and beginning of his Converſion, from reading ſome paſſages in *Plato*. S. *Baſil* expreſſes it well; They that will dye a perfect colour, dip it in ſome leſſe perfect colour before. To be a good Divine, requires humane knowledge; and ſo does it of all the Myſteries of Divinity too; becauſe, as there are Devils that will not be caſt out but by Faſting and Prayer, ſo there are humours that undervalue men, that lacke theſe helps. But our Congregations are not made of ſuch perſons; not of meere naturall men, that muſt be converted out of *Ariſtotle*, and by *Cicero's* words, nor of Arians that require new proofes for the Trinity, nor Pelagians that muſt be preſſed with new diſcoveries of Gods Predeſtination; but perſons imbracing, with a thankfull acquieſcence therein, Doctrines neceſſary for the ſalvation of their ſoules in the world to come, and the exaltation of their Devotion in this. This way *David* calls his, a Catechiſme. And let not the greateſt Doctor think it unworthy of him to Catechize thus, nor the learnedeſt hearer to be thus catechized; Chriſt enwraps the greateſt Doctors in his Perſon, and in his practiſe, when he ſayes, *Sinite parvulos*, *Suffer little children to come unto me*; and we do not ſuffer them to come unto us, if when they come, we doe not ſpeak to their underſtanding, and to their edification, for that is but an abſent preſence, when they heare, and profit not; And Chriſt enwraps the learnedeſt hearers, in the perſons of his owne Diſciples, when he ſayes, *Except yee become as theſe little children, yee cannot enter into the Kingdome of heaven*; Except you nouriſh your ſelves with Catechiſticall, and Fundamentall Doctrines, you are not in a wholeſome diet. Now in this Catechiſme, the firſt ſtone that *David* layes, (and that that ſupports all) the firſt object that *David* preſents, (and that that directs to all) is Bleſſedneſſe; *Davids* Catechiſme; *Bleſſed is the man.*

2 Part. *Beatitudo.*

Philoſophers could never bring us to the knowledge, what this *Summum bonum*, this Happineſſe, this Bleſſedneſſe was. For they conſidered only ſome particular fruits thereof; and it is much eaſier, how high ſoever a tree be, to come to a taſte of ſome of the fruits, then to digge to the root of that tree: They ſatisfied themſelves with a little taſte of Health, and Pleaſure, and Riches, and Honour, and never conſidered that all theſe muſt have their root in heaven, and muſt have a relation to Chriſt Jeſus, who is the root of all. And as theſe Philoſophers could never tell us, what this bleſſedneſſe was, ſo Divines themſelves, and thoſe who are beſt exerciſed in the language of the Holy Ghoſt, the Originall tongue of this Text, cannot give us a cleare Grammaticall underſtanding, of this firſt word, in which *David* expreſſes this Bleſſedneſſe, *Aſhrei*, which is here Tranſlated *Bleſſed*. They cannot tell, whether it be an Adverb, (And then it is *Bene viro*, Well is it for that man, A pathetique, a vehement acclamation, Happily, Bleſſedly is that man provided for) Or whether it be a Plurall Noune, (and then it is *Beatitudines*, ſuch a Bleſſedneſſe as includes many, all bleſſednesſes in it) And one of theſe two it muſt neceſſarily be in the Rules of their Conſtruction; That either *David* enters with an Admiration, O how happily is that man provided for! Or with a Proteſtation, That there is no particular Bleſſedneſſe, which that man wants, that hath this, This Reconciliation to God.

*Euſebius* obſerves out of *Plato*, that he enjoyned the Poets, and the Writers in his State, to deſcribe no man to be happy, but the good men; none to be miſerable, but the wicked. And his Scholar *Ariſtotle* enters into his Book of Ethiques, and Morall Doctrine, with that Contemplation firſt of all, That every man hath naturally a diſpoſition to affect, and deſire happineſſe. *David* who is elder then they, begins his Book of Pſalmes ſo; The firſt word of the firſt Pſalme, is the firſt word of this Text, *Bleſſed is the man.* He comprehends all that belongs to mans knowledge, and all that belongs to mans practiſe, in thoſe two, firſt in underſtanding true Bleſſedneſſe, and then, in praiſing God for it: *Davids Alpha* is *Beatus vir*, O the Bleſſedneſſe of righteous men! And *Davids Omega* is *Laudate Dominum*, O that men would therefore bleſſe the Lord! And therefore, as he begins this Book with Gods bleſſing of man, ſo he ends it with mans praiſing of God: For, where the laſt ſtroak upon this Pſaltery, the laſt verſe of the laſt Pſalme, is, *Let every thing that hath breath praiſe the Lord*, Yet he addes one note more to us in particular, *Praiſe ye the Lord*; and there is the end of all. And ſo alſo our Saviour Chriſt himſelfe,

himſelfe, in his owne preaching, obſerved that Method; He begun his great Sermon in the Mount with that, *Bleſſed are the poore in ſpirit, Bleſſed are they that mourne, Bleſſed are the pure in heart*; Bleſſedneſſe alone was an abundant recompence for all. And ſo the ſubject of *Iohn Baptiſts* Commiſſion before, and of his Diſciples Commiſſion after, was ſtill the ſame, to preach this Bleſſedneſſe, *That the Kingdome of God*, that is, Reconciliation to God in his Viſible Church, *was at hand*, was forthwith to be eſtabliſhed amongſt them. Mat. 5. 3. 3. 2. 10. 7.

Though then the Conſummation of this Bleſſedneſſe be that *Viſio Dei*, That ſight of God, which in our glorified ſtate we ſhall have in heaven, yet, becauſe there is an inchoation thereof in this world, which is that which we call Reconciliation, it behooves us to conſider the diſpoſition requiſite for that. It is a lamentable perverſeneſſe in us, that we are ſo contentiouſly buſie, in inquiring into the Nature, and Eſſence, and Attributes of God, things which are reſerved to our end, when we ſhall know at once, and without ſtudy, all that, of which all our lives ſtudy can teach us nothing; And that here, where we are upon the way, we are ſo negligent and lazy, in inquiring of things, which belong to the way. Thoſe things we learne in no Schoole ſo well as in adverſity. As the body of man, and conſequently health, is beſt underſtood, and beſt advanced by Diſſections, and Anatomies, when the hand and knife of the Surgeon hath paſſed upon every part of the body, and laid it open: ſo when the hand and ſword of God hath pierced our ſoul, we are brought to a better knowledge of our ſelves, then any degree of proſperity would have raiſed us to.

All creatures were brought to *Adam*, and, becauſe he underſtood the natures of all thoſe creatures, he gave them names accordingly. In that he gave no name to himſelfe, it may be by ſome perhaps argued, that he underſtood himſelfe leſſe then he did other creatures. If *Adam* be our example, in the time and Schoole of nature, how hard a thing the knowledge of our ſelves is, till we feele the direction of adverſity, *David* is alſo another example in the time of the Law, who firſt ſaid *in his proſperity, He ſhould never be moved*; But, *When*, ſayes he, *thou hideſt thy face from me, I was troubled, and then I cryed unto thee O Lord, and I prayed unto my God*; Then; but not till then. The ſame Art, the ſame Grammar laſts ſtill; and *Peter* is an example of the ſame Rule, in the time of grace, who was at firſt ſo confident, as to come to that, *Si omnes ſcandalizati*, if all forſook him, *Si mori oportuit*, If he muſt die with him, or dye for him, he was ready, and yet without any terror from an armed Magiſtrate, without any ſurprizall of a ſubtile Examiner, upon the queſtion of a poore Maid he denied his Maſter: But then, the bitterneſſe of his ſoule taught him another temper, and moderation; when Chriſt asked him after, *Amas me?* Loveſt thou me? not to pronounce upon an infallible confidence, I have loved, and I doe, and I will doe till death, but, *Domine tu ſcis*, *Lord thou knoweſt that I love thee*; My love to thee is but the effect of thy love to me, and therefore Lord continue thine, that mine may continue. No ſtudy is ſo neceſſary as to know our ſelves; no Schoole-maſter is ſo diligent, ſo vigilant, ſo aſſiduous, as Adverſity: And the end of knowing our ſelves, is to know how we are diſpoſed for that which is our end, that is this Bleſſedneſſe; which, though it be well collected and ſummed by S. *Auguſtine*, *Beatus qui habet quicquid vult, & nihil mali vult*, He onely is bleſſed, that deſires nothing but that which is good for him, and hath all that, we muſt purſue, in thoſe particulars, which here, in *Davids* Catechiſme, conſtitute this Bleſſedneſſe, and conſtitute our third Part, and are delivered in three Branches, firſt, *The forgiving of our tranſgreſſions*, And then, *The covering of our ſinnes*, And thirdly, *The not imputing of our iniquities*. Pſal. 30. 6.

Firſt then, that in this third Part, we may ſee in the firſt Branch, the firſt notification of this Bleſſedneſſe, we conſider the two termes, in which it is expreſſed, what this is, which is tranſlated *Tranſgreſſion*, and then what this *Forgiving* imports. The Originall word is *Paſhang*, and that ſignifies ſin in all extenſions, The higheſt, the deepeſt, the waightieſt ſin; It is a malicious, and a forcible oppoſition to God: It is when this *Herod*, and this *Pilat* (this Body, and this ſoule of ours) are made friends and agreed, that they may concurre to the Crucifying of Chriſt. When not onely the members of our bodies, but the faculties of our ſoul, our will and underſtanding are bent upon ſin: when we doe not only ſin ſtrongly, and hungerly, and thirſtily, (which appertain to the body) but we ſin rationally, we finde reaſons, (and thoſe reaſons, even in Gods long patience) 3 Part. Tranſgreſſion.

why we ſhould ſin: We ſin wittily, we invent new ſins, and we thinke it an ignorant, a dull, and an unſociable thing, not to ſin; yea we ſin wiſely, and make our ſin, our way to preferment. Then is this word uſed by the Holy Ghoſt, when hé expreſſes both the vehemence, and the waight, and the largeneſſe, and the continuance, all extenſions, all dimenſions of the ſins of Damaſcus; Amos 1.3. *Thus ſaith the Lord, for three tranſgreſſions of Damaſcus, and for foure, I will not turne to it, becauſe they have threſhed Gilead with threſhing inſtruments of Iron*; So then, we conſider ſin here, not as a ſtaine, ſuch as Originall ſin may be, nor as a wound, ſuch as every actuall ſin may be, but as a burden, a complication, a packing up of many ſins, in an habituall practiſe thereof. This is that waight that ſunke the whole world under water, in the firſt floud, and ſhall preſſe downe the fire it ſelfe, to conſume it a ſecond time. It is a waight that ſtupifies and benums him that beares it, ſo, as that the ſinner feeles not the oppreſſion of his owne ſins; Auguſt. *Et quid miſerius miſero non miſerante ſeipſum?* What miſery can be greater, then when a miſerable man hath not ſenſe to commiſerate his owne miſery? Our firſt errors are out of Levity, and S. *Auguſtin* hath taught us a proper ballaſt and waight for that, *Amor Dei pondus animæ*, The love of God would carry us evenly, and ſteadily, if we would embarke that: But as in great tradings, they come to ballaſt with Merchandiſe, ballaſt and fraight is al one; ſo in this habituall ſinner, all is ſin, plots and preparations before the act, gladneſſe and glory in the act, ſometimes diſguiſes, ſometimes juſtifications after the act, make up one body, one fraight of ſin. So then *Tranſgreſſion* in this place, in the naturall ſignification of the word, is a waight, a burden, and carrying it, as the word requires, to the greateſt extenſion, it is the ſin of the whole World; And that ſinne is *forgiven*; which is the ſecond Terme.

Forgiven. The Prophet does not ſay here, *Bleſſed is that man that hath no tranſgreſſion*, for that were to ſay, Bleſſed is that man that is no man. All people, all Nations, did ever in Nature acknowledge not onely a guiltineſſe of ſin, but ſome meanes of reconciliation to their Gods in the Remiſſion of ſins: for they had all ſome formall, and Ceremoniall Sacrifices, and Expiations, and Luſtrations, by which they thought their ſins to be purged, and waſhed away. Whoſoever acknowledges a God, acknowledges a Remiſſion of ſins, and whoſoever acknowledges a Remiſſion of ſins, acknowledges a God. And therefore in this firſt place, *David* does not mention God at all; he does not ſay, *Bleſſed is he whoſe tranſgreſſion the Lord hath forgiven*; for he preſumes it to be an impoſſible tentation to take hold of any man, that there can be any Remiſſion of ſin, from any other perſon, or by any other meanes, then from and by God himſelfe; and therefore Remiſſion of ſins includes an Act of God; But what kinde of Act, is more particularly deſigned in the Originall word, which is *Naſa*, then our word, *forgiving*, reaches to; for the word does not onely ſignifie *Auferre*, but *ferre*; not onely to take away ſin, by way of pardon, but to take the ſin upon himſelfe, and ſo to beare the ſin, and the puniſhment of the ſin, in his owne perſon. And ſo Chriſt is the Lambe of God, *Qui tollit*, not onely that *takes away*, but that *takes upon himſelfe*, the ſins of the world. Eſay 53.4. *Tulit, portavit, Surely he hath borne our griefes, and carried our ſorrowes*; Thoſe griefes, thoſe ſorrowes which we ſhould, he hath borne, and carried in his owne perſon. So that, as it is all one, never to have come in debt, and to have diſcharged the debt; So the whole world, all mankinde, conſidered in Chriſt, is as innocent as if *Adam* had never ſinned. And ſo this is the firſt beame of Bleſſedneſſe that ſhines upon my ſoule, That I beleeve that the juſtice of God is fully ſatiſfied in the death of Chriſt, and that there is enough given, and accepted in the treaſure of his blood, for the Remiſſion of all Tranſgreſſions. And then the ſecond beame of this Bleſſedneſſe, is in *The covering of ſins*.

Sinne. Now to benefit our ſelves by this part of *Davids* Catechiſme, we muſt (as we did before) conſider the two termes, of which this part of this Bleſſedneſſe conſiſts, *ſin*, and *covering*. *Sin* in this place is not ſo heavy a word, as *Tranſgreſſion* was in the former; for that was ſin in all extenſions, ſinne in all formes, all ſin of all men, of all times, of all places, the ſin of all the world upon the ſhoulders of the Saviour of the world. In this place, (the word is *Catah*, and by the derivation thereof from *Nata*, which is to Decline, to ſtep aſide, or to be withdrawne, and *Kut*, which is *filum*, a thread, or a line) that which we call ſin here, ſignifies *Tranſilire lineam*, To depart, or by any tentation to be withdrawne from the direct duties, and the exact ſtraightneſſe which is required of us in this world, for the attaining of the next: So that the word imports ſins of infirmity, ſuch ſins as

A as doe fall upon Gods beſt ſervants, ſuch ſins as rather induce a confeſſion of our weakneſſe, and an acknowledgement of our continuall need of pardon for ſome thing paſſed, and ſtrength againſt future invaſions, then that induce any devaſtation, or obduration of the conſcience, which, *Tranſgreſſion*, in the former branch implied. For ſo this word, *Catah*, hath that ſignification (as in many other places) there, where it is ſaid, *That there were ſeven hundred left-handed Benjamits, which would ſling ſtones at a haires breadth, and not faile*; that is, not miſſe the marke a haires breadth. And therefore when this word *Catah, ſin*, is uſed in Scripture, to expreſſe any weighty, hainous, enormous ſin, it hath an addition, *Peccatum magnum peccaverunt*, ſayes *Moſes*, when the people were become Idolaters, *Theſe people have ſinned a great ſin*; otherwiſe it ſignifies ſuch ſin, as deſtroyes not the foundation, ſuch as in the nature thereof, does not wholly extinguiſh Grace, nor grieve the Spirit of God in us. And ſuch *ſinnes* God *covers*, ſaies *David* here. Now

Iudg 20.16.

Exod.32.31.

B what is his way of covering theſe ſins?

As *Sin* in this notion, is not ſo deepe a wound upon God, as *Tranſgreſſion* in the other, ſo *Covering* here extends not ſo far, as *Forgiving* did there. There *forgiving* was a taking away of ſin, by taking that way, That Chriſt ſhould beare all our ſins, it was a ſuffering, a dying, it was a penall part, and a part of Gods juſtice, executed upon his one and onely Son; here it is a part of Gods mercy, in ſpreading, and applying the merits and ſatisfaction of Chriſt, upon all them, whom God by the Holy Ghoſt hath gathered in the profeſſion of Chriſt, and ſo called to the apprehending and embracing of this mantle, this garment, this covering, the righteouſneſſe of Chriſt in the Chriſtian Chriſt; In which Church, and by his viſible Ordinances therein, the Word, and Sacraments, God covers, hides, conceales, even from the inquiſition of his owne juſtice, thoſe ſmaller ſins, which his ſervants commit, and does not turne them out of his ſervice, for thoſe ſins. So the

*Covering.*

C word (the word is *Caſah*, which we tranſlate *Covering*) is uſed, *A wiſe man concealeth knowledge*; that is, Does not pretend to know ſo much as indeed he does: So, our mercifull God, when he ſees us under this mantle, this covering, Chriſt ſpread upon his Church, conceales his knowledge of our ſins, and ſuffers them not to reflect upon our conſciences, in a conſternation thereof. So then, as the *Forgiving* was *Auferre ferendo*, a taking away of ſin, by taking all ſin upon his owne perſon, So this *Covering* is *Tegere attingendo*, To cover ſin, by comming to it, by applying himſelfe to our ſinfull conſciences, in the meanes inſtituted by him in his Church: for they have in that language another word, *Sacac*, which ſignifies *Tegere obumbrando*, To cover by overſhadowing, by refreſhing. This is *Tegere obumbrando*, To cover by ſhadowing, when I defend mine eye from the offence of the Sun, by interpoſing my hand betweene the Sun and mine eye, at this diſtance, a far off: But *Tegere attingendo*, is when thus I lay my hand upon mine eye,

Prov.12.23.

D and cover it cloſe, by that touching. In the knowledge that Chriſt hath taken all the ſins of all the world upon himſelfe, that there is enough done for the ſalvation of all mankinde, I have a ſhadowing, a refreſhing; But becauſe I can have no teſtimony, that this generall redemption belongs to me, who am ſtill a ſinner, except there paſſe ſome act betweene God and me, ſome ſeale, ſome inveſtiture, ſome acquittance of my debts, my ſins, therefore this ſecond beame of *Davids* Bleſſedneſſe, in this his Catechiſme, ſhines upon me in this, That God hath not onely ſowed and planted herbs, and Simples in the world, medicinall for all diſeaſes of the world, but God hath gathered, and prepared thoſe Simples, and preſented them, ſo prepared, to me, for my recovery from my diſeaſe: God hath not onely received a full ſatisfaction for all ſinne in Chriſt, but Chriſt, in his Ordinances in his Church, offers me an application of all that for my ſelfe, and covers my ſin, from the eye of his Father, not onely *obumbrando*, as hee hath ſpread himſelfe as a

E Cloud refreſhing the whole World, in the value of the ſatisfaction, but *Attingendo*, by comming to me, by ſpreading himſelf upon me, as the Prophet did upon the dead Child, Mouth to mouth, Hand to hand; In the mouth of his Miniſter, he ſpeaks to me; In the hand of the Miniſter, he delivers himſelfe to me; and ſo by theſe viſible acts, and ſeales of my Reconciliation, *Tegit attingendo*, He covers me by touching me; He touches my conſcience, with a ſenſe and remorſe of my ſins, in his Word; and he touches my ſoule, with a faith of having received him, and all the benefit of his Death, in the Sacrament. And ſo he *covers ſin*; that is, keepes our ſins of infirmity, and all ſuch ſins, as do not in their nature quench the light of his grace, from comming into his Fathers preſence, or calling for vengeance there. Forgiving of tranſgreſſions is the generall ſatisfaction for all the

world, and reſtoring the world to a poſſibility of ſalvation in the Death of Chriſt; Covering of ſin, is the benefit of diſcharging and eaſing the conſcience, by thoſe bleſſed helps which God hath afforded to thoſe, whom he hath gathered in the boſome, and quickned in the wombe of the Chriſtian Church. And this is the ſecond beame of Bleſſedneſs, caſt out by *David* here; and then the third is, The not imputing of iniquity, ***Bleſſed is the man to whom the Lord imputeth not iniquity.***

Impute. In this alſo, (as in the two former we did) we conſider this *Imputing*, and then this *Iniquity*, in the roote and Originall ſignification of the two words. When in this place the Lord is ſaid, *not to impute ſinne*, it is meant, That the Lord ſhall not ſuffer me to impute ſinne to my ſelfe. The word is *Caſhab*, and *Caſhab* imports ſuch a thinking, ſuch a ſurmiſing, as may be ſubject to error, and miſtaking. To that purpoſe we finde the word,

1 Sam. 1. 12. where *Hannah* was praying, and *Eli* the Prieſt, who ſaw her lips move, and heard no prayer come from her, thought ſhe had been drunke, *Imputed* drunkenneſſe unto her, and ſaid, *How long wilt thou be drunke? put away thy wine:* So that this *Imputing*, is ſuch an Imputing of ours as may be erronious, that is, an Imputing from our ſelves, in a diffidence, and jealouſie, and ſuſpition of Gods goodneſſe towards us. To which purpoſe, we conſider alſo, that this word, which we tranſlate here *Iniquity*, *Gnavah*, is oftentimes in the Scripture uſed for puniſhment, as well as for ſinne: and ſo indifferently for both, as that if we will compare Tranſlation with Tranſlation, and Expoſition with Expoſition,

Gen. 4. 13. it will be hard for us to ſay, whether *Cain* ſaid, *Mine iniquity is greater then can be pardoned*. or, *My puniſhment is greater then I can beare*; and our laſt Tranſlation, which ſeems to have been moſt carefull of the Originall, takes it rather ſo, *My puniſhment*, in the Text, and lays the other, *My ſinne*, aſide in the Margin. So then, this Imputing, being an Imputing which ariſes from our ſelves, and ſo may be accompanied with error, and miſtaking, that we Impute that to our ſelves, which God doth not impute, And this miſ-imputing of Gods anger to our ſelves, ariſing out of his puniſhments, and his corrections inflicted upon us, That becauſe we have croſſes in the world, we cannot beleeve, that we ſtand well in the ſight of God, or that the forgiving of Tranſgreſſions, or Covering of ſinnes appertains unto us, we juſtly conceive, that this not Imputing of Iniquity, is that *Serenitas Conſcientiæ*, That brightneſſe, that clearneſſe, that peace, and tranquillity, that calme and ſerenity, that acquieſcence, and ſecurity of the Conſcience, in which I am delivered from all ſcruples, and all timorouſneſſe, that my Tranſgreſſions are not forgiven, or my ſins not covered. In the firſt Act, we conſider God the Father to have wrought; He propoſed, he decreed, he accepted too a ſacrifice for all mankind in the death of Chriſt. In the ſecond, The Covering of ſinnes, we conſider God the Sonne to worke, *Incubare Eccleſiæ*, He ſits upon his Church, as a Hen upon her Eggs, He covers all our ſinnes, whom he hath gathered into that body, with ſpreading himſelfe and his merits upon us all there. In this third, The not Imputing of Iniquity, we conſider God the Holy Ghoſt to worke, and, as the Spirit of Conſolation, to blow away all ſcruples, all diffidences, and to eſtabliſh an aſſurance in the Conſcience. The Lord imputes not, that is, the Spirit of the Lord, The Lord the Spirit, The Holy Ghoſt, ſuffers not me to impute to my ſelfe thoſe ſinnes, which I have truly repented. The over-tenderneſſe of a bruiſed and a faint conſcience may impute ſinne to it ſelfe, when it is diſcharged; And a ſeared and obdurate Conſcience may impute none, when it abounds; If the Holy Ghoſt work, he rectifies both; and, if God doe inflict puniſhments, (according to the ſignification of this word *Gnavah*) after our Repentance, and the ſeals of our Reconciliation, yet he ſuffers us not to impute thoſe ſinnes to our ſelves, or to repute thoſe corrections, puniſhments, as though he had not forgiven them, or, as though he came to an execution after a pardon, but that they are laid upon us medicinally, and by way of prevention, and precaution againſt his future diſpleaſure. This is that *Pax Conſcientiæ*, The peace of Conſcience, when there is not one ſword drawne: This is that *Serenitas Conſcientiæ*, The Meridionall brightneſſe of the Conſcience, when there is not one Cloud in our ſky. I ſhall not hope, that Originall ſin ſhall not be imputed, but feare, that Actuall ſin may: not hope that my dumbe ſins ſhall not, but my crying ſins may; not hope that my apparant ſins, which have therefore induced in me a particular ſenſe of them, ſhall not, but my ſecret ſins, ſins that I am not able to returne and repreſent to mine owne memory, may: for this *Non Imputabit*, hath no limitation; God ſhall ſuffer the Conſcience thus rectified, to terrifie it ſelfe with nothing; which is alſo farther extended in the Originall,

where

A where it is not *Non Imputat*, but *Non Imputabit*; Though after all this we doe fall into the ſame, or other ſins, yet we ſhall know our way, and evermore have our Conſolation in this, That as God hath forgiven our tranſgreſſion, in taking the ſins of all mankinde upon himſelfe, for he hath redeemed us, and left out Angels, And as he hath covered our ſin, that is, provided us the Word, and Sacraments, and caſt off the Jews, and left out the Heathen, So he will never Impute mine Iniquity, never ſuffer it to terrifie my Conſcience; Not now, when his Judgements, denounced by his Miniſter, call me to him here; Nor hereafter, when the laſt bell ſhall call me to him, into the grave; Not at laſt, when the Angels Trumpets ſhall call me to him, from the duſt, in the Reſurrection. But that, as all mankinde hath a Bleſſedneſſe, in Chriſts taking our ſins, (which was the firſt Article in this Catechiſme) And all the Chriſtian Church a Bleſſedneſſe, in covering our ſins, (which was the ſecond) So I may finde this Bleſſedneſſe, in this worke of
B the Holy Ghoſt, not to Impute, that is, not to ſuſpect, that God imputes any repented ſin unto me, or reſerves any thing to lay to my charge at the laſt day, which I have prayed may be, and therefore hoped hath been forgiven before. But then, after theſe three parts, which we have now, in our Order propoſed at firſt, paſſed through, That *David* applies himſelfe to us, in the moſt convenient way, by the way of Catechiſme, and inſtruction in fundamentall things; And then, that he lays for his foundation of all Beatitude, Bleſſedneſſe, Happineſſe, which cannot be had, in the conſummation, and perfection thereof, but in the next world; But yet, in the third place, gives us an inchoation, an earneſt, an evidence of this future and conſummate Bleſſedneſſe, in bringing us faithfully to beleeve, That Chriſt dyed ſufficiently for all the world, That Chriſt offers the application of all this, to all the Chriſtian Church, That the Holy Ghoſt ſeals an aſſurance thereof, to every particular Conſcience well rectified; After all this done thus largely
C on Gods part, there remains ſomething to be done on ours, that may make all this effectuall upon us, *Vt non ſit dolus in ſpiritu, That there be no guile in our ſpirit*, which is our fourth part, and Concluſion of all.

Of all theſe fruits of this Bleſſedneſſe, there is no other root but the goodneſſe of God himſelfe; but yet they grow in no other ground, then in that man, *In cujus ſpiritu non eſt dolus*. The Comment and interpretation of S. *Paul*, hath made the ſenſe and meaning of this place cleare: *To him that worketh, the reward is of debt, but to him that beleeveth, and worketh not, his faith is counted for righteouſneſſe, Even as David deſcribeth the bleſſedneſſe of Man*, ſayes the Apoſtle there, and ſo proceeds with the very words of this Text. Doth the Apoſtle then, in this Text, exclude the Co-operation of Man? Differs this propoſition, That the man in whom God imprints theſe beames of Bleſſedneſſe, muſt be without guile in his ſpirit, from thoſe other propoſitions, *Si vis ingredi, If thou wilt enter*
D *into life, keepe the Commandements*; And, *Maledictus qui non, Curſed is he that performes not all?* Grows not the Bleſſedneſſe of this Text, from the ſame roote, as the Bleſſedneſſe in the 119. Pſal. ver. 1. *Bleſſed are they, who walke in the way of the Lord?* Or doth Saint *Paul* take *David* to ſpeake of any other Bleſſedneſſe in our Text, then himſelfe ſpeaks of, *If through the Spirit yee mortifie the deeds of the body, yee ſhall live?* Doth S. *Paul* require nothing, nothing out of this Text, to be done by man? Surely he does; And theſe propoſitions are truly all one, *Tantùm credideris*, Onely beleeve, and you ſhall be ſaved; And, *Fac hoc & vives*, Doe this, and you ſhall be ſaved; As it is truly all one purpoſe, to ſay, If you live you may walke, and to ſay, If you ſtretch out your legges, you may walke. To ſay, Eat of this Tree, and you ſhall recover, and to ſay, Eat of this fruit, and you ſhall recover, is all one; To attribute an action to the next Cauſe, or to the Cauſe of that Cauſe, is, to this purpoſe, all one. And therefore, as God gave a Reformation to
E his Church, in proſpering that Doctrine, That Juſtification was by faith onely: ſo God give an unity to his Church, in this Doctrine, That no man is juſtified, that works not; for, without works, how much ſoever he magnifie his faith, there is *Dolus in ſpiritu, Guile in his ſpirit*.

As then the Prophet *Davids* principall purpoſe in this Text, is, according to the Interpretation of S. *Paul*, to derive all the Bleſſedneſſe of man from God: ſo is it alſo to put ſome conditions in man, comprehended in this, *That there be no guile in his ſpirit*. For, in this repentant ſinner, that ſhall be partaker of theſe degrees of Bleſſedneſſe, of this *Forgiving*, of this *Covering*, of this *Not Imputing*, there is required *Integra pœnitentia*, A perfect, and intire repentance; And to the making up of that, howſoever the words and

4. Part. *Dolus.*

Rom. 4. 5.

Mat. 19. 17.

Rom. 8. 13.

termes may have been miſ-uſed, and defamed, we acknowledge, that there belongs a Contrition, a Confeſſion, and a Satisfaction; And all theſe (howſoever our Adverſaries ſlander us, with a Doctrine of eaſe, and a Religion of liberty) we require with more exactneſſe, and ſeverity, then they doe. For, for Contrition, we doe not, we dare not ſay, as ſome of them, That Attrition is ſufficient; that it is ſufficient to have ſuch a ſorrow for ſin, as a naturall ſenſe, and fear of torment doth imprint in us, without any motion of the feare of God: We know no meaſure of ſorrow great enough for the violating of the infinite Majeſty of God, by our tranſgreſſion. And then for Confeſſion, we deny not a neceſſity to confeſſe to man; There may be many caſes of ſcruple, of perplexity, where it were an expoſing our ſelves to farther occaſions of ſin, not to confeſſe to man; And in Confeſſion, we require a particular deteſtation of that ſin which we confeſſe, which they require not. And laſtly, for Satisfaction, we imbrace that Rule, *Condigna ſatisfactio malè facta corrigere*, Our beſt Satisfaction is, to be better in the amendment of our lives: And diſpoſitions to particular ſins, we correct in our bodies by Diſcipline, and Mortifications; And we teach, that no man hath done truly that part of Repentance, which he is bound to doe, if he have not given Satisfaction, that is, Reſtitution, to every perſon damnified by him. If that which we teach, for this intireneſſe of Repentance, be practiſed, in Contrition, and Confeſſion, and Satisfaction, they cannot calumniate our Doctrine, nor our practiſe herein; And if it be not practiſed, there is *Dolus in ſpiritu, Guile in their ſpirit*, that pretend to any part of this Bleſſedneſſe, *Forgiving*, or *Covering*, or *Not imputing*, without this. For, he that is ſorry for ſin, onely in Contemplation of hell, and not of the joyes of heaven, that would not give over his ſin, though there were no hell, rather then he would loſe heaven, (which is that which ſome of them call Attrition) He that confeſſes his ſin, but hath no purpoſe to leave it, He that does leave the ſin, but being growne rich by that ſin, retaines, and enjoyes thoſe riches, this man is not intire in his Repentanne, but there is guile in his ſpirit.

Bernard. A B C

Prov. 18. 9. *He that is ſlothfull in his work, is brother to him that is a great waſter*; He that makes half-repentances, makes none. Men run out of their eſtates, as well by a negligence, and a not taking account of their Officers, as by their own prodigality: Our ſalvation is as much indangered, if we call not our conſcience to an examination, as if we repent not thoſe ſins, which offer themſelves to our knowledge, and memory. And therefore *David* places the conſummation of his victory in that, *I have purſued mine enemies, and overtaken them, neither did I turne againe, till they were conſumed*: We require a purſuing of the enemy, a ſearch for the ſin, and not to ſtay till an Officer, that is, a ſickneſſe, or any other calamity light upon that ſin, and ſo bring it before us; We require an overtaking of the enemy, That we be not weary, in the ſearch of our conſciences; And we require a conſuming of the enemy, not a weakning only; a diſlodging, a diſpoſſeſſing of the ſin, and the profit of the ſin; All the profit, and all the pleaſure of all the body of ſin; for he that is ſorry with a godly ſorrow, he that confeſſes with a deliberate deteſtation, he that ſatisfies with a full reſtitution for all his ſins but one, *Dolus in ſpiritu*, There is guile in his ſpirit, & he is in no better caſe, then if at Sea he ſhould ſtop all leaks but one, and periſh by that.

Pſal. 18. 37. D

Bernar. *Si vis ſalvi, ſolve omnes catenas*; If thou wilt be diſcharged, cancel all thy Bonds; one chain till that be broke, holds as faſt as ten. And therfore ſuffer your conſideration to turn back a little upon this object, that there may be *Dolus in ſpiritu, Guile in the ſpirit*, in our pretence to all thoſe parts of Bleſſedneſſe, which *David* recommends to us in this Catechiſme, In the *Forgiveneſſe of tranſgreſſions*, In the *Covering of ſin*, In the *Not imputing of iniquity*.

Forgiving. First then, in this *Forgiving of tranſgreſſions*, which is our Saviour Chriſts taking away the ſins of the world, by taking them, in the puniſhment due to them, upon himſelfe, there is *Dolus in ſpiritu*, Guile in that mans ſpirit, that will ſo farre abridge the great Volumes of the mercy of God, ſo farre contract his generall propoſitions, as to reſtrain this ſalvation, not only in the effect, but in Gods own purpoſe, to a few, a very few ſoules. When Subjects complaine of any Prince, that he is too mercifull, there is *Dolus in ſpiritu*, Guile and deceit in this complaint; They doe but think him too mercifull to other mens faults; for, where they need his mercy for their own, they never think him too mercifull. And which of us doe not need God for all ſins? If we did not in our ſelves, yet it were a new ſin in us, not to deſire that God ſhould be as mercifull to every other ſinner, as to our ſelves. As in heaven, the joy of every ſoule ſhall be my joy, ſo the mercy of God to every ſoule here, is a mercy to my ſoule; By the extenſion of his mercies E

A mercies to others, I argue the application of his mercy to my ſelfe. This contracting, and abridging of the mercy of God, will end in deſpaire of our ſelves, that that mercy reaches not to us, or if we become confident, perchance preſumptuous of our ſelves, we ſhall deſpaire in the behalfe of other men, and think they can receive no mercy: And when men come to allow an impoſſibility of ſalvation in any, they will come to aſſigne that impoſſibility, nay to aſſigne thoſe men, and pronounce, for this, and this ſin, This man cannot be ſaved. There is a ſin againſt the Holy Ghoſt; and to make us afraid of all approaches towards that ſin, Chriſt hath told us, that that ſin is irremiſſible, unpardonable; But ſince that ſin includes impenitibleneſſe in the way, and actuall impenitence in the end, we can never pronounce, This is that ſin, or This is that ſinner. God is his Father that can ſay, *Our Father which art in heaven*, And his God that can ſay, *I beleeve in God*; And there is *Dolus in ſpiritu*, Guile in his ſpirit, the craft of the Serpent, (eyB ther the poyſon of the Serpent, in a ſelf-deſpaire, or the ſting of the Serpent, in an uncharitable prejudging, and precondemning of others) when a man comes to ſuſpect Gods good purpoſes, or contract Gods generall propoſitions; for, this forgiving of tranſgreſſions, is Chriſts taking away the ſins of all the world, by taking all the ſins of all men upon himſelfe. And this *Guile*, this Deceit may alſo be in the ſecond, in the *Covering of ſins*, which is the particular application of this generall mercy, by his Ordinances in his Church.

He then that without Guile will have benefit by this Covering, muſt Diſcover. *Qui tegi vult peccata, detegat*, is S. *Auguſtines* way: He that will have his ſins covered, let him uncover them; He that would not have them known, let him confeſſe them; He that would have them forgotten, let him remember them; He that would bury them, let him rake them up. *There is nothing covered, that ſhall not be revealed, and hid, that ſhall* Mat. 10. 26. C *not be knowne.* It is not thy ſending away a ſervant, thy locking a doore, thy blowing out a candle, no not though thou blow out, and extinguiſh the ſpirit, as much as thou canſt, that hides a ſin from God; but ſince thou thinkeſt that thou haſt hid it, by the ſecret carriage thereof, thou muſt reveale it by Confeſſion. If thou wilt not, God will ſhew thee that he needed not thy Confeſſion; He will take knowledge of it, to thy condemnation, and he will publiſh it to the knowledge of all the world, to thy confuſion. *Tu feciſti abſconditè*, ſayes God to *David*, by *Nathan*, *Thou didſt it ſecretly, but I will doe this thing before all Iſrael, and before the Sun.* Certainly it affects, and ſtings many men more, that God hath brought to light their particular ſins and offences, for which he does puniſh them, then all the puniſhments that he inflicts upon them; for then, they cannot lay their ruine upon fortune, upon viciſſitudes, and revolutions, and changes of Court, upon diſaffections of Princes, upon ſupplantations of Rivalls and Concurrents; but D God cleares all the world beſide; *Perditio tua ex te*, God declares that the puniſhment is his Act, and the Cauſe, my ſin. This is Gods way; and this he expreſſes vehemently againſt Jeruſalem, *Behold, I will gather all thy Lovers, with whom thou haſt taken pleaſure,* Ezek. 16. 37. *and all them that thou haſt loved, with all them that thou haſt hated, and I will diſcover thy nakedneſſe to all them.* Thoſe who loved us for pretended vertues, ſhall ſee how much they were deceived in us; Thoſe that hated us, becauſe they were able to looke into us, and to diſcerne our actions, ſhall then ſay Triumphantly, and publiquely to all, Did not we tell you what would become of this man? It was never likely to be better with him. *I will ſtrip her naked, and ſet her as in the day that ſhe was borne*; Howſoever thou wert co- Hoſ. 2. 3. vered with the Covenant, and taken into the Viſible Church, howſoever thou wert clothed, by having put on Chriſt in Baptiſme, yet, *If thou ſin againſt me*, (ſayes God) *and hide it from me, I am againſt thee, and I will ſhew the Nations thy nakedneſſe, and the King-* Nahum 3. 5. E *domes thy ſhame.*

To come to the covering of thy ſins without guile, firſt cover them not from thy ſelf, ſo, as that thou canſt not ſee yeſter-daies ſin, for to daies ſin; nor the ſins of thy youth, for thy preſent ſins: Cover not thy extortions with magnifique buildings, and ſumptuous furniture; Dung not the fields that thou haſt purchaſed with the bodies of thoſe miſerable wretches, whom thou haſt oppreſſed, neither ſtraw thine alleys and walks with the duſt of Gods Saints, whom thy hard dealing hath ground to powder. There is but one good way of covering ſins from our ſelves, *Si bona facta malis ſuperponamus*, If we come Gregor. to a habit of good actions, contrary to thoſe evils, which we had accuſtomed our ſelves to, and cover our ſins ſo; not that we forget the old, but that we ſee no new.

There

There is a good covering of ſins from our ſelves, by ſuch new habits, and there is a good covering of them from other men; for, he that ſins publiquely, ſcandalouſly, avowedly, that teaches and encourages others to ſin; *That declares his ſin as Sodom, and hides it not*, As in a mirror, in a looking glaſſe, that is compaſſed and ſet about with a hundred leſſer glaſſes, a man ſhall ſee his deformities in a hundred places at once, ſo hee that hath ſinned thus ſhall feele his torments in himſelfe, and in all thoſe, whom the not covering of his ſins hath occaſioned to commit the ſame ſins. Cover thy ſins then from thy ſelfe, ſo it be not by obduration; cover them from others, ſo it be not by hypocriſie; But from God cover them not at all; *He that covereth his ſin, ſhall not proſper; but who ſo confeſſeth and forſaketh them, ſhall have mercy*; Even in confeſſing, without forſaking, there is *Dolus in ſpiritu*, Guile and deceit in that ſpirit. *Noluit agnoſcere, maluit ignoſcere*, S. *Auguſtine* makes the caſe of a cuſtomary ſinner; He was ready to pardon himſelfe alwaies without any confeſſion; But God ſhall invert it to his ſubverſion, *Maluit agnoſcere, noluit ignoſcere*, God ſhall manifeſt his ſin, and not pardon it.

Eſay 3.9.

Prov.28.13.

Sin hath that pride, that it is not content with one garment; *Adam* covered firſt with fig-leaves, then with whole trees, *He hid himſelfe amongſt the trees:* Then hee covered his ſin, with the woman; *ſhe provoked him:* And then with Gods action, *Quam tu dediſti, The Woman whom thou gaveſt me*; And this was *Adams* wardrobe. *David* covers his firſt ſin of uncleanneſſe with ſoft ſtuffe, with deceit, with falſhood, with ſoft perſwaſions to *Vriah*, to go in to his Wife; Then he covers it with rich ſtuffe, with ſcarlet, with the blood of *Vriah*, and of the army of the Lord of Hoſts; And then he covers it with ſtrong and durable ſtuffe, with an impenitence, and with an inſenſibleneſſe, a yeare together; too long for a King, too long for any man, to weare ſuch a garment: And this was *Davids* wardrobe. But beloved, ſin is a ſerpent, and he that covers ſin, does but keepe it warme, that it may ſting the more fiercely, and diſperſe the venome and malignity thereof the more effectually. *Adam* had patched up an apron to cover him; God tooke none of thoſe leaves; God wrought not upon his beginnings, but he covered him all over with durable skins. God ſaw that *Davids* ſeverall coverings did rather load him, then cover the ſin, and therefore *Tranſtulit*, He tooke all away, ſin, and covering: for the coverings were as great ſins, as the radicall ſin, that was to be covered, was; yea greater; as the armes and boughs of a tree, are greater then the roote. Now to this extenſion, and growth, and largeneſſe of ſin, no leſſer covering ſerves then God in his Church. It was the prayer againſt them, who hindered the building of the Temple, *Cover not their iniquity, neither let their ſin be put out in thy preſence.* Our prayer is, *Peccata noſtra non videat, ut nos videat*, Lord looke not upon our ſins, that thou maiſt looke upon us. And ſince amongſt our ſelves, it is the effect of Love, to cover *Multitudinem peccatorum*, The multitude of ſins, yea to cover *Vniverſa delicta*, *Love covereth all ſins*, much more ſhall God, who is *Love* it ſelfe, cover our ſins ſo, as he covered the Egyptians, in a red Sea, in the application of his blood, by viſible meanes in his Church. That therefore thou mayeſt be capable of this covering, *Commit thy wayes unto the Lord*; that is, ſhow unto him, by way of confeſſion, what wrong wayes thou haſt gone, and inquire of him by prayer, what wayes thou art to go, and (as it is in the ſame Pſalme) *He ſhall bring forth thy righteouſneſſe as the light, and thy judgement as the noone day*; And ſo there ſhall be no *guile* found in thy *ſpirit*, which might hinder this *covering of thy ſin*, which is, the application of Chriſts merits, in the Ordinances of his Church, nor the *Not imputing of thine iniquity*, which is our laſt conſideration, and the concluſion of all.

Nehem.4.5.

Auguſt.

1 Pet.4.8.

Prov.10.12.

Pſal.37.6.

Imputing.

This *not imputing*, is that ſerenity and acquieſcence, which a rectified conſcience enjoyes, when the Spirit of God beares witneſſe with my ſpirit, that, thus reconciled to my God, I am now guilty of nothing. S. *Bernard* defines the Conſcience thus, *Inſeparabilis gloria, vel confuſio uniuſcujuſque, pro qualitate depoſiti:* It is that inſeparable glory, or that inſeparable confuſion which every ſoule hath, according to that which is depoſited, and laid up in it. Now what is depoſited, and laid up in it? Naturally, hereditarily, patrimonially, *Con-reatus*, ſayes that Father, from our firſt Parents, a fellow-guiltineſſe of their ſin; and they have left us ſons and heires of the wrath and indignation of God, and that is the treaſure they have laid up for us. Againſt this, God hath provided Baptiſme; and Baptiſme waſhes away that ſin; for as we doe nothing to our ſelves in Baptiſme, but are therein meerely paſſive, ſo neither did we any thing our ſelves in Originall ſin, but therein are meerely paſſive too; and ſo the remedy, Baptiſme, is proportioned to the diſeaſe,

Originall

A Originall ſin. But originall ſin being thus waſhed away, we make a new ſtocke, we take in a new *depoſitum*, a new treaſure, Actuall and habituall ſins, and therein much being done by our ſelves, againſt God, into the remedy, there muſt enter ſomething to be done by our ſelves, and ſomething by God; And therefore we bring water to his wine, true teares of repentance to his true blood in the Sacrament, and ſo receive the ſeales of our reconciliation, and having done that, we may boldly ſay unto God, *Doe not condemne me: ſhew me wherefore thou contendeſt with me.* When we have ſaid as he doth, *I have ſinned, what ſhall I doe to thee?* And have done that that he hath ordained, we may ſay alſo as he doth, *O thou preſerver of men, why doſt thou not pardon my tranſgreſſion, and take away mine iniquity?* Why doeſt thou ſuffer me to faint and pant under this ſad apprehenſion, that all is not yet well betweene my ſoule and thee? We are far from encouraging any man to antidate his pardon; to preſume his pardon to be paſſed before it is: But when it is truly B paſſed the ſeales of Reconciliation, there is *Dolus in ſpiritu*, Guile and deceit in that ſpirit, nay it is the ſpirit of falſhood and deceit it ſelfe, that will not ſuffer us to injoy that pardon, which God hath ſealed to us, but ſtill maintaine jealouſies, and ſuſpition, between God and us. My heart is not opener to God, then the bowels of his mercy are to me; And to accuſe my ſelfe of ſin, after God hath pardoned me, were as great a contempt of God, as to preſume of that pardon, before he had granted it; and ſo much a greater, as it is directed againſt his greateſt attribute, his Mercy. *Si apud Deum deponas injuriam, ipſe ultor erit*, Lay all the injuries that thou ſuffereſt, at Gods feet, and hee will revenge them; *Si damnum, ipſe reſtituet*; Lay all thy loſſes there, and he will repaire them; *Si dolorem, ipſe medicus*; Lay downe all thy diſeaſes there, and he ſhall heale thee; *Si mortem, ipſe reſuſcitator*, Dye in his armes, and he ſhall breath a new life into thee; Add wee to *Tertullian: Si peccata, ipſe ſepeliet*, lay thy ſins in his wounds, and he ſhall bury them ſo C deepe, that onely they ſhall never have reſurrection: The Sun ſhall ſet, and have a to morrows reſurrection; Herbs ſhall have a winter death, and a ſprings reſurrection; Thy body ſhall have a long winters night, and then a reſurrection; Onely thy ſins buried in the wounds of thy Saviour, ſhall never have reſurrection; And therefore take heed of that deceit in the ſpirit, of that ſpirit of deceit, that makes thee impute ſins to thy ſelfe, when God imputes them not; But rejoyce in Gods generall *forgiving of Tranſgreſſions*, That Chriſt hath dyed for all, multiply thy joy in the *covering of thy ſin*, That Chriſt hath inſtituted a Church, in which that generall pardon is made thine in particular, And exalt thy joy, in the *not imputing of iniquity*, in that ſerenity, that tranquillity, that God ſhall receive thee, at thy laſt houre, in thy laſt Bath, the ſweat of death, as lovingly, as acceptably, as innocently, as he received thee, from thy firſt Bath, the laver of Regeneration, the font in Baptiſme. *Amen.*

D

# SERM. LVII.

## *Preached upon the* Penitentiall Pſalmes.

PSAL. 32. 3, 4.

*When I kept ſilence, my bones waxed old, through my roaring all the day long.*
E *For day and night thy hand was heavy upon me; my moyſture is turned into the drought of Summer. Selah.*

ALL wayes of teaching, are Rule and Example: And though ordinarily the Rule be firſt placed, yet the Rule it ſelfe is made of Examples: And when a Rule would be of hard digeſtion to weake underſtandings, Example concocts it, and makes it eaſie: for, Example in matter of Doctrine, is as Aſſimilation in matter of Nouriſhment; The Example makes that that is propoſed for our learning and farther inſtruction, like ſomething which we knew before, as Aſſimilation makes that meat, which we have received, and digeſted, like thoſe parts, which

Iob 10.2. 7.20.

Tertul.

which are in our bodies before. *David* was the ſweet ſinger of Iſrael; ſhall we ſay, Gods Precentor? His ſonne *Solomon* was the powerfull Preacher of Iſrael; ſhall we ſay, Gods Chaplain? Both of them, excellent, abundantly, ſuper-abundantly excellent in both thoſe wayes of Teaching; Poet, and Preacher, proceed in theſe wayes in both, Rule, and Example, the body and ſoule of Inſtruction. So this Pſalme is qualified in the Title thereof, *A Pſalme of David giving Inſtruction.* And having given his Inſtruction the firſt way, by Rule, in the two former verſes, That *Bleſſednesſe* conſiſted in the *Remiſsion of ſinnes*, but that this *Remiſsion of ſinnes* was imparted to none, *Cui dolus in ſpiritu, In whoſe ſpirit there was any deceit*, he proceeds in this Text, to the other fundamentall, and conſtitutive element of Inſtruction, Example; And by Example he ſhews, how far they are from that Bleſſednesſe, that conſiſts in the Remiſsion of ſinnes, that proceed with any deceit in their ſpirit. And that way of Inſtruction, by Example, ſhall be our firſt Conſideration; And our ſecond, That he propoſes himſelfe for the Example, *I kept ſilence*, ſayes he, and ſo *My Bones waxed old, &c.* And then, in a third part, we ſhall ſee, how far this holy Ingenuity goes, what he confeſſes of himſelfe: And that third part will ſubdivide it ſelfe, and flow out into many branches. Firſt, That it was he himſelfe that was *In doloſo ſpiritu*, In whoſe ſpirit there was deceit, *Quia tacuit*, becauſe he held his tongue, becauſe he diſguiſed his ſinnes, becauſe he did not confeſſe them. And yet, in the midſt of this ſilence of his, God brought him *Ad rugitum*, to voyces of Roaring, of Exclamation, to a ſenſe of paine, and a ſenſe of ſhame; ſo far he had a voyce, but ſtill he was in ſilence, for any matter of repentance. Secondly, he confeſſes the effect of this his ſilence, and this his Roaring, *Inveteraverunt Oſſa, My Bones waxed old*, and, *my moiſture is turned into the drought of Summer.* And then thirdly, he confeſſes the reaſon from whence this inveteration in his bones, and this incineration in his body proceeded, *Quia aggravata manus*, becauſe the *hand of God* lay *heavy* upon him, heavy in the preſent waight, and heavy in the long continuation thereof, *day* and *night*.. And laſtly, all this he ſeals with that *Selah*, which you finde at the end of the verſe, which is a kinde of *Affidavit*, of earneſt aſſeveration, and re-affirming the ſame thing, a kinde of *Amen*, and ratification to that which was ſaid; *Selah*, truly, verily, thus it was with me, when I kept ſilence, and deceitfully ſmothered my ſinnes, the hand of God lay heavy upon me, and as truly, as verily it will be no better with any man, that ſuffers himſelfe to continue in that caſe.

1 Part. *Exemplum.*

Firſt then, for the aſſiſtance, and the power, that example hath in Inſtruction, we ſee Chriſts Method, *Quid ab initio*, how was it from the beginning; Doe as hath been done before. We ſee Gods method to *Moſes*, for the Tabernacle, *Looke that thou make every thing, after thy patterne, which was ſhewed thee in the Mount*; And for the Creation it ſelfe, we know Gods method too; for though there were no world, that was elder brother to this world before, yet God in his owne minde and purpoſe had produced, and lodged certaine Idea's, and formes, and patterns of every piece of this world, and made them according to thoſe pre-conceived formes, and Idea's. When we conſider the wayes of Inſtruction, as they are beſt purſued in the Scriptures, ſo are there no Books in the world, that doe ſo abound with this comparative and exemplary way of teaching, as the Scriptures doe; No Books, in which that word of Reference to other things, that *Sicut* is ſo often repeated, Doe this, and doe that, *Sicut*, ſo, as you ſee ſuch and ſuch things in Nature doe; And *Sicut*, ſo as you finde ſuch and ſuch men, in ſtory, to have done. So *David* deals with God himſelfe, he propoſes him an Example; I aske no more favour at thy hands, for thy Church now, then thou haſt afforded them heretofore, Doe but unto theſe men now, *Sicut Midianitis*, as unto the Midianites, *Sicut Siſera*, as unto *Siſera*, as unto *Iabin*: Make their Nobles *Sicut Oreb*, like *Oreb* and like *Zeb*, and all their Princes *Sicut Zeba*, as *Zeba* and as *Zalmana*. For, theſe had been Examples of Gods juſtice: And to be made Examples of Gods anger, is the ſame thing, as to be a Malediction, a Curſe. For, in that law of Jealouſie, that bitter potion which the ſuſpected woman was to take, was accompanied with this imprecation, *The Lord make thee a Curſe among the people*; So we reade it; But S. *Hierome*, *In Exemplum, The Lord make thee an Example among the people*; that is, deale with thee ſo, as poſterity may be afraid, when it ſhall be ſaid of any of them, Lord deale with this woman ſo, as thou didſt with that Adultereſſe. And ſo the prayer of the people is upon *Booz*, *Vt ſit in Exemplum*, (as S. *Hierom* alſo reads that place) *The Lord make thee an Example of vertue in Ephrata, and in Bethlem*; that is, that Gods

Exod. 24. 40.

Pſal. 83. 3.

Num. 5. 26.

Ruth 4. 11.

people

A people might propose him to themselves, conforme themselves to him, and walke as he did. As on the other side, the anger of God is threatned so, God shall make thee *Exemplum & stuporem*, An Example and a Consternation; And *Exemplum & derisum*, An example and a scorne; That posterity, whensoever they should be threatned with Gods Judgements, they might presently returne to such Examples, and conclude, if our sins be to their Example, our Judgements will follow their Example too, a judgement accompanied with a consternation, a consternation aggravated with a scorne, we shall be a prey to our enemies, an astonishment to our selves, a contempt to all the world; We doe according to their Example, and according to their Example we shall suffer, is not a Conclusion of any *Sorbon*, nor a decision of any *Rota*, but the Logique of the universall Universitie, Heaven it selfe. And so when the Prophet would be excused from undertaking the office of a Prophet, he sayes, *Adam exemplum meum ab adolescentiâ, Adam* B hath been the example, that I have proposed to my selfe from my youth; As *Adam* did, so in the sweat of my browes, I also have eat my bread; I have kept Cattle; I have followed a Country life, and not made my selfe fit for the office and function of a Prophet, *Adam* hath been my Example from my youth. And when *Solomon* did not propose a Man, he proposed something els for his Example, an example he would have; He looked upon the ill husbands land, and he saw it over-growne, *Et exemplo didici disciplinam*, By that example I learnt to be wiser. Enter into the Armory, search the body and bowells of Story, for an answer to the question in *Iob*, *Quis periit, Who ever perished being Innocent, or where were the righteous cut off?* There is not one example; no where; never. Answer but that out of Records, *Quis restitit, Who hath hardned himselfe against the Lord, and prospered?* Or that, *Quis contradicet, If he cut off, who can hinder him?* There is no Example; No man, by no meanes. So, if thou be tempted with over-valuing C thine owne purity, finde an Example to answer that, *Quis mundum, Who can bring a cleane thing out of uncleannesse?* Or that, *Who can say, I have made my heart cleane, I am pure from sinne?* There is no Example; No man ever did it; No man can say it. If thou be tempted to worship God in an Image, be able to answer God something to that, *To whom will yee liken God, or what likenesse will yee compare unto him?* There can be no example, no patterne to make God by: for, that were to make God a Copy, and the other, by which he were made, the Originall. If thou have a tentation to withdraw thy selfe from the Discipline of that Church, in which God hath given thee thy Baptisme, finde an Example, to satisfie thy Conscience, and Gods people, in what age, in what place, there was any such Church instituted, or any such Discipline practised, as thou hast fancied to thy selfe. Beleeve nothing for which thou hast not a Rule; Doe nothing for which thou hast not an Example; for there is not a more dangerous D distemper in either Beliefe or Practise, then singularity; for there onely may we justly call for Miracles, if men will present to us, and binde us to things that were never beleeved, never done before. *David* therefore, in this Psalme, his Psalme of Instruction, (as himselfe calls it) doth both; He lays downe the Rule, he establishes it by Example, and that was our first Consideration, and we have done with that.

Our second is, That he goes not far for his Example; He labors not to shew his reading, but his feeling; not his learning, but his compunction; his Conscience is his Library, and his Example is himselfe, and he does not unclaspe great Volumes, but unbutton his owne breast, and from thence he takes it. Men that give Rules of Civill wisedome, and wise Conversation amongst men, use to say, that a wise man must never speak much of himselfe; It will argue, say they, a narrow understanding, that he knows little besides his own actions, or els that he overvalues his own actions, if he bring them E much into Discourse. But the wise men that seeke Christ, (for there were such wise men in the world once) Statesmen in the kingdome of heaven, they goe upon other grounds, and, whereSoever they may finde them, they seeke such Examples, as may conduce most to the glory of God: And when they make themselves Examples, they doe not rather choose themselves then others, but yet they doe not spare, nor forbeare themselves more then other men. *David* proposes his owne Example, to his owne shame, but to Gods glory. For, *David* was one of those persons, *Qui non potuit solus perire*, He could not sin alone, his sin authorized sin in others: Princes and Prelates, are Doctrinall men, in this sense and acceptation, that the subject makes the Princes life his Doctrine; he learns his Catechisme by the eye, he does what he sees done, and frames to himselfe Rules

Ezek. 5. 15. Jer. 48. 39.

Zech. 13. 5.

Pro. 24. 32.

Job 4. 7.

Job 9. 4. Job 11. 10.

Job 14. 27. Pro. 20. 9.

Esay 40. 18.

2 Part. *Exemplum ipse.*

Bernar.

Rules out of his Superiors Example. Therefore, for their Doctrine, *David* propoſes truly his own Example, and without diſguiſing, tells that of himſelfe, which no man elſe could have told. Chriſt who could doe nothing but well, propoſes himſelfe for an example of humility, *I have given you an example*; Whom? what? *That you ſhould doe as I have done.* So S. *Paul* inſtructs *Titus*, *In all things ſhew a patterne of good works*; But whom? for *Titus* might have ſhewed them many patternes; but *Shew thy ſelfe a patterne*, ſayes the Apoſtle; and not onely of aſſiduous, and laborious preaching, but *of good works.* And this is that, for which he recommends *Timothy* to the Church, *Hee works the work of the Lord*, And, not without a patterne, nor without that patterne, which S. *Paul* had given him in himſelfe, *He works ſo, as I alſo doe.* S. *Paul*, who had propoſed Chriſt to himſelfe to follow, might propoſe himſelfe to others, and wiſh as he does, *I would all men were even as my ſelfe.* For, though that Apoſtle, by denying it in his owne practiſe, ſeeme to condemne it in all others, To preach our ſelves, (*We preach not our ſelves, but Chriſt Ieſus the Lord*) yet to preach out of our owne hiſtory, ſo farre, as to declare to the Congregation, to what manifold ſins we had formerly abandoned our ſelves, how powerfully the Lord was pleaſed to reclaime us, how vigilantly he hath vouchſafed to preſerve us from relapſing, to preach our ſelves thus, to call up the Congregation, to heare what God hath done for my ſoule, is a bleſſed preaching of my ſelfe. And therefore *Solomon* does not ſpeak of himſelfe ſo much, nor ſo much propoſe and exhibit himſelfe to the Church, in any Book, as in that which he calls the *Preacher*, *Eccleſiaſtes*: In that Book, he hides none of his owne ſins; none of thoſe practiſes, which he had formerly uſed to hide his ſins: He confeſſes things there, which none knew but himſelfe, nor durſt, nor ſhould have publiſhed them of him, the King, if they had knowne them. So *Solomon* preaches himſelf to good purpoſe, and poures out his owne ſoule in that Book. Which is one of the reaſons which our Interpreters aſſigne, why *Solomon* cals himſelfe by this name, *Eccleſiaſtes*, *Coheleth*, which is a word of the Fœminine gender, and not *Concionator*, but *Concionatrix*, a Shee-preacher, becauſe it is *Anima Concionatrix*, It is his ſoule that preaches, he poures out his owne ſoule to the Congregation, in letting them know, how long the Lord let him run on in vanities, and vexation of ſpirit, and how powerfully and effectually he reclaimed him at laſt: For, from this Book, the Preacher, the ſhe-Preacher, the ſoule-Preacher, *Solomon* preaching himſelfe, rather her ſelfe, the Church raiſes convenient arguments (and the beſt that are raiſed) for the proofe of the ſalvation of *Solomon*, of which divers doubted. And though *Solomon* in this Book ſpeak divers things, not as his owne opinion, but in the ſenſe of worldly men, yet, as we have a note upon *Plato's* Dialogues, that though he doe ſo too, yet whatſoever *Plato* ſayes in the name and perſon of *Socrates*, that *Plato* alwayes meanes for his owne opinion, ſo whatſoever *Solomon* ſayes in the name of the Preacher, (the Preacher ſayes this, or ſayes that) that is evermore *Solomons* own ſaying. When the Preacher preaches himſelfe, his owne ſins, and his owne ſenſe of Gods Mercies, or Judgements upon him, as that is intended moſt for the glory of God, ſo it ſhould be applied moſt by the hearer, for his own edification; for, he were a very ill natured man, that ſhould think the worſe of a Preacher, becauſe he confeſſes himſelfe to be worſe then he knew him to be, before he confeſſed it. Therefore *David* thought it not enough, to have ſaid to his Confeſſor, to *Nathan* in private, *Peccavi*, *I have ſinned*; but here, before the face of the whole Church of God, even to the end of the world, (for ſo long theſe Records are to laſt) he propoſes himſelfe, for an Exemplary ſinner, for a ſinfull Example, and for a ſubject of Gods Indignation, whilſt he remained ſo, *When I kept ſilence*, and yet *roared*, *Thy hand lay heavy upon me, and my moyſture was turned into the drought of Summer.* And ſo we are come to our third Part, He teaches by Example; He propoſes himſelfe for the Example; and of himſelfe he confeſſes thoſe particulars, which conſtitute our Text.

3 Part. Three things he confeſſes in this Example. Firſt, that it was he himſelfe that was *in doloſo ſpiritu*, that had deceit in his ſpirit, *Quia tacuit*, becauſe he held his tongue, he diſguiſed his ſins, he did not confeſſe them; And yet, in the midſt of this ſilence of his, God brought him *Ad Rugitum*, to voyces of Roaring, of Exclamation, To a ſenſe of paine, or ſhame, or loſſe; ſo farre he had a voyce; But ſtill he was in ſilence, for any matter of repentance. Secondly, he confeſſes a lamentable effect of this ſilence, and this roaring, *Inveteraverunt oſſa*, His bones were conſumed, waxen old, and his moiſture dried up; and then he takes knowledge of the cauſe of all this calamity, the waight of Gods heavy

John 3.15. Titus 2.7. 1 Cor.16.10. 7.7. 2 Cor.4.5. Lorin. Proleg. C.5.

A heavy hand upon him. And to this Confeſſion he ſets to that ſeale, which is intended in the laſt word, *Selah*.

*Silentium.*

First then, *David* confeſſes his ſilence; therefore it was a fault: And he confeſſes it, as an inſtance, as an example of his being *In doloſo ſpiritu*, That there was deceit in his ſpirit; as long as he was ſilent, he thought to delude God, to deceive God; and this was the greateſt fault. If I be afraid of Gods power, becauſe I conſider that he can deſtroy a ſinner, yet I have his will for my Buckler; I remember, that he would not the death of a ſinner. If I be afraid that his will may be otherwiſe bent, (for what can I tell, whether it may not be his will to glorifie himſelfe in ſurprizing me in my ſins?) I have his Word for my Buckler, *Miſerationes ejus ſuper omnia opera ejus*, God does nothing, but that his Mercy is ſupereminent in that work, whatſoever; But if I think to ſcape his knowledge, by hiding my ſins from him, by my ſilence, I am *In doloſo ſpiritu*, if

B I think to deceive God, I deceive my ſelfe, and there is no truth in me.

*Chriſti.*

Prov. 26. 4. 5.

When we are to deale with fooles, we muſt, or we muſt not anſwer, as they may receive profit, or inconvenience by our anſwer, or our ſilence. *Anſwer not a foole, according to his fooliſhneſſe, leſt thou be like him:* But yet, in the next verſe, *Anſwer a foole according to his fooliſhneſſe, leſt he be wiſe in his own conceit.* But anſwer God alwaies. Though he ſpeak in the fooliſhneſſe of preaching, as himſelfe calls it, yet he ſpeaks wiſedome, that is, Peace to thy ſoule. We are ſure that there is a good ſilence; for we have a Rule for it from Chriſt, whoſe Actions are more then Examples, for his Actions are Rules. His patience wrought ſo that he would not ſpeak, his afflictions wrought ſo that he could not. *He was brought as a ſheep to the ſlaughter, and he was dumb*; There he would not ſpeake; *My ſtrength is dried up like a potſheard, and my tongue cleaveth to my jawes, and thou haſt brought me into the duſt of death*, ſayes *David* in the Perſon of Chriſt, and here he

Eſay 53. Pſal. 22. 15.

C could not ſpeak.

*Reverentia.*

Hab. 2. ult.

Here is a good ſilence in our Rule: So is there alſo in Examples derived from that Rule. There is *Silentium reverentiæ*, A ſilence of reverence, for reſpect of the preſence; *The Lord is in his holy Temple, let all the world keep ſilence before him.* When the Lord is working in his Temple, in his Ordinances, and Inſtitutions, let not the wiſdome of all the world diſpute why God inſtituted thoſe Ordinances, the fooliſhneſſe of preaching, or the ſimplicity of Sacraments in his Church. Let not the wiſedome of private men diſpute, why thoſe whom God hath accepted as the repreſentation of the Church, thoſe of whom Chriſt ſayes, *Dic Eccleſiæ, Tell the Church*, have ordained theſe, or theſe Ceremonies for Decency, and Uniformity, and advancing of Gods glory, and mens Devotion in the Church; Let all the earth be ſilent, *In Sacramentis*, The whole Church may change no Sacraments, nor Articles of faith, and let particular men be ſilent *In Sacra-*

D *mentalibus*, in thoſe things which the Church hath ordained, for the better conveying, and imprinting, and advancing of thoſe fundamentall myſteries; for this ſilence of reverence which is an acquieſcence in thoſe things which God hath ordained, immediately, as Sacraments, or Miniſterially, as other Rituall things in the Church, *David* would not have complained of, nor repented.

*Subjectionis.*

1 Cor. 14. 34. 1 Tim. 2. 11.

And to this may well be referred *Silentium ſubjectionis*, That ſilence which is a recognition, a teſtimony of ſubjection. *Let the women keep ſilence in the Church, for they ought to be ſubject:* And, *Let the women learne in ſilence, with all ſubjection.* As farre as any juſt Commandement, either expreſly, or tacitly reaches, in injoyning ſilence, we are bound to be ſilent: In Morall ſeales of ſecrets, not to diſcover thoſe things which others upon confidence, or for our counſell, have truſted us withall; In charitable ſeales, not to diſcover thoſe ſins of others, which are come to our particular knowledge, but not by a

E judiciall way; In religious ſeales, not to diſcover thoſe things which are delivered us in Confeſſion, except in caſes excepted in that Canon; In ſecrets delivered under theſe ſeales, of Nature, of Law, of Eccleſiaſticall Canons, we are bound to be ſilent, for this is *Silentium ſubjectionis*, An evidence of our ſubjection to Superiours. But ſince God hath made man with that diſtinctive property, that he can ſpeak, and no other creature; ſince God made the firſt man able to ſpeak, as ſoone as he was in the world; ſince in the order of the Nazarites inſtituted in the old Teſtament, though they forbore wine, and outward care of their comelineſſe, in cutting their haire, and otherwiſe, yet they bound not themſelves to any ſilence; ſince in the other ſects, which grew up amongſt the Jews, Phariſees, and Sadduces, and Eſſeans, amongſt all their ſuperfluous, and ſuperſtitious

auſterities, there was no inhibition of ſpeaking, and Communication; ſince in the twi- A
Luk.1.20. light between the Old and New Teſtament, that dumbneſſe which was caſt upon *Zacharie*, was inflicted for a puniſhment upon him, becauſe hee beleeved not that, that the Angel had ſaid unto him, we may be bold to ſay, That if not that ſilence, which is enjoyned in the Romane Church, yet that ſilence which is practiſed amongſt them, for the concealing of Treaſons, and thoſe ſilences which are impoſed upon ſome of their Orders, That the Carthuſians may never ſpeake but upon Thurſdays, others upon other times, they are not *ſilentia ſubjectionis*, ſilences impoſed by a juſt authority, but they are in *Doloſo ſpiritu*, there is Deceit in their ſpirit; if not in every one of them, who execute the commandement, not in every poore Carthuſian, yet in them who impoſed it, who by ſuch an obedience in impertinent things, infatuate them, and accuſtome them to a blind and implicite obedience in matters of more dangerous conſequence. Silence of reverence, ſilence of ſubjection meet in this, and in this they determine, That we hold our B
tongues from queſtioning any thing ordained by God, and from defaming any thing done by that power, which is eſtabliſhed by his Ordinance. And this ſilence fals not under *Davids* complaint, nor confeſſion.

*Bonum.* We have not long to ſtay upon this ſilence, which we call the Good ſilence, becauſe it is not the ſilence of our Text; This onely we ſay, That there is a ſilence which is abſolutely good, alwayes good, and there is another occaſionally good, ſometimes good, and ſometimes not ſo; and that is *ſilentium Boni*, or *à Bono*, An abſtinence from ſpeaking, or from doing ſome things, which of themſelves, if no circumſtance changed their nature, were good and requiſite. *Silentium bonum*, that ſilence that is abſolutely, and al-
Bernard. wayes good, is a quiet contentment in all that God ſends, *Ne, unde debueras eſſe dives, fias pauper*, leſt when God meant to make thee rich, and have indeed made thee rich, thou make thy ſelfe poore, by thinking thy ſelfe poore, and miſinterpreting Gods doing: C
That thou have not *præcordia fatui*, as the ſame Father ſpeaks, The bowels of an empty man, whining, and crying bowels; *Sicut rota currus, fœnum portans & murmurans*, As a Cart that hath a full and plentifull load, and ſqueaks and whines the more for that abundance. Neither murmure that thou haſt *minus de Bonis*, not Goods enough, nor *mimis de Malis*, Afflictions too many, but reckon how much more good God hath ſhewed thee,
Lament.3.28. then thou haſt deſerved, and how much leſſe ill. *Sit alone, and keep ſilence, becauſe thou haſt borne it*, becauſe the Lord hath laid affliction upon thee; Thine eaſe is within two ver-
Auguſt. ſes, *For the Lord will not forſake thee for ever*. If thou murmure, and ſay, *Quid feci*, Lord what have I done to thee, that thou ſhouldſt deale thus with me? thou ſhalt heare the juſtice of God anſwer thee, *Verum dicis, nihil feciſti*, Thou haſt done nothing, and that is fault enough; Nothing for me, nothing for my ſake, but all for reſpect of thy ſelfe, in D
thine owne wayes, and to thine owne ends.

*A Bono.* The other good ſilence is not alwayes Good, but occaſionally, and circumſtantially ſo; It is a forbearing to ſpeake Truth, which may bee good then, when our ſpeaking of
Pſal.39.2. Truth can doe no good, and may doe harme. *I will keepe my mouth bridled whilſt the wicked is in my ſight; I was dumbe, and ſpake nothing, I kept ſilence even from good, and my ſorrow was more ſtirred.* Though it were a vexation to him, though he had a ſenſe, and a remorſe, that this was ſome degree of prevarication, to abandon the defence of Gods honour at any time, yet his religious diſcretion made it appeare to him, that this preſent abſtinence would, in the end, conduce more to Gods glory. It was the Wiſe
Eccluſ.8.10. mans rule, *Kindle not the coales of ſinners, when thou rebukeſt them, leſt thou beeſt burnt in the fiery flames of their ſinnes*. Poyſon works apace upon cholerike complexions; And Phyſitians may catch the plague by going about to cure it. An over-vehement, and unſeaſonable reprehender of a ſinne may contract that, or a greater ſin himſelfe. I may E
reprehend a Blaſphemer, in ſuch a maner, and at ſuch a time, as I could not chooſe but ſuſpect, that he would multiply blaſphemies upon my reprehenſion; and, though that take off none of his fault, yet it addes to mine, and now God hath two in the Bond; He ſhall anſwer, and I too, for theſe later blaſphemies. The Wiſe man gave us the Rule, *Kindle not coales*, and a good King gave us the example, when *Rabſhakeh* had blaſphemed againſt God and the King; *Let not Hezekias deceive you, ſaying, The Lord will deliver us, Then they kept ſilence, and anſwered him not a word*, ſayes that Text; for, (as it is added) *The Kings commandement was, ſaying, Anſwere him not a word*. There is a religious abſtinence, in not anſwering our Adverſaries, though their libels, and increpations, and contumelies

A tumelies tend to the diſhonour of God. S. *Ambroſe* obſerved good degrees in this Diſcretion. Hee notes in *David*, that, *ſiluit à bonis*, Though it troubled him, hee could hold his peace, when his reply might exaſperate others: He notes in *Iob*, (as hee reads that place, according to the Septuagint) *Ecce, video opprobrium, Behold, I laugh at their reproaches*; That he could take pleaſure in the goodnes of his conſcience, for all their calumnies. He notes in S. *Paul* a higher degree then that; *Maledicimur, & Benedicimus*, That hee when he was reviled could bleſſe them that reviled him. Religious diſcretion allowes us to diſguiſe our Anger, and ſmother our ſorrow, when either our anger would exaſperate, or our ſorrow encourage the Adverſary, to a more vehement oppoſing of God, and his Church, and his Children.

Ambroſe.

Iob 19.7.

1 Cor. 4.12.

But all this is rather true, in private perſons, then in thoſe whom God hath ſent to doe his Meſſages to his people. *When I ſhall ſay to the wicked*, (ſayes God to the Prophet) B *Thou ſhalt ſurely die, and thou*, The Prophet, *giveſt him not warning, nor ſpeakeſt to admoniſh that he may live, the ſame wicked man ſhall die in his iniquity, but his blood will I require at thy hands.* And, if every ſingle ſinfull act, and word, and thought of mine, need the whole blood of Chriſt Jeſus to expiate that, what blood, and what ſeas of that blood ſhall I need, when the blood of a whole Pariſh ſhall be required at my hand, becauſe I forbore to ſpeak plainely of their ſinnes, and Gods judgement? It is true, which S. *Bernard* ſaies, *Diſcretio mater, & conſummatrix virtutum*, Diſcretion is the mother, and diſcretion is the nurſe of every vertue, but yet, in this commandement which is laid upon us, for the reproofe of ſinne, *Hac omnis ſit noſtra Diſcretio*, ſayes hee, *ut in hoc nulla ſit nobis Diſcretio*; Let this be all our Diſcretion, as Diſcretion is wiſdome, that we uſe no Diſcretion, as Diſcretion is Acceptation of perſons. *Hac omnis ſapientia, ut in hac parte nulla nobis ſit*, Let this be all our wiſdome, to proceed in this way, this fooliſhneſſe of Preaching, in ſeaſon, C and out of ſeaſon. In Gods name, let us fall within that danger, if we muſt needs, that if the poore man ſpeak, they ſay, What fellow is this? We are fellowes in this ſervice, to Gods Angels, to the Sonne of God Chriſt Jeſus, who is your High Prieſt, and wee fellow-workmen with him, in your ſalvation: And, as long as we can ſcape that Imputation, Some man holdeth his tongue, becauſe he hath not to anſwer, That either we know not what to ſay to a doubtfull conſcience, for our ignorance, or are afraid to reprehend a ſinne, becauſe wee are guilty of that ſinne our ſelves; how farre States, and Commonwealths may be ſilent in connivencies, and forbearances, is not our buſineſſe now; but for us, the miniſters of God, *Va nobis, ſi non evangelizemus*, Woe be unto us, if we doe not preach the Goſpel, and we have no Goſpel put into our hands, nor into our mouths, but a conditionall Goſpel, and therefore we doe not preach the Goſpel, except wee preach the Judgements belonging to the breach of thoſe conditions: A ſilence in that, in us, D would fall under this complaint, and confeſſion, Becauſe I was ſilent, theſe calamities fell upon me.

*Miniſtri.*

Ezek. 3.18.

Bernar.

Eccluſ. 13.13.

Eccluſ. 20.6.]

It becomes not us, to thinke the worſt of *David*, that hee was fallen into the deepeſt degree of this ſilence, and negligence of his duty to God: But it becomes us well to conſider, that if *David*, a man according to Gods heart, had ſome degrees of this ill ſilence, it is eaſie for us, to have many. For, for the firſt degree, wee have it, and ſcarce diſcerne that we have it: for our firſt ſilence is but an Omiſſion, a not doing of our religious duties, or an unthankfulnes for Gods particular benefits. When *Moſes* ſayes to his people, *The Lord ſhall fight for you, & vos tacebitis*, And *you ſhall hold your peace*, there *Moſes* meanes, you ſhall not need to ſpeake, the Lord will doe it for his owne glory, you may be ſilent. There it was a future thing; But the Lord hath fought many battels for us: He hath fought for our Church againſt Superſtition, for our land againſt Invaſion, for this E City againſt Infection, for every ſoule here againſt Preſumption, or elſe againſt Deſperation, *Dominus pugnavit, & nos ſilemus*; The Lord hath fought for us, and we never thank him. A ſilence before, a not praying, hath not alwayes a fault in it, becauſe we are often ignorant of our owne neceſſities, and ignorant of the dangers that hang over us; but a ſilence after a benefit evidently received, a dumbe Ingratitude is inexcuſable.

*Silentium malum.*

Exod. 14.14.

There is another ill ſilence, and an unnaturall one, for it is a loud ſilence; It is a bragging of our good works; It is the Phariſees ſilence, when by boaſting of his faſtings, and of his almes, he forgot, he ſilenced his ſinnes. This is the devils beſt Merchant: By this Man, the devill gets all; for, his ill deeds were his before; and now, by this boaſting of them, his good works become his too. To contract this, If we have overcome this

*Phariſei.*

inconſideration, if we have undertaken ſome examination of our conſcience, yet one ſurvey is not enough; *Delicta quis intelligit?* Who can underſtand his error? How many circumſtances in ſin vary the very nature of the ſin? And then, of how many coats, and ſhels, and ſuper-edifications doth that ſin, which we thinke a ſingle ſin, conſiſt? When we have paſſed many ſcrutinies, many inquiſitions of the conſcience, yet there is never roome for a ſilence; we can never get beyond the neceſſity of that Petition, *Ab occultis*, Lord cleanſe me from my ſecret ſins; we ſhall ever be guilty of ſins, which we ſhall forget, not onely becauſe they are ſo little, but becauſe they are ſo great; That which ſhould be compunction, will be conſternation; and the anguiſh, which, out of a naturall tenderneſſe of conſcience, we ſhall have at the firſt entring into thoſe ſins, will make us diſpute on the ſins ſide, and, for ſome preſent eaſe, and to give our heavy ſoule breath, we will finde excuſes for them; and at laſt ſlide and weare into a cuſtomary practiſe of them: and though wee cannot be ignorant that we doe them, yet wee ſhall be ignorant that they are ſins; but rather make them things indifferent, or recreations neceſſary to maintaine a cheerefulneſſe, and ſo to ſin on, for feare of diſpairing in our ſins, and we ſhall never be able to ſhut our mouths againſt that Petition, *Ab occultis*; for, though the ſin be manifeſt, the various circumſtances that aggravate the ſin, will be ſecret.

Pſal. 19. 12. A

*Silentium Davidis.*

And properly this was *Davids* ſilence: He confeſſes his ſilence to have been *Ex doloſo ſpiritu*, Out of a ſpirit, in which was deceit; And *David* did not hope, directly, and determinately to deceive God; But by endeavouring to hide his ſin from other men, and from his owne conſcience, he buried it deeper and deeper, but ſtill under more and more ſins. He ſilences his Adultery, but he ſmothers it, he buries it under a turfe of hypocriſie, of diſſimulation with *Vriah*, that he might have gone home, and covered his ſin. He ſilences this hypocriſie; but that muſt have a larger turfe to cover it; he buries it under the whole body of *Vriah*, treacherouſly murdered; He ſilences that murder, but no turfe was large enough to cover that, but the defeat of the whole army, and after all, the blaſpheming of the name and power of the Lord of Hoſts, in the ruine of the army. That ſin, which, if he would have carried it upward towards God, in Confeſſion, would have vaniſhed away, and evaporated, by ſilencing, by ſuppreſſing, by burying multiplied, as Corne buried in the earth, multiplies into many Eares. And, though he might (perchance for his farther puniſhment) overcome the remembrance of the firſt ſin, he might have forgot the Adultery, and feele no paine of that, yet ſtill being put to a new, and new ſin, ſtill the laſt ſin that he did to cover the reſt, could not chuſe but appeare to his conſcience, and call upon him for another ſin to cover that; Howſoever hee might forget laſt yeares ſins, yet yeſterdayes ſin, or laſt nights ſin will hardly be forgotten yet. And therefore, *Tollite vobiſcum verba*, ſayes the Prophet, *O Iſrael returne unto the Lord*; But how? *Take unto you words, and turne unto the Lord.* Take unto you your words, words of Confeſſion; Take unto you his word, the words of his gracious promiſes; breake your ſilence when God breaks his, in the motions of his Spirit, and God ſhall breake off his purpoſe of inflicting calamities upon you.

B

C

Hoſ. 14. 2. D

*Rugitus.*

In the meane time, when *David* was not come ſo far, but continued ſilent, ſilent from Confeſſion, God ſuffers not *David* to enjoy the benefit of his ſilence; though he continue his ſilence towards God, yet God mingles *Rugitum cum ſilentio*, for all his ſilence, he comes to a voyce of roaring and howling, when I was *ſilent*, my *roaring* conſumed me; ſo that here was a great noyſe, but no muſique. Now *Theodoret* calls this *Rugitum compunctionis*; That it was the inchoation of his repentance, which began diffidently, and with fearefull vociferations; And ſo ſome of our later men underſtand it; That becauſe *David* had continued long in his ſin, when the Ice brake, it brake with the greater noyſe; when he returned to ſpeake to God, he ſpake with the more vehemence. And truly the word *Shaag*, *Rugiit*, though it ſignifie properly the voyce of a Lyon, yet *David* uſes this word *Roaring*, not onely of himſelfe, but of himſelfe as he was a type of Chriſt: for this very word is in the beginning of that Pſalme, which Chriſt repeated upon the Croſſe, or, at leaſt begun it, *My God, my God, why haſt thou forſaken me, and why art thou ſo far from the voyce of my Roaring?* So that, *Roaring*, may admit a good ſenſe, and does not alwayes imply a diſtemper, and inordinateneſſe; for, in Chriſt it could not; But does it not in our Text? In our former Tranſlation it might ſtand in a good ſenſe, where the two actions are diſtinguiſhed in time, thus, *When I held my tongue*, or *when I roared*, whether I kept or broke ſilence, all was one, no more eaſe in one, then the other. But with the

Theodor.

Bellarm.

Pſal. 22. 1. E

A the Originall, and with our later Tranſlation, it cannot be ſo, which is, *When I held my tongue, through my roaring*, this and this fell upon me: They were concomitant actions, actions intermixt, and at the ſame time when he was ſilent, he roared too; and therefore that that he calls *Roaring*, is not a voyce of Repentance; for if hee had beene come to that, then hee had broke his former ſilence, for that *Silence* was a not Confeſſing, a not Repenting.

This is then that miſerable condition which is expreſſed in *Davids* caſe, (though God delivered *David* from any deadly effect of it) that he had occaſion of *Roaring*, of *howling*, (as the Scripture ſpeaks often) though he *kept ſilence:* That he was at never the more eaſe, for all his ſins: The eaſes that he laid hold on, were new ſins in themſelves, and yet they did not eaſe him of his other ſins; he kept ſilence, and yet was put to exclamations. And how many examples can we preſent to our ſelves, in our owne memory, where perſons
B which have given themſelves all liberty to forge writings, to ſuborne witneſſes, to forſweare themſelves, to oppreſſe, to murder others, to make their wayes eaſier to their ends, and yet have, for all this, though the hand of Juſtice have not fallen upon them, ſeene their whole eſtates conſume and moulder away? When men out of their ill-grounded plots, and perverſe wiſdome, thinke themſelves ſafe in the ſilence and ſecrecy of their ſins, God overtakes them, and confounds them, with thoſe two fearefull blowes, thoſe two Thunderbolts, He brings them to Exclamations, to Vociferations, upon Fortune, upon Friends, upon Servants, upon Rivals, and Competitors, he brings them to a Roaring for their ruine, Never man was thus dealt withall as I am, never ſuch a conſpiracy as againſt me.

And this they do, All day, ſayes *David* here, *Through my roaring all day.* It was long ſo with *David*; A day as long as two of their dayes, that have dayes of ſix months; al- *Tota die.*
C moſt a yeare was *David* in this darke, dead ſilence, before he ſaw day, or returned to ſpeaking. With thoſe that continue their ſilence all day, the roaring continues all day too; All their lives, they have new occaſions of lamentations, and yet all this reduces them not, but they are benighted, they end their life with fearefull voyces of deſperation, in a Roaring, but ſtill in a ſilence of their ſins, and tranſgreſſions. And this is that that falls firſt under his Confeſſion, *Roaring* with *Silence*, paine, and ſhame, and loſſe, but all without Confeſſion, or ſenſe of ſin. And then, that which falls next under his acknowledgement, is the vehement working, the lamentable effect of this *Silence* and *Roaring*, Inveteration of Bones, incineration of his whole ſubſtance, *My Bones are waxen old, and my moyſture is turned into the drought of Summer.*

Both theſe phraſes, in which *David* expreſſes his owne, and prophecies of other ſuch *Humidum literale.*
D ſinners miſery, have a literall, and a ſpirituall, a naturall, and a morall ſenſe. For firſt, this affliction of this ſilenced and impenitent ſinner though it proceed not from the ſenſe of his ſinne, though it brought him not yet to a confeſſion, but to a roaring, that is, an impatient repining and murmuring, yet it had ſo wrought upon his body, and whole conſtitution, as that it drunke up his naturall, and vitall moyſture; *Spiritus triſtis exſiccarat*, as *Solomon* ſpeaks, A broken ſpirit had dryed him up; *His dayes were conſumed like ſmoake, and his bones were burnt like a hearth*; and that *Marrow and fatneſſe*, in which, hee ſayes, he had ſuch *ſatisfaction*, at other times, *was exhauſted.* This is the miſery of this impenitent ſinner, he is beggered, but in the Devils ſervice, he is lamed, but in the Devils wars; his moyſture, his blood is dryed up, but with licentiouſneſſe, with his overwatchings, either to deceive, or to oppreſſe others; for, as the proverbe is true, *Plures gula quàm gladius*, The Throate cuts more throates then the ſword does, and eating ſtarves more men then faſting does, becauſe waſtfulneſſe induces penury at laſt, ſo if all our
E Hoſpitals were well ſurveyed, it would be found, that the Devill ſends more to Hoſpitals then God does, and the Stewes more then the wars.

Thus his bodily moyſture was waſted, literally the ſinner is ſooner infirmed, ſooner *Humidum morale.*
deformed, then another man; But there is an *Humidum radicale* of the ſoule too: A tenderneſſe, and a diſpoſition to bewayle his ſins, with remorſefull teares. When *Peter* had denied his Maſter, and heard the Cocke crow, he did not ſtay to make recantations, he did not ſtay to ſatisfie them, to whom he had denied Chriſt, but hee looked into himſelfe firſt, *Flevit amarè*, ſayes the Holy Ghoſt, *He wept bitterly*; His ſoule was not withered, his moyſture was not dryed up like ſummer, as long as he could weepe. The learned *Horace.*
Poet hath given ſome character, ſome expreſſion of the deſperate and irremediable ſtate

of the reprobate, when he calls *Plutonem illacrymabilem*; There is the marke of his incorrigibleneſſe, and ſo of his irrecoverableneſſe, That he cannot weepe. A ſinfull man, an obdurate man, a ſtony heart may weepe: Marble, and the hardeſt ſorts of ſtones weepe moſt, they have the moſt moyſture, the moſt drops upon them: But this comes not out of them, not from within them; Extrinſecall occaſions, paine, and ſhame, and want, may bring a ſinner to ſorrow enough, but it is not a ſorrow for his ſins; All this while the miſerable ſinner weeps not, but the miſerable man, All this while, though he have winter in his eyes, his ſoule is turned into the drought of ſummer. God deſtroyed the firſt world, and all fleſh with water: Teares for the want, or for the loſſe of friends, or of temporall bleſſings, doe but deſtroy us. But God begun the new world, the Chriſtian Church, with water too, with the Sacrament of Baptiſme. Purſue his Example; begin thy Regeneration with teares; If thou have frozen eyes, thou haſt a frozen heart too; If the fires of the Holy Ghoſt cannot thaw thee, in his promiſes, the fire of hell will doe it much leſſe, which is a fire of obduration, not of liquefaction, and does not melt a ſoule, to poure it out into a new and better form, but hardens it, nails it, confirmes it in the old.

Mat. 24. 20. Chriſt bids you *take heed, that your flight be not in winter*; That your tranſmigration out of this world be not in cold dayes of Indevotion, nor in ſhort dayes of a late repentance. Take heed too, that your flight be not in ſuch a ſummer as this; That your tranſmigration out of this world be not in ſuch a *drought of ſummer*, as *David* ſpeaks of here, that the ſoule have loſt her *Humidum radicale*, all her tenderneſſe, or all expreſſing of that tenderneſſe in the ſenſe of her tranſgreſſions. So did *David* ſee himſelfe, ſo did he more fore-ſee in others, that ſhould farther incurre Gods diſpleaſure, then he (by Gods goodneſſe) had done, this exſiccation, this incineration of body and ſoule; ſinne burnes and turnes body and ſoule to a Cinder, but not ſuch a Cinder, but that they can, and ſhall both burne againe, and againe, and for ever.

*Oſſa Naturalia.* Deut. 29. 5. And the dangerous effect of this ſilence and roaring, *David* expreſſes in another phraſe too, *Inveteraverunt oſſa, That his bones were waxen old, and conſumed*; for ſo that word *Balah* ſignifies, *Your Clothes are not waxed old upon you, nor your ſhooes waxed old upon your feet.* In the *Conſuming* of theſe *Bones*, (as our former Tranſlation hath it) the vehemence of the Affliction is preſented, and in the *waxing old*, the continuance. Here the Rule fayls, *Si longa levis, ſi gravis brevis*, Calamities that laſt long, are light, and if they be heavy, they are ſhort; both wayes there is ſome intimation of ſome eaſe. But God ſuffers not this ſinner to injoy that eaſe; God will lay inough upon his body, to kill another in a weeke, and yet he ſhall pant many yeares under it. As the way of his Bleſſing is, Levit. 26. *Apprehendet tritura vindemiam, Your vintage ſhall reach to your threſhing, and your threſhing to your ſowing*; So in an impenitent ſinner, his fever ſhall reach to a frenzy, his frenzy to a conſumption, his conſumption to a penury, and his penury to a wearying and tyring out of all that are about him, and all the ſins of his youth ſhall meet in the anguiſh of his body.

*Oſſa Spiritualia.* But that is not all; *Etiam anima membra ſunt*, ſayes S. *Baſil*, The ſoule hath her Bones too; And thoſe are our beſt actions; Thoſe, which if they had been well done, might have been called Good works, and might have met us in heaven; But when a man continues his beloved ſinne, when he is *in doloſo ſpiritu*, and deals with God in falſe meaſures, and falſe waights, makes deceitfull Confeſſions to God, his good works ſhall doe him no good, his *Bones* are *conſumed*, not able to beare him upright in the ſight of God. This *David* ſees in himſelfe, and foreſees in others, and he ſees the true reaſon of all this, *Quia aggravata manus, Becauſe the hand of God lyes heavy upon him*, which is another branch of his Confeſſion.

*Aggravata manus.* Chaſt. 2. 6. Gregor. It was the ſafety of the Spouſe, *That his left hand was under her head, and that his right hand embraced her*: And it might well be her ſafety; for, *Per lævam vita præſens, per dextram æterna deſignatur*, ſayes S. *Gregory*, His left hand denotes this, and his right the other life: Our happineſſe in this, our aſſurance of the next, conſiſts in this, that we are in the hands of God. But here in our Text, *Gods hand was heavy upon him*; and that is an action of puſhing away, and keeping downe. And then when we ſee the great power, and the great indignation of God upon the Egyptians, is expreſſed but ſo, *Digitus Dei, the finger of God is in it*, how heavy an affliction muſt this of *David* be eſteemed, *Quando aggravata manus*, when his whole hand was, and was heavy upon him? Here then is one leſſon for all men, and another peculiar to the children of God. This appertains to all,

That

A That when they are *in ſilentio*, in a ſeared and ſtupid forgetting of their ſinnes, or *in Doloſo ſpiritu*, in half-Confeſſions, half-abjurations, half-deteſtations of their ſinnes; The hand of God will grow heavy upon them. *Tell you your children of it*, (ſayes the Prophet) *and let your children tell their children, and let their children tell another generation*, (for this belongs to all) *That which is left of the Palmer worme, the Graſhopper ſhall eat, and that that he leaves, the Canker worme ſhall eat, and the reſidue of the Canker worme, the Caterpiller.* The hand of God ſhall grow heavy upon a ſilent ſinner, in his body, in his health; and if he conceive a comfort, that for all his ſickneſſe, he is rich, and therefore cannot fayle of helpe and attendance, there comes another worme, and devours that, faithleſneſſe in perſons truſted by him, oppreſſions in perſons that have truſted him, facility in undertaking for others, corrupt Judges, heavy adverſaries, tempeſts and Pirats at Sea, unſeaſonable or ill Markets at land, coſtly and expenſive ambitions at Court, one
B worme or other ſhall devoure his riches, that he eaſed himſelfe upon. If he take up another Comfort, that though health and wealth decay, though he be poore and weake, yet he hath learning, and philoſophy, and morall conſtancy, and he can content himſelfe with himſelfe, he can make his ſtudy a Court, and a few Books ſhall ſupply to him the ſociety and the converſation of many friends, there is another worme to devoure this too, the hand of divine Juſtice ſhall grow heavy upon him, in a ſenſe of an unprofitable retiredneſſe, in a diſconſolate melancholy, and at laſt, in a ſtupidity, tending to deſperation.

This belongs to all, to all Non-confitents, That thinke not of confeſſing their ſinnes at all, To all Semi-confitents, that confeſſe them to halfs, without purpoſe of amendment, *Aggravabitur manus*, The hand of God will grow heavy upon them every way, and ſtop every iſſue, every poſterne, every ſaly, every means of eſcape. But that which
C is peculiar to the Children of God, is, That when the hand of God is upon them, they ſhall know it to be the hand of God, and take hold even of that oppreſſing hand, and not let it goe, till they have received a Bleſſing from it, that is, rayſed themſelves even by that heavy and oppreſſing hand of his, even in that affliction. That when God ſhall *fill their faces with ſhame*, yet they ſhall *ſeeke his face*; yea, when God ſhall *kill him*, yet he will *truſt in God, and ſeeke him*; And (as the Prophet carries it farther) *Cum ingreditur putredo*, when *Rottenneſſe* enters into their *Bones*, yet they ſhall *reſt* even in that *day of trouble*, of diſſolution, of putrefaction. God ſhall call upon them, as he did upon Judah, *Tritura mea, & filius areæ, O my threſhing place, and the ſonne of my floore*, Thou whom I have beaten and bruiſed with my flayls, when I have threſhed, and winnowed, and ſifted thee by theſe afflictions, and by this heavy hand, ſtill thou ſhalt fix thy faithfull eyes in heaven, and ſee a roome reſerved there for thee, amongſt thoſe, *which come out of great*
D *tribulations, and have made their long robes white in the bloud of the Lambe; who ſhall therefore dwell in the midſt of them, and governe them, and lead them to the lively fountains of waters, and wipe away all teares from their eyes.* Even upon his own Children, his hand ſhall grow heavy, but that heavineſſe, that waight ſhall awake them, and that hand ſhall guide them, to, and in the wayes of peace and reconciliation.

Pſal. 82.
Pſal. 77.
Habak. 3. 16.
Eſay 21. 10.
Apoc. 7. 14. 17.

And this both *day* and *night*, as our Text ſayes, That is, both in the day of their proſperity, and the night of their adverſitie. Even in proſperity, the childe of God ſhall feele the hand of God grow heavy upon him: He ſhall finde a guiltineſſe of not having employed thoſe temporall benefits to their right uſe; He ſhall finde the *Pluit laqueos*, a ſhowre of ſnares to have been powred downe upon him; occaſions of ſinne; occaſions of falling into ſinnes himſelfe; occaſions of drawing others, and of buying thoſe ſoules
E with his money, which Chriſt Jeſus had a pre-emption of, and had bought them before with his bloud: He ſhall finde the hand of God in adverſity, and love it, becauſe it ſhall deliver him; He ſhall finde his hand in proſperity, and be afraid of it, becauſe that proſperity hath before, and may againe lead him into tentations.

*Die ac nocte.*
Pſal. 11. 6.

To end all; all this, the Holy Ghoſt by the pen of *David*, ſeales with the laſt word of this Text, *Selah*. A word of uncertain ſenſe, and ſignification; for the Jews themſelves do not know exactly, and certainly what it ſignifies; but deriving this *Selah*, from *Selal*, which ſignifies *Attollere, To lift up*, they think it to be but a Muſicall note, for the raiſing of the voyce, at that part of the Pſalme, where that word is uſed; as, indeed the word is never uſed in the Bible, but in the Pſalmes, and twice in one Chapter, in the Prophet *Habakkuk*, which is a Muſicall, a Metricall Chapter. In the Latine Tranſlation, and

Selah.
Hab. 3. 3. & 9.

and in the Arabique Tranſlation of the Pſalmes it is cleane left out, becauſe they were not ſure how to tranſlate it aright. But, to ſpeak upon the beſt grounds in the Grammar of that language, and upon beſt Authority too, the word ſignifies a Vehement, a Patheticall, a Hyperbolicall aſſeveration, and atteſtation, and ratification of ſomething ſaid before. Such, in a proportion, as our Saviours *Amen, Amen* is, *Verily, verily I ſay unto you*; Such, as S. *Pauls fidelis Sermo*, with which he ſeales ſo many truths, is, *This is a faithfull ſaying*; Such, as that Apoſtles *Coram Domino* is, with which he ratifies many things, *Before the Lord I ſpeak it*; and ſuch, as *Moſes* his *Vivo ego*, and *Vivit Dominus*, *As I live ſaith the Lord*, and *As the Lord liveth*. And therefore, though God be in all his words, *Yea, and Amen*, no word of his can periſh in it ſelfe, nor ſhould periſh in us, that is, paſſe without obſervation, yet, in ſetting this ſeale of *Selah* to this Doctrine, he hath teſtified his will that he would have all theſe things the better underſtood, and the deeplier imprinted, That if a man conceale and ſmother his ſins, *Selah*, Aſſuredly, God will open that mans mouth, and it ſhall not ſhew forth his praiſe, but God will bring him, *Ad rugitum*, to fearfull exclamations out of the ſenſe of the affliction, if not of the ſin; *Selah*, Aſſuredly, God wil ſhiver his bones, ſhake his beſt actions, and diſcover their impurity; *Selah*, aſſuredly, God will ſuffer to be dried up all his moyſture, all poſſibility of repentant teares, and all intereſt in the blood of Chriſt Jeſus; *Selah*, Aſſuredly, Gods hand ſhall be heavy upon him, and he ſhall not diſcerne it to be his hand, but ſhall attribute all to falſe cauſes, and ſo place all his comfort in falſe remedies; Hee ſhall leave out God all day, and God ſhall leave out him all night, all his everlaſting night, in which he ſhall never ſee day more. *Selah*, Aſſuredly, Verily, Amen, *Fidelis Sermo*, This is a faithfull, an infallible Truth, *Coram Domino*, Before the Lotd, *Vivit Dominus*, as the Lord liveth, as *Moſes*, as *Chriſt*, as S. *Paul* teſtifie their, *David* teſtifies his Doctrine, All between God and man is conditionall, and where man will not be bound, God will not be bound neither; If man inveſt a habit and purpoſe of ſinning, God will ſtudy a judgement againſt
1 Sam 3.11. that man, and doe that, even in Iſrael, which ſhall make all our eares to tingle, and all our hearts to ake; Till that man repent, God will not, and when he does, God will repent too; For, though God be not Man, that he can repent, yet that God, who for Mans ſake became Man, for our ſakes, and his owne glory, will ſo farre become Man againe, as upon Mans true repentance, to repent the Judgements intended againſt that Man.

6 April 1862 - Rather a heavy sermon.

# SERM. LVIII.

## *Preached upon the* Penitentiall Pſalmes.

PSAL. 32. 5.

*I acknowledged my ſin unto thee, and mine iniquity have I not hid. I ſaid, I will confeſſe my tranſgreſſions unto the Lord, and thou forgaveſt the iniquity of my ſin.*

THis is the Sacrament of Confeſſion; So we may call it in a ſafe meaning; That is, The myſtery of Confeſſion: for true Confeſſion is a myſterious
2 Theſſ. 2.7. Art. As there is a *Myſtery of iniquity*, ſo there is a *Myſtery of the Kingdome of heaven*. And the myſtery of the Kingdome of heaven is this, That
Mat. 22.1. no man comes thither, but in a ſort as he is a notorious ſinner. One myſtery of iniquity is, that in this world, though I multiply ſins, yet the Judge cannot puniſh me, if I can hide them from other men, though he know them; but if I confeſſe them, he can, he will, he muſt. The myſtery of the Kingdome of heaven, is, That onely the Declaring, the Publiſhing, the Notifying, and Confeſſing of my ſins, poſſeſſes me of the Kingdome of heaven; There is a caſe, in which the notoriety of my ſins does harme; when my open ſinning, or my publiſhing of my ſin, by way of glory in that ſin, caſts a ſcandall upon others, and leads them into tentation; for ſo, my ſin becomes theirs,

A theirs, becauſe they ſin my ſin by example, And their ſin becomes mine, becauſe I gave the example, and we aggravate one anothers ſin, and both ſin both. But there is a publication of ſin, that both alleviates, nay annihilates my ſin, and makes him that hates ſin, Almighty God, love me the better, for knowing me to be ſuch a ſinner, then if I had not told him of it. Therefore doe we ſpeak of the myſtery of Confeſſion; for it is not delivered in one Rule, nor practiſed in one Act.

*Diviſio.* In this Confeſſion of *Davids*, (*I acknowledged my ſin unto thee, &c.*) We ſhall ſee more then ſo; for, though our two Parts be but the two Acts, *Davids* Act, and Gods Act, Confeſſion and Abſolution, yet is there more then one ſingle action to be conſidered in each of them. For firſt, in the firſt, there is a reflected Act, that *David* doth upon himſelfe, before he come to his Confeſſion to God; Something *David* had done, before he came to ſay, *I will confeſſe*, As he did *confeſſe*, before God *forgave the iniquity of his ſin.*

B Now that which he did in himſelfe, and which preceded his Confeſſion to God, was the *Notum feci, I acknowledged my ſin*; which was not his bringing it to the knowledge of God by way of Confeſſion, for, (as you ſee by the Method of the Holy Ghoſt, in the frame of the Text) it preceded his purpoſe of confeſſing, but it was the taking knowledge of his ſin in himſelfe, It was his firſt quickning, and inanimation, that grace gave his ſoul, as the ſoule gives the child in the Mothers womb. And then in *Davids* act upon himſelfe, followes the *Non operui, I have not hid mine iniquity*, none of mine iniquities from mine owne ſight: I have diſplayed to my ſelfe, anatomized mine own conſcience, left no corner unſearched, I am come to a perfect underſtanding of mine own caſe, *Non operui*, This is *Davids* act upon himſelfe, the recalling, and recollecting of his ſins, in his own memory. And then finding the number, the waight, and ſo, the oppreſſion of thoſe ſins there, he conſiders where he may diſcharge himſelfe of them; And *Dixi*,

C ſayes *David*, which is a word that implies both Deliberation, and Reſolution, and Execution too; I thought what was beſt to doe, and I reſolved upon this, and I did it; *Dixi Confitebor*, That I would make a true, a full, a hearty Confeſſion to God of all thoſe ſins; for ſuch we ſee the Elements and the Extent of his Confeſſion to be; He will confeſſe *Peccata*, Tranſgreſſions, Sins; Neither by an over-tenderneſſe, and diffidence, and ſcrupuloſity, to call things ſins, that are not ſo, nor by indulgent flattering, and ſparing of himſelf, to forbear thoſe things which are truly ſo; He will confeſſe *Peccata, Sins*, and *Peccata ſua, His ſins*; Firſt, *Sua*, that is, *A ſe perpetrata*, He will acknowledge them to have proceeded, and to have been committed by himſelf, he will not impute them to any other cauſe, leaſt of all to God; And then, *Sua, non aliena*, he will confeſſe ſins that are his own ſins, and not meddle with the ſins of other men, that appertain not to him. This is the ſubject of his Confeſſion, *Sins*, & *His ſins*, and then, *Peccata ſua Domino, His ſins unto the Lord*,

D both in that conſideration, That all ſins are committed againſt the Lord, and in that alſo, That Confeſſion of all ſins is to be made unto the Lord; And laſtly, all this, (as S. *Hierome* reads this text, and ſo alſo did our former Tranſlation) *Adverſum ſe, Againſt himſelf*, that is, without any hope of reliefe, or reparation in himſelf. He begins to think of his own ſinfull ſtate, and he proceeds to a particular inquiſition upon his conſcience, There is his preparation, Then he conſiders, and thereupon reſolves, and thereupon proceeds to confeſſe things that are truly ſins, And then all them as his own, without imputing them to others, If they be his own, without medling with others, And theſe to the Lord, againſt whom all ſin is committed, and to whom all Confeſſion is to be directed; And all this ſtill againſt himſelf, without any hope from himſelf. All this is in *Davids* action, preparatorily in himſelf, and then declaratorily towards God, and doe but make up our firſt Part.

In the other, which is Gods *Act* towards *David*, the Abſolution, the Remiſſion, the

E Forgiveneſſe, we ſhall conſider firſt the fulneſſe; for, it is both of the ſin, and the puniſhment of the ſin, for the word imports both, and our two Tranſlations have expreſſed it between them, for that which one Tranſlation calls the *Iniquity of the ſin*, the other calls *The puniſhment*; And then we ſhall conſider the ſeaſonableneſſe, the ſpeed, the acceleration of Gods mercy, in the Abſolution, for in *David* it is but *Actus inchoatus*, and *Actus conſummatus* in God, *David* did but ſay, I will confeſſe, and God forgave the iniquity, and the puniſhment of his ſin. Now as this Diſtribution is Paraphraſe enough upon the text, ſo a little larger Paraphraſe upon every piece of the Paraphraſe, will be as much as will fall into this exerciſe. For, as you ſee, he branches are many, and full of fruit, and I can but ſhake them, and leave every one to gather his own portion, to apply thoſe notes, which may moſt advance his edification.

First

1 Part. *Notum feci.*

Firſt then in this myſtery of Confeſſion, we conſider *Davids* reflected act, his preparatory act, preceding his confeſſion to God, and tranſacted in himſelfe, of which the firſt motion is, the *Notum feci*, I acknowledged in my ſelfe, I came to a feeling in my ſelfe, what my ſinfull condition was. This is our quickning in our regeneration, and ſecond birth; and til this come, a ſinner lies as the Chaos in the beginning of the Creation, before the *Spirit of God had moved upon the face of the waters*, *Dark*, and *voyd*, and *without forme*; He lies, as we may conceive, out of the Authors of Naturall Story, the ſlime and mud of the River *Nilus* to lie, before the Sun-beames ſtrike upon it; which after, by the heat of thoſe beames, produces ſeverall ſhapes, and formes of creatures. So till this firſt beame of grace, which we conſider here, ſtrike upon the ſoule of a ſinner, he lies in the mud and ſlime, in the dregs and lees, and tartar of his ſinne. Hee cannot ſo much as wiſh, that that Sunne would ſhine upon him, he doth not ſo much as know, that there is ſuch a Sunne, that hath that influence, and impreſſion; But if this firſt beame of Grace enlighten him to himſelfe, reflect him upon himſelfe, *notum facit*, (as the Text ſayes) if it acquaint him with himſelfe, then, as the creatures in the Creation, then, as the new creatures at Nilus, his ſins begin to take their formes, and their ſpecifications, and they appeare to him in their particular true ſhapes, and that which hee hath in a generall name, called Pleaſure or Wantonneſſe, now cals it ſelfe in his conſcience, a direct Adultery, a direct Inceſt; and that which he hath called Frugality, and providence for family and poſterity, tells him plainly, My name is Oppreſſion, and I am the ſpirit of covetouſneſſe. Many times men fall into company, and accompany others to houſes of riot and uncleanneſſe, and doe not ſo much as know their ſinfull companions names; nay they doe not ſo much as know the names of the ſins that they commit, nor thoſe circumſtances in thoſe ſinnes, which vary the very name and nature of the ſin.

Gregor.

But then, *Oculos, quos culpa claudit, pœna aperit*, Thoſe eyes, which ſinne ſhut, this firſt beame of Grace opens, when it comes, and works effectually upon us; Till this ſeaſon of grace, this ſinner is blind to the Sunne, and deafe to Thunder. *A wild Aſſe, that is uſed to the wilderneſſe, and ſnuffeth up wind at her pleaſure, in her occaſion who can turne her away?* An habituall ſinner, that doth not ſtumble, but tumble, as a mighty ſtone downe a hill, in the wayes of his ſin, in his occaſion, who can turne him? in his rage of ſin, what law can withhold him? But ſayes the Prophet there, of that wild Aſſe, *All they that ſeeke her, will not weary themſelves*; Friends, Magiſtrates, Preachers, doe but weary themſelves, and loſe their labour, in endeavouring to reclaime that ſinner; *But in her Month they ſhall finde her*, ſayes the Prophet; That is, ſay our Expoſitors, when ſhe is great and unweildy. Some ſuch Moneth, God of his goodneſſe brings upon this ſinner; Some ſickneſſe, ſome judgement ſtops him, and then we find him; God by his Ordinance, executed by us, brings him to this *Notum feci*, into company with himſelfe, into an acquaintance and converſation with himſelfe, and hee ſees his ſinnes looke with other faces, and he heares his ſins ſpeake with other voyces, and hee findes them to call one another by other names: And when hee is thus come to that conſideration, Lord! how have I miſtaken my ſelfe, Am I, that thought my ſelfe, and paſſed with others, for a ſociable, a pleaſurable man, and good company; am I a leprous Adulterer, is that my name? Am I, that thought my ſelfe a frugall man, and a good husband; I, whom fathers would recommend to their children, and ſay, Marke how hee ſpares, how hee growes up, how he gathers, am I an oppreſſing Extortioner, is that my name? Bleſſed be thy name, O Lord, that haſt brought me to this *notum feci*, to know mine own name, mine owne miſerable condition; he will alſo ſay, may that bleſſing of thine enlarge it ſelfe farther, that as I am come to this *notum feci*, to know that I miſtooke my ſelfe all this while, ſo I may proceed to the *non operui*, to a perfit ſifting of my conſcience, in all corners: which is *Davids* ſecond motion in his act of preparation, and our next conſideration, *I acknowledged my ſin*, and I hid none, diſguiſed none, *non operui*.

Ier. 2. 24.

*Non operui.*

Sometimes the Magiſtrate is informed of an abuſe, and yet proceeds to no farther ſearch, nor inquiſition. This word implies a ſifting of the conſcience. He doth not onely take knowledge of his ſins, then when they diſcover themſelves; of his riot and voluptuouſneſſe, then when he burnes in a fever occaſioned by his ſurfets; nor of his licentiouſneſſe, then when he is under the anguiſh and ſmart of corroſives; nor of his waſtfulneſſe and pride, then when hee is laid in priſon for debt: Hee doth not ſeeke his ſinnes in his Belly, nor in his Bones, nor in his Purſe, but in his Conſcience, and he unfolds that, rips

up

A up that, and enters into the privateſt, and moſt remote corners thereof. And there is much more in this negative circumſtance, *non operui*, I hid nothing, then in the former acknowledgement, *notum feci*, I tooke knowledge of my ſinnes. When they ſent to ſift *Iohn Baptiſt*, whether he were *The Chriſt*, becauſe he was willing to give them all ſatisfaction, hee expreſſed himſelfe ſo, *Hee confeſſed, and denied not, and ſaid, I am not the Chriſt*. So when *Ioſhuah* preſſed *Achan*, to confeſſe his treſpaſſe, he preſſes him with this negative addition, *Shew mee what thou haſt done, and hide it not*; that is, diſguiſe nothing that belongs to it. For, the better to imprint a confidence, and to remove all ſuſpition, Men to to their Maſters, Wives to their Husbands, will confeſſe ſomething, but yet *operiunt*, they hide more. Thoſe words, *In multitudine virtutis tuæ, Through the greatneſſe of thy power, thine enemies ſhall ſubmit*, S. *Ierome*, and the Septuagint before, and *Tremellius* after, and all that binde themſelves to the Hebrew letter, reade it thus, *Mentientur tibi inimici tui*, when thy power is ſhewed upon them, when thy hand lies upon them, *thine enemies will lie unto thee*, They will counterfait a confeſſion, they will acknowledge ſome ſins, but yet *operiunt*, they hide, they cover others. *Saul* in the defeat of the *Amalekites* reſerved ſome of the fatteſt of the ſpoile, and being deprehended, and reprehended, hee ſaid hee intended it for ſacrifice: Many times, men in great place, abuſe their owne ſoules with that imagination, or palliation, That they doe God good ſervice in ſome ſinne, and that they ſhould more hurt the cauſe of God, if they ſhould proceed earneſtly to the puniſhment of thoſe that oppoſe it, then if they let them alone, and ſo leave lawes unexecuted, and Gods truth endangered. But *Davids* iſſue was, *non iniquitas, non operui*, I left none iniquity unſearched, I hid none.

Iohn 1. 20. Ioſh. 7. 19. Pſal. 66. 3. 1 Sam. 15.

But any thing ſerves us for a cover of ſin, even from a Net, that every man ſees thorow, to ſuch a cloud of darkeneſſe, as none but the prince of darkeneſſe, that caſt that cloud upon us, can ſee us in it, nor we ſee our ſelves. That wee ſhould hide leſſer ſinnes with greater, is not ſo ſtrange; That in an Adultery, wee ſhould forget the circumſtances in it, and the practiſes to come to it. But we hide greater ſins with leſſer, with a manifold, and multiplied throng and cloud of leſſer ſins, all comes to an indifferency, and ſo wee ſee not great ſins. Eaſines of converſation in a woman, ſeemes no great harme; Adorning themſelves to pleaſe thoſe with whom they converſe, is not much more; To heare them, whom they are thus willing to pleaſe, praiſe them, and magnifie their perfections, is little more then that; To allow them to ſue, and ſolicit for the poſſeſſion of that which they have ſo much praiſed, is not much more neither; Nor will it ſeeme much at laſt, to give them poſſeſſion of that they ſue for; nay it will ſeeme a kinde of injuſtice to deny it them. We hide leſſer ſinnes with greater, greater with leſſer; Nay we hide the devill with God, wee hide all the weeks ſins with a Sabbaths ſolemnity: And as in the Romane Church, they poyſoned God, (when they had made their Bread-god, they poyſoned the Emperour with that bread) ſo this is a Poſſeſſing of God, a making the devill to enter into God, when we hide our ſins with an outward ſanctity, and call God to witneſſe and teſtifie to the Congregation, that we are ſaints, when we are devils; for this is a ſuborning of God, and a drawing of God himſelfe into a perjury. We hide our ſinnes in his houſe, by hypocriſie, all our lives, and we hide them at our deaths, perchance with an Hoſpitall. And truely wee had need doe ſo, when we have impoveriſhed God, in his children, by our extorſions, and wounded him, and lam'd him, in them, by our oppreſſions, wee had need provide God an Hoſpitall. As men that rob houſes thruſt in a child at the window, and he opens greater doores for them, ſo leſſer ſins make way for greater. *De minimis non curat Lex*, The law is faine to paſſe over ſmall faults; but *De minimis curat lux*, That light of grace, by which a ſinner diſpoſes himſelfe to confeſſion, muſt diſcover every ſinne, and hide none, ſuffer none to hide it ſelfe, nor lie hidden under others. When God ſpeaks ſo much of *Behemoth*, and *Leviathan*, the great land and ſea-oppreſſors, he calls us to the conſideration of the inſupportableneſſe of great ſinnes; but in the plaines of Egypt by *haile*, and *locuſts*, and *lice*, little and contemptible things, hee calls us to the conſideration of theſe vermine of the ſoule, leſſer and unconſidered ſins. *David* had not accompliſhed his work upon himſelfe, his reflected, his preparatory Act, till he had made both thoſe ſteps, *notum feci, non operui*, firſt I tooke knowledge of my ſinfull condition, and then I proceeded to a particular inquiſition of my Conſcience, *I tooke knowledge of my ſinne, and mine iniquity I have not hid*, and then he was fit to thinke of an acceſſe to God, by confeſſion, *Dixi confitebor*, &c.

Iob 40. & 41.

This

*Dixi meditando.*

Baſil.

Pſal. 14. 1.

1 King. 5. 5.

Pſal. 39. 1.

Dan. 2. 3.

*Dixi ſtatuendo.*

Luke 15. 12.

Cajetan.

Ambroſe.

*Confitebor.*

Origen.

Ioſh. 7. 19.

This word, *Dixi*, *Amar*, *I ſaid*, is a word that implies firſt meditation, deliberation, conſidering, and then upon ſuch meditation, a reſolution too, and execution after all. When it is ſaid of God, *dixit*, and *dixit*, God ſaid this, and ſaid that, in the firſt Creation, *Cave ne cogites ſtrepitum*, Doe not thinke that God uttered any ſound; His ſpeaking was inward, his ſpeaking was thinking. So *David* uſes this word in the perſon of another, *Dixit inſipiens*, *The foole hath ſaid*, that is, *In corde*, *ſaid in his heart*, that is, thought *that there is no God.* There ſpeaking is thinking; and ſpeaking is reſolving too. So *Davids* ſon *Solomon* uſes the word, *Behold I purpoſe to build a houſe unto the Lord*, where the word is, *I ſay*, I will doe it, Speaking is determining; and ſpeaking is executing too, *Dixi cuſtodiam*, *I ſaid I will take heed to my wayes*, that is, I will proceed and goe forward in the paths of God. And ſuch a premeditation, ſuch a preconſideration, doe all our approaches, and acceſſes to God, and all our acts in his ſervice require. God is the Rocke of our ſalvation; God is no Occaſionall God, no Accidentall God; neither will God be ſerved by Occaſion, nor by Accident, but by a conſtant Devotion. Our communication with God muſt not be in Interjections; that come in by chance; nor our Devotions made up of Parentheſes, that might be left out. They erre equally, that make a God of Neceſſity, and that make a God of Contingency: They that with the Manichees, make an ill God, a God that forces men to doe all the ill that they doe, And they that with the Epicures, make an idle God, an indifferent God, that cares not what is done; God is not Deſtiny; Then there could be no reward, nor puniſhment: but God is not Fortune neither, for then there were no Providence. If God have given reaſon onely to Man, it were ſtrange that Man ſhould exerciſe that reaſon, in all his Morall and Civill actions, and onely do the acts of Gods worſhip caſually; To go to Court, to Weſtminſter, to the Exchange, for ends, and to come to Church, by chance, or for company, or for ſome collaterall reſpects, that have no relation to God, Not to thinke of our Confeſſion, till the Prieſt have called upon us, to ſay after him, *We have erred and ſtraied from thy wayes like loſt ſheepe*, To come for Abſolution, as *Nebuchadnezzar* came to *Daniel*, for the interpretation of his Dreame, who did not onely not underſtand his Dreame, but not remember it, *Somnium ejus fugit ab eo*, He did not onely not know what his Dreame meant, but hee did not know what his Dreame was, Not to conſider the nature of Confeſſion, and Abſolution, not to conſider the nature of the ſins we ſhould confeſſe, and be abſolved of, is a ſtupidity againſt *Davids* practiſe here; *Dixit*, He ſaid, he meditated, he conſidered, Gods ſervice is no extemporall thing. But then *Dixit*, He reſolved too, for ſo the word ſignifies, Conſideration, but Reſolution upon it; And then, that he Reſolved, he Executed.

This is not only *Davids dixit in corde*, where ſpeaking is thinking, nor only *Solomons dixi ædificabo*, I reſolved how I might build, but it is alſo the Prodigals *Dixi revertar*, *I ſaid I will go to my Father*, A reſolving and executing of that Reſolution for that, that execution crownes all. How many thinke to come hither, when they wake, and are not ready when the houre comes? And even this mornings omiſſion is an abridgement, or an eſſay of their whole lives, They thinke to repent every day, and are not ready when the bell tolls. It is well ſaid of Gods ſpeaking, in the Creation, It was *Dictio practica*, *diffinitiva*, *Imperativa*, It was an Actuall ſpeaking, a Definitive, an Imperative ſpeaking; And, *Dicto abſolvit negotium*, His ſaying he would doe it, that is, his meaning to doe it, was the very doing of it. Our Religious duties require meditations, for God is no extemporall God; Thoſe produce determinations, for God muſt not be held in ſuſpence; And they flow into executions, for God is not an illuſible God, to be carried with promiſes, or purpoſes onely; And all thoſe linkes of this religious Chaine, Conſideration, Reſolution, Execution, Thought, Word, and Practiſe, are made out of this golden word, *Amar*, *Dixi*, I ſaid I will doe it. And then, *Dixi confitebor*, I confidered, that my beſt way was to confeſſe, and I reſolved to doe ſo, and I did it; *Dixi confitebor.*

It is but a homely Metaphor, but it is a wholeſome, and a uſefull one, *Confeſſio vomitus*, Confeſſion works as a vomit; It ſhakes the frame, and it breakes the bed of ſin; and it is an eaſe to the ſpirituall ſtomach, to the conſcience, to be thereby disburdened. It is an eaſe to the ſinner, to the patient; but that that makes it abſolutely neceſſary, is that it is a glory to God; for in all my ſpirituall actions, Apprecations, or Deprecations, whether I pray for benefits, or againſt calamities, ſtill my Alpha, and Omega, my firſt and laſt motive, muſt be the glory of God. Therefore *Ioſhuah* ſayes to *Achan*, *My Son*, *give I pray thee*, *glory unto the Lord God of Iſrael*, *and make Confeſſion unto him.* Now, the glory of

of God ariſes not out of the Confeſſing; but becauſe every true Confeſſing is accompanied with a deteſtation of the ſin, as it hath ſeparated me from God, and a ſenſe of my re-union, and redintegration with God, in the abjuration of my former ſins, (for, to tell my ſin by way of a good tale, or by boaſting in it, though it be a revealing, a manifeſting, is not a Confeſſion) in every true confeſſion God hath glory, becauſe he hath a ſtraid ſoule, re-united to his Kingdome. And to advance this Glory, *David* confeſſes *Peccata*, ſins; which is our next Conſideration, *I ſaid, I will confeſſe my ſins unto the Lord.*

*Peccata vera.*

Firſt he reſents his ſtate, All is not well; Then he examines himſelfe, Thus and thus it ſtands with me; Then he conſiders, then he reſolves, then he executes, He confeſſes, (ſo far we are gone) and now he confeſſes ſins. For, the Phariſees, (though he pretended a Confeſſion) was rather an exprobration, how much God had beene beholden to him, for his Sabbaths, for his Almes, for his Tithes, for his Faſting. *David* confeſſes ſins; firſt, ſuch things as were truly ſins. For, as the element of Ayre, that lyes betweene the Water, and the Fire, is ſometimes condenſed into water, ſometimes rarified into fire: So lyes the conſcience of man betweene two operations of the Devill; ſometimes he rarifies it, evaporates it, that it apprehends nothing, feeles nothing to be ſin, ſometimes he condenſes it, that every thing falls and ſticks upon it, in the nature, and takes the waight of ſin, and he miſ-interprets the indifferent actions of others, and of his owne, and deſtroyes all uſe of Chriſtian liberty, all converſation, all recreation, and out of a falſe feare, of being undutifull to God, is unjuſt to all the world, and to his owne ſoule, and conſequently to God himſelfe, who, of all notions, would not be received in the notion of a Cruell, or Tyrannicall God. In an obdurate conſcience that feeles no ſin, the Devill glories moſt, but in the over-tender conſcience he practiſes moſt; That is his triumphant, but this is his militant Church; That is his Sabbath, but this is his ſix dayes labour; In the obdurate he hath induced a ſecurity, in the ſcrupulous and over-tender he is working for deſperation. There are few things in the Scriptures, which the Holy Ghoſt hath expreſt in ſo many names, as Sin; *Sin, Wickedneſſe, Iniquity, Tranſgreſſions, Offences*, Many, many more; And all this, that thereby we might reflect upon our ſelves often, and ſee if our particular actions fell not under ſome of thoſe names; But then, leſt this ſhould over-intimidate us, there are as many names given by the Holy Ghoſt, to the Law of God; *Law, Statutes, Ordinances, Covenants, Teſtimony, Precept*, and all the reſt, of which there is ſome one at leaſt, repeated in every verſe of the hundred and nineteenth Pſalme; that thereby we might ſtill have a Rule to meaſure, and try our actions by, whether they be ſins or no. For, as the Apoſtle ſayes, *He had not knowne ſinne, if he had not knowne the Law*; So there had beene no ſin, if there had beene no Law. And therefore that ſoule that feeles it ſelfe oppreſſed under the burden of a Vow, muſt have recourſe to the Law of God, and ſee whether that Vow fall under the Rule of that Law; For as an over-tender conſcience may call things ſins, that are not, and ſo be afraid of things that never were, ſo may it alſo of things that were, but are not now; of ſuch ſins as were truly ſins, and fearfull ſins, but are now dead, dead by a true repentance, and buried in the Sea of the blood of Chriſt Jeſus, and ſealed up in that Monument, under the ſeale of Reconciliation, the bleſſed Sacrament, and yet riſe ſometimes in this tender conſcience, in a ſuſpition and jealouſie, that God hath not truly, not fully forgiven them. And as a Ghoſt, which we thinke we ſee, afrights us more then an army that we doe ſee: So theſe apparitions of ſins, of things that are not againſt any Law of God, and ſo are not ſins, or ſins that are dead in a true repentance, and ſo have no being at all, by the Devils practiſe worke dangerouſly upon a diſtempered conſcience; for, as God hath given the Soule an Imagination, and a Fancy, as well as an Underſtanding, So the Devill imprints in the conſcience, a falſe Imagination, as well as a fearefull ſenſe of true ſin. *David* confeſſes ſins, ſins that were truly ſins.

*Omnia.*

But the more ordinary danger is, in our not calling thoſe things which are truly ſins, by that name. For, as ſometimes when the Baptiſme of a Child is deferred for State, the Child dyes unbaptized: So the ſinner defers the Baptiſme of his ſin, in his teares, and in the blood of his Saviour, offered in the bleſſed Sacrament, till he dye nameleſſe, nameleſſe in the booke of Life. It is a Character, that one of the ancienteſt Poets gives of a well-bred, and well-governed Gentleman, That he would not tell ſuch lyes as were like truths, not probable lyes; nor ſuch truths as were like lyes, not wonderfull, not incredible truths; It is the conſtancy of a rectified Chriſtian, not to call his indifferent actions

ſins, for that is to ſlander God, as a cruell God; nor to call ſins indifferent actions, for that is to undervalue God, as a negligent God. God doth not keepe the Conſcience of man upon the wrack, in a continuall torture and ſtretching; But God doth not ſtupifie the conſcience with an Opiate, in an inſenſibleneſſe of any ſin. The law of God is the balance, and the *Criterium*; By that try thine actions, and then confeſſe. *David* did ſo; *Peccata*, he confeſſed ſinnes; nothing, that was not ſo, as ſuch; neither omitted he any thing, that was ſo. And then they were *Peccata ſua*, His ſins, *I ſaid, I will confeſſe my ſins unto the Lord.*

*Sua.* First, *Sua*, *His ſinnes*, that is, *à ſe perpetrata*, ſins which he confeſſes to have been of his voluntary committing; He might, and did not avoyd them. When *Adam* ſaid, by way of alienation, and transferring his fault, *The woman whom thou gaveſt me*; And the woman

Gen. 3. 12. ſaid, *The Serpent deceived me*; God tooke this, by way of Information to finde out the Principall, but not by way of extenuation, or alleviation of their faults; Every *Adam* eats with as much ſweat of his browes, and every *Eve* brings forth her Children with as much paine in her travaile, as if there had been no Serpent in the caſe. If a man ſin againſt God, who ſhall plead for him? If a man lay his ſins upon the Serpent, upon the Devill, it is no plea, but if he lay them upon God, it is blaſphemy. *Iob* finds ſome ground of a pious Expoſtulation with God, in that, *My fleſh is not braſſe, nor my ſtrength ſtones; And ſuch as I am, thou haſt made me; why then doeſt thou ſet me up as a marke to ſhoot at?* But *Iob* never hopes for eaſe, in any ſuch allegation; Thou haſt made my ſoule a Ciſterne, and then powred tentations into it; Thou haſt enfeebled it with denying it thy Grace, and then put a giant, a neceſſitie of ſinning upon it. My ſins are mine own; The Sun is no cauſe of the ſhadow my body caſts, nor God of the ſins I commit. *David* confeſſes *his ſinnes*, that is, he confeſſes them to be His; And then he confeſſes *His*, He meddles not with thoſe that are other mens.

*Non aliena.* The Magiſtrate and the Miniſter are bound to conſider the ſins of others; for, their ſins become *Quodammodo noſtra*, in ſome ſort ours, if we doe not reprove, if the Magiſtrate doe not correct thoſe ſins. All men are bound to confeſſe, and lament the ſins of the people. It was then when *Daniel* was in that exerciſe of his Devotion, *Confeſſing his*

Dan. 9. 20. *ſinne, and the ſinne of his people*, that he received that comfort from the Angel *Gabriel*; And yet, even then, the firſt thing that fell under his Confeſſion, was his own ſin, *My ſin*, And then, *The ſinne of my people.* When *Ioſephs* brethren came to a ſenſe of that ſin, in having ſold him, none of them transfers the ſin from himſelfe, neither doth any of

Gen. 42. 21. them diſcharge any of the reſt of that ſin: They all take all; *They ſaid to one another*, ſayes that Text, *we*, all we, *are verily guilty, and therefore is this diſtreſſe come upon us*, upon us all; Nationall calamities are induced by generall ſins, and where they fall, we cannot ſo charge the Laity, as to free the Clergy, nor ſo charge the people, as to free the Magiſtrate. But as great ſummes are rayſed by little perſonall Contributions; ſo a little true ſorrow from every ſoule, would make a great ſacrifice to God, and a few teares from every eye, a deeper and a ſafer Sea, about this Iland, then that that doth wall it. Let us therefore never ſay, that it is *Aliena ambitio*, The immoderate ambition of a pretending Monarch, that endangers us, That it is *Aliena perfidia*, The falſhood of perfidious neighbours that hath diſappointed us, That it is *Aliena fortuna*, The growth of others who have ſhot up under our ſhelter, that may overtop us; They are *Peccata noſtra*, our own pride, our own wantonneſſe, our own drunkenneſſe, that makes God ſhut and cloſe his hand towards us, withdraw his former bleſſings from us, and then ſtrike us with that ſhut, and cloſed, and heavy hand, and multiply calamities upon us. What a Parliament meets at this houre in this Kingdome? How many ſuch Committees as this? how many ſuch Congregations ſtand, as we doe here, in the preſence of God, at this houre? And what a Subſidy ſhould this State receive, and what a ſacrifice ſhould God receive, if every particular man would but depart with his own beloved ſin? We diſpute what is our own, as though we would but know what to give. Alas, our ſins are our own, let us give them. Our ſins are our own; that we confeſſe; And we confeſſe them, according to *Davids* Method, *Domino*, to the Lord; *I will confeſſe my ſinnes to the Lord.*

*Domino peccavi.* After he had deliberated, and reſolved upon his courſe, what he would doe, he never ſtayed upon the perſon, to whom; His way being Confeſſion, he ſtayed not long in ſeeking his ghoſtly Father, his Confeſſor, *Confitebor Domino.* And firſt, *Peccata Domino*, That his ſins were ſins againſt the Lord. For, as every ſin is a violation of a Law, ſo every

A very violation of a Law reflects upon the Law-maker. It is the ſame offence to coyne a penny, and a piece; The ſame to counterfait the ſeale of a Subpœna, as of a Pardon. The ſecond Table was writ by the hand of God, as well as the firſt; And the Majeſty of God, as he is the Law-giver, is wounded in an adultery, and a theft, as well as in an Idolatry, or a blaſphemy. It is not inough to conſider the deformity and the foulneſſe of an Action ſo, as that an honeſt man would not have done it; but ſo as it violates a law of God, and his Majeſty in that law. The ſhame of men, is one bridle, that is caſt upon us. It is a morall obduration, and in the ſuburbs, next doore to a ſpirituall obduration, to be Voyce-proofe, Cenſure-proofe, not to be afraid, nor aſhamed, what the world ſayes. He that relyes upon his *Plaudo domi*, Though the world hiſſe, I give my ſelfe a Plaudite at home, I have him at my Table, and her in my bed, whom I would have, and I care not for rumor; he that reſts in ſuch a Plaudite, prepares for a Tragedy, a Tragedy in the B Amphitheater, the double Theater, this world, and the next too. Even the ſhame of the world ſhould be one one bridle, but the ſtrongeſt is the other, *Peccata Domino*, To conſider that every ſin is a violation of the Majeſty of God.

And then *Confitebor Domino*, ſayes *David*, *I will confeſſe my ſinnes to the Lord*; ſinnes are not confeſſed, if they be not confeſſed to him; and if they be confeſſed to him, in caſe of neceſſitie it will ſuffice, though they be confeſſed to no other. Indeed, a confeſſion is directed upon God, though it be made to his Miniſter: If God had appointed his Angels, or his Saints to abſolve me, as he hath his Miniſters, I would confeſſe to them. *Ioſhuah* tooke not the juriſdiction out of Gods hands, when he ſaid to *Achan*, *Give glory unto the God of Iſrael, in making thy confeſſion to him; And tell me now, what thou haſt done, and hide it not from me.* The law of the Leper, is, *That he ſhall be brought unto the Prieſt*; Men come not willingly to this manifeſtation of themſelves; nor are they to be brought C in chains, as they doe in the Roman Church, by a neceſſitie of an exact enumeration of all their ſins: But to be led with that ſweetneſſe, with which our Church proceeds, in appointing ſicke perſons, if they feele their conſciences troubled with any weighty matter, to make a ſpeciall confeſſion, and to receive abſolution at the hands of the Prieſt; And then to be remembred, that every comming to the Communion, is as ſerious a thing as our tranſmigration out of this world, and we ſhould doe as much here, for the ſettling of our Conſcience, as upon our death-bed; And to be remembred alſo, that none of all the Reformed Churches have forbidden Confeſſion, though ſome practiſe it leſſe then others. If I ſubmit a cauſe to the Arbitrement of any man, to end it, *ſecundùm voluntatem*, ſayes the Law, How he will, yet ſtill *Arbitrium eſt arbitrium boni viri*, his will muſt be regulated by the rules of common honeſty, and generall equity. So when we lead men to this holy eaſe of diſcharging their heavy ſpirits, by ſuch private Confeſſi- D ons, yet this is ſtill limited by the law of God, ſo far as God hath inſtituted this power by his Goſpel, in his Church, and far from inducing amongſt us, that torture of the Conſcience, that uſurpation of Gods power, that ſpying into the counſails of Princes, & ſupplanting of their purpoſes, with which the Church of Rome hath been deeply charged.

And this uſefull and un-miſ-interpretable Confeſſion, which we ſpeake of, is the more recommended to us, in that with which *David* ſhuts up his Act, (as out of S. *Hierome*, and out of our former tranſlation, we intimated unto you) that he doth all this *Adverſum ſe*, *I will confeſſe my ſinnes unto the Lord, againſt my ſelfe*; The more I finde Confeſſion, or any religious practiſe, to be againſt my ſelfe, and repugnant to mine owne nature, the farther I will goe in it. For, ſtill the *Adverſum me*, is *Cum Deo*; The more I ſay againſt my ſelfe, the more I vilifie my ſelfe, the more I glorifie my God. As S. *Chryſoſtome* ſayes, every man is *Spontaneus Satan*, a Satan to himſelfe, as Satan is a Tempter, e- E very man can tempt himſelfe; ſo I will be *Spontaneus Satan*, as Satan is an Accuſer, an Adverſary, I will accuſe my ſelfe. I conſider often that paſſionate humiliation of S. *Peter*, *Exi à me Domine, He fell at Ieſus knees, ſaying, Depart from me for I am a ſinfull man, O Lord*; And I am often ready to ſay ſo, and more; Depart from me, O Lord, for I am ſinfull inough to infect thee; As I may perſecute thee in thy Children, ſo I may infect thee in thine Ordinances; Depart, in withdrawing thy word from me, for I am corrupt inough to make even thy ſaving Goſpel, the ſavor of death unto death; Depart, in withholding thy Sacrament, for I am leprous inough to taint thy fleſh, and to make the balme of thy blood, poyſon to my ſoule; Depart, in withdrawing the protection of thine Angels from me, for I am vicious inough to imprint corruption and rebellion into their nature. And

*Domino confitebor.* Joſh. 7. 19. Levit. 14. 2.

*Adverſum me.* Luk. 5. 8.

if I be too foule for God himſelfe to come neare me, for his Ordinances to worke upon me, I am no companion for my ſelfe, I muſt not be alone with my ſelfe; for I am as apt to take, as to give infection; I am a reciprocall plague; paſſively and actively contagious; I breath corruption, and breath it upon my ſelfe; and I am the Babylon that I muſt goe out of, or I periſh. I am not onely under *Iacobs Non dignus, Not worthy the leaſt of all thy mercies*; nor onely under the Centurions *Non dignus, I am not worthy that thou ſhouldeſt come under my roofe*, That thy Spirit ſhould ever ſpeake to my ſpirit, (which was the forme of words, in which every Communicant received the Sacrament, in the Primitive Church, *Lord I am not worthy that thou ſhouldeſt enter under my roofe*;) Nor onely under the Prodigals *Non dignus, Not worthy to be called thy ſonne*; neither in the filiation of Adoption, for I have deſerved to be diſ-inherited; nor in the filiation of Creation, for I have deſerved to be annihilated; But *Non dignus procumbere*, I am not worthy to ſtoop down, to fall down, to kneele before thee, in thy Miniſter, the Almoner of thy Mercy, the Treaſurer of thine Abſolutions. So farre doe I confeſſe *Adverſum me*, againſt my ſelfe, as that I confeſſe, I am not worthy to confeſſe, nor to be admitted to any acceſſe, any approach to thee, much leſſe to an act, ſo neare Reconciliation to thee, as an accuſation of my ſelfe, or ſo neare thy acquitting, as a ſelf-condemning. Be this the iſſue in all Controverſies, whenſoever any new opinions diſtract us, Be that ſtill thought beſt, that is moſt *Adverſum nos*, moſt againſt our ſelves, That that moſt layes flat the nature of man, ſo it take it not quite away, and blaſt all vertuous indeavours; That that moſt exalts the Grace and Glory of God, be that the Truth; And ſo have you the whole myſtery of *Davids* Confeſſion, in both his Acts; preparatory, in reſenting his ſinfull condition in generall, and ſurvaying his conſcience in particular; And then his Deliberation, his Reſolution, his Execution, his Confeſſion; Confeſſion of true ſins, and of them onely, and of all them, of his ſins, and all this to the Lord, and all that againſt himſelfe. That which was propoſed for the ſecond Part, muſt fall into the compaſſe of a Concluſion, and a ſhort one, that is Gods Act, *Thou forgaveſt the iniquity of my ſin.*

Gen. 32. 10. Mat. 8. 8. Luke 15. 21. Mark 1. 7. 1 John 1. 9. Rev. 3. 20.

2 Part. This is a wide doore, and would let out Armies of Inſtructions to you; but we will ſhut up this doore, with theſe two leaves thereof, The fulneſſe of Gods Mercy, *He forgives the ſin and the puniſhment*; And the ſeaſonableneſſe, the acceleration of his mercy, in this expreſſion in our text, that *Davids* is but *Actus inchoatus*, He ſayes *he will confeſſe*, And Gods is *Actus conſummatus*, *Thou forgaveſt*, Thou hadſt already forgiven the iniquity, and puniſhment of my ſin. Theſe will be the two leaves of this doore; and let the hand that ſhuts them be this *And*, this Particle of Connection which we have in the text, *I ſaid*, *And thou didſt*. For though this Remiſſion of ſin be not preſented here as an effect upon that cauſe of *Davids* Confeſſion, (It is not delivered in a *Quia*, and an *Ergo*, Becauſe *David* did this, God did that; for mans wil leads not the will of God, as a cauſe, who does all his acts of mercy for his mercies ſake) yet though it be not an effect, as from a cauſe, yet it is at leaſt as a conſequent from an occaſion, ſo aſſured, ſo infallible, as let any man confeſſe as *David* did, and he ſhall be ſure to be forgiven as *David* was. For though this forgiveneſſe be a flower of mercy, yet the roote growes in the Juſtice of God; If wee acknowledge our ſin, he is faithfull and juſt to forgive us our ſin; It growes out of his faithfulneſſe, as he hath vouchſafed to binde himſelfe by a promiſe, And out of his Juſtice, as he hath received a full ſatisfaction for all our ſins. So that this Hand, this *And*, in our Text, is as a ligament, as a ſinew, to connect and knit together that glorious body of Gods preventing grace, and his ſubſequent grace; if our Confeſſion come between and tie the knot, God, that moved us to that act, will perfect all.

*Plenitudo.* Here enters the fulneſſe of his mercy, at one leafe of this doore; well expreſſed at our doore, in that *Ecce ſto, & pulſo*, Behold, I ſtand at the doore and knock; for, firſt he comes; here is no mention of our calling of him before; He comes of himſelfe; And then he ſuffers not us to be ignorant of his comming, he comes ſo, as that he manifeſts himſelf, *Ecce*, Behold; And then he expects not that we ſhould wake with that light, and look out of our ſelves, but he knocks, ſolicits us, at leaſt, with ſome noyſe at our doores, ſome calamities upon our neighbours; And againe he appeares not, like a lightning that paſſes away as ſoon as it is ſeene, that no man can reade by it, nor work by it, nor light a candle, nor kindle a coale by it, but he ſtands at the doore, and expects us; all day; not only with a patience, but with a hunger to effect his purpoſe upon us, he would come in, and ſup with us, Accept our diet, our poore endeavours; And then, would have

us

A us ſup with him, (as it is there added) would feaſt us with his abundant Graces, which he brings even home to our doores; But thoſe he does not give us at the doore; not till we have let him in, by the good uſe of his former grace; And as he offers this fulneſſe of his mercy, by theſe meanes before, ſo by way of Pardon, and Remiſſion, if we have been defective in opening the doore upon his ſtanding and knocking, this fulneſſe is fully expreſſed in this word of this Text, as our two Tranſlations, (neither departing from the naturall ſignification of the word) have rendred it.

The word is the ſame here, in *Davids* ſweetneſſe, as in *Cains* bitterneſſe, *Gnavon*; and we cannot tell, whether *Cain* ſpeake there of a puniſhment too great to be borne, or of a ſin too great to be pardoned; Nor which *David* meanes here; It fills up the meaſure of Gods mercy, if we take him to meane both. God, upon Confeſſion, forgives the puniſhment of the ſin; So that the juſt terror of Hell, and the imaginary terror of Purga- B tory, for the next World, is taken away; and for this World, what calamities and tribulations ſoever fall upon us, after theſe Confeſſions, and Remiſſions, they have not the nature of puniſhments, but they are Fatherly Corrections, and Medicinall aſſiſtances, againſt relapſes, and have their maine relation and proſpect upon the future.

*Pœna.* Gen 4.13.

For not onely the ſin it ſelfe, but the iniquitie of the ſin, is ſaid to be forgiven; God keeps nothing in his minde againſt the laſt day; But whatſoever is worſt in the ſin, the venome, The malignity of the ſin, The violation of his Law, The affrontings of his Majeſty reſiding in that Law, though it have been a winking at his light, a reſiſting of his light, the ill nature, the malignity, the iniquity of the ſin is forgiven. Onely this remaines, That God extinguiſhes not the right of a third Perſon, nor pardons a Murder ſo, as that he barres another from his Appeale: Not that his pardon is not full, upon a full Confeſſion, but that the Confeſſion is no more full, if it bee not accompanied with Sa- C tisfaction, that is, Reſtitution of all unjuſtly gotten, then if the Confeſſion lacked Contrition, and true ſorrow. Otherwiſe the iniquity of the ſin, and the puniſhment of the ſin, are both fully pardoned. And ſo we have ſhut one leafe of this doore, The fulneſſe; The other is the ſpeed, and acceleration of his mercy, and that leafe we will clap to, in a word.

*Iniquitas.*

This is expreſſed in this, *David* is but at his *Dixit*, and God at his *Remiſit*; *David* was but Saying, nay, but Thinking, and God was Doing, nay Perfecting his work. To the Lepers that cryed out for mercy, Chriſt ſaid, Go, ſhew your ſelves to the Prieſt; So he put them into the way; and they went, ſayes the text; and as they went, they were healed upon the way. No man comes into the way, but by the illumination, and direction of God, Chriſt put them into the way. The way is the Church; no man is cured out of the way; no man that ſeparates himſelfe from the Church; nor in the way neither, except he goe; If he live negligently, and truſt onely upon the outward profeſſion; nor D though he goe, except he goe according to Chriſt bidding; except he conforme himſelf to that worſhip of God, and to thoſe means of ſanctification, which God hath inſtituted in his Church, without ſingularities of his owne, or Traditions of other mens inventing, and impoſing. This, this ſubmitting, and conforming our ſelves to God, ſo as God hath commanded us, the purpoſing of this, and the endeavouring of this, is our *Dixit* in the Text, our ſaying that we will doe it, and upon this *Dixit*, this purpoſing, this endeavouring, inſtantly, immediately, infallibly follows the *Remiſit*, God will, God does, God hath forgiven, the iniquity, and the puniſhment of the ſin.

*Promptitudo* Luke 17.11.

Therefore to end all, *Poure out thy heart like water before the face of the Lord.* No liquor comes ſo clearly, ſo abſolutely from the veſſel, not oyle, not milk, not wine, not hony, as that it leaves no taſte behind; ſo may ſweet ſins; and therefore poure out, ſaies the Prophet, not the liquor, but the heart it ſelfe, and take a new heart of Gods making; for E thy former heart was never ſo of Gods making, as that *Adam* had not a hand in it; and his Image was in it, in Originall ſin, as well as Gods in the Creation. As liquors poured out leave a taſte and a ſmell behinde them, unperfected Confeſſions (And who perfects his Confeſſion?) leave ill gottten goods ſticking upon thine heire, and they leave a taſte, and a delight to thinke, and ſpeake of former ſins, ſticking upon thy ſelfe; But poure out thy heart like water; All ill impreſſions in the very roote. And for the accompliſhment of this great Myſtery of Godlineſſe by Confeſſion, fixe thy Meditations upon thoſe words, and in the ſtrength of them, come now, (or when thou ſhalt bee better ſtrengthened by the Meditation of them) to the Table of the Lord, The Lord looketh upon men, And, if any ſay, I have ſinned, and perverted that

Lam.cap.3.19.

Job 33.27.

that which was right, and it profited me not, he will deliver his ſoule from going down into the pit, and his life ſhall ſee light; and it is added, Loe all theſe things worketh God twice and thrice. Here is a fulneſſe of conſolation, firſt plenary, and here is a preſent forgiveneſſe; If man, if any man ſay, I have ſinned, God doth, God forgives; and here is more then that, an iteration, if thou fall upon infirmity againe, God will on penitence more carefully performed, forgive againe. This hee will doe twice, or thrice ſayes the Hebrew, our Tranſlation might boldly ſay, as it doth, This God will doe often. But yet if God finde *dolum in ſpiritu*, an over-confidence in this, God cannot be mocked; And therefore take heed of truſting upon it too often, but eſpecially of truſting upon it too late. And whatſoever the Holy Ghoſt may meane by the twice or thrice, be ſure to doe it once, doe it now, and receive thy Saviour there, and ſo as he offers himſelfe unto thee in theſe his Ordinances this day, once, and twice, and thrice, that is, in prayer, in preaching, in the Sacrament. For this is thy trinity upon earth, that muſt bring thee to the Trinity in heaven: To which Trinity, &c.

## SERM. LIX.

### *Preached upon the* Penitentiall Pſalmes.

PSAL. 32. 6.

*For this ſhall every one that is godly pray unto thee, in a time when thou mayeſt be found; ſurely in the floods of great waters they ſhall not come nigh unto him.*

*Diviſio.*

YOu would not bee weary of reading a long conveiance, in which the land were given to your ſelves; nor of a long Will, in which the body of the ſtate were bequeathed to you. Be not weary, if at any time your patience be exerciſed ſome minutes beyond the threeſcore, ſometime beyond the houre in theſe exerciſes, for we exhibit the conveiance, in which the land, the land of Promiſe is made yours, and the Teſtament, in which even the Teſtator himſelfe is bequeathed to you. But Legacies muſt be demanded, and oftentimes ſued for; and in this text you are directed how to come by it, by prayer, (*For this ſhall every one, &c.*) And you are encouraged in the ſuit by the value of that you are to recover, by the effect of prayer, *Surely in the floods of great waters they ſhall not come nigh to him:* and theſe two, the way and the end, the manner and the matter, prayer and the benefit thereof, will be our two parts. And in the firſt of theſe, The duty of prayer, though wee be elſewhere commanded *To pray continually*, yet for all that continuall diſpoſition, we have here certaine limitations, or rather indeed preparations, leſt that which we call Prayer ſhould not be ſo, and theſe are foure: For firſt, it is but *omnis ſanctus*, every godly man ſhall pray, for the prayer of the wicked turns to ſinne; And then the object of prayer, to whom it muſt be directed, is limited, it is but *ad te*, unto thee hee ſhall pray, beyond him wee cannot goe, and he that prayes ſhort of him, to any on this ſide of God, falls ſhort in his prayer; And in a third conſideration, the ſubject, the matter of his prayer is limited too, It is but *propter hoc*, for this ſhall hee pray, that is, for that which hath beene formerly expreſſed, not whatſoever our deſires, or our anguiſh, and vexation, and impatience preſents or ſuggeſts to us; And laſtly, the time is limited too, *In tempore opportuno*, In a time when thou mayeſt be found. In theſe foure, we ſhall determine that firſt part, the duty; and in the ſecond the reward, the benefit, which is deliverance, (*Surely in the floods of great waters they ſhall not come nigh him*) wee ſhall ſee firſt, that the world is *diluvium aquarum*, a deluge of water floods that threaten all; But yet though worldly calamities bee of that ſpreading, and diffuſive, and overflowing nature, *non approximabit*, there are places that it cannot come to, rocks that it cannot ſhake, hills that it cannot overflow; God hath ſo erected the godly man, that hee is a *non ultra*, a banke to this ſea; It ſhall not come neere him; and this *David* eſtabliſhes with that ſeale of infallibility, Surely, *Surely in the floods of*

1 Theſſ. 5. 17.

A *of great waters they ſhall not come nigh him.* And theſe be the ſteps by which we ſhall leade you to the greateſt happineſſe, that is, deliverance from all afflictions, and that by the nobleſt meanes, and the faireſt way, that is, familiar converſation with God by prayer.

Into our firſt part, The duty of prayer, wee ſhall make our entry with this conſideration, That our religious Duties, in their precepts, are for the moſt part accompanied with reaſons to induce us to the performance thereof: *Hoc fac & vives*; Doe this, ſayes God; doe it, becauſe I command it, at leaſt doe it, becauſe if thou do it, thou ſhalt live for ever. And ſo, *Bee not forgetfull to entertaine ſtrangers, for thereby ſome have entertained Angels unawares*; Here the reaſon of the precept is example; others have proſpered that way, therefore walke thou in it. God illuſtrates his precepts, comments upon his owne Text much by examples. Firſt, to raiſe us to the beſt height, God makes himſelfe our example, *Sicut Pater, Be holy as your Father in heaven is holy*: Then, becauſe we cannot B reach to that, he makes men like our ſelves (at leaſt, ſuch as we ſhould be) our example, *Sicut Elias, Elias was a man ſubject to like paſſions as wee are, and hee prayed that it might not raine, and it rained not, and that it might, and it did.* If wee be not able to conforme our ſelves to the ſingularity of one particular and tranſcendent man, hee ſends us to the whole body of good men, his ſervants, *Sicut Prophetæ, Take, my brethren, the Prophets, for an example of long patience.* And becauſe he knowes our inclination, to be a declination, and that we caſt thoſe lookes, which hee made upward towards him, downward towards the creature, he ſends us to creatures of an ignobler nature, *Vade ad formicam, Goe to the Ant*, doe as ſhee doth, be as induſtrious in thy buſineſſe, as ſhe is in hers. And then, as in inclining us to good, ſo alſo for avoiding of ſinfull courſes, he leades us by example too, *Non ſicut quidam eorum, Bee not idolaters as ſome of them, nor fornicators, nor tempters of Chriſt, nor murmurers, as ſome of them.* And as that Apoſtle begins that cata- C logue there, ſo, *Theſe are examples to us*, ſo hee ends it thus alſo, *Theſe things came unto them for examples*: God ſuffers the wicked to proceed in their ſin, and he powres downe his judgements upon them for their ſins, not onely for their puniſhment, but therefore, that they might be examples to us. Now if God raiſe a glory to himſelfe in the deſtruction of the wicked, if he make the wicked in their ruine, even Miniſters in his Church, that is, edifiers, and inſtructers of others, by their owne ruine, if their ruine bee a ſenſible Catechiſme, and a viſible Sermon for the edifying of others, how much more doth it conduce to his glory, that the righteouſneſſe, and holy converſation of his Miniſters, and Prophets ſhould bee a lanterne to the feet of his people? This is all that *David* promiſes in thankfulneſſe for that mercy which he asks of God, This is that that hee asks; *Reſtore me to the joy of thy ſalvation, Et confirma me ſpiritu principali, Eſtabliſh mee with thy free ſpirit, Spiritu munifico*, ſayes S. *Hierom*, with thy liberall, thy bountifull Spirit; This is D much that *David* asks; and what will *David* doe for God? This; *I will teach thy wayes unto the wicked, and ſinners ſhall be converted unto thee.* And this is that which S. *Paul* apprehended to have moved God, to uſe his ſervice in the Church; *For this cauſe was I received to mercy, that Ieſus Chriſt ſhould firſt ſhew unto me all long ſuffering*; but that was not all; But as it followes there, *Vnto the example of them, which ſhall in time to come beleeve in him unto eternall life.* It is an unexpreſſible comfort to have beene Gods inſtrument, for the converſion of others, by the power of Preaching, or by a holy and exemplar life in any calling. And with this comfort *David* proceeds in the recommendation of this duty of Prayer, *Day and night I have felt thy hand upon me, I have acknowledged my ſinne unto thee, and thou forgaveſt the iniquity of my ſin*; thus it ſtood with me, and by my example, *For this ſhall every one that is godly pray unto thee, in a time when thou maieſt be found.*

Firſt then, the perſon that hath any acceſſe allowed him, any title to pray, is he that is E *Godly*, holy. Now, *Omnis Sanctus, eſt omnis Baptiſmate ſanctificatus*: Thoſe are the holy ones whom God will heare, who are of the houſhold of the faithfull, of the Communion of Saints, matriculated, engraffed, enrolled in the Church, by that initiatory Sacrament of Baptiſme; for, the houſe of God, into which we enter by Baptiſme, is the houſe of Prayer; And, as out of the Arke, whoſoever ſwam beſt, was not ſaved by his ſwimming, no more is any morall man, out of the Church, by his praying: He that ſwomme in the flood, ſwomme but into more and more water; he that prayes out of the Church, prayes but into more and more ſin, becauſe he doth not eſtabliſh his prayer in that, Grant this for our Lord and Saviour Chriſt Jeſus ſake. It is true then, that theſe holy ones, whoſe prayer is acceptable, are thoſe of the Chriſtian Church; Onely they; but is it all they?

1 Part.

Heb. 13. 2.

Iam. 5. 17.

ver. 10.

1 Cor. 10.

ver. 6. ver. 11.

Pſal. 51. 2.

1 Tim. 1. 16.

ver. 4.

ver. 5.

*Omnis ſanctus.* Hierom.

they? are all their prayers acceptable? There is a ſecond concoction neceſſary too: Not onely to have beene ſanctified by the Church in Baptiſme, but a ſanctification in a worthy receiving of the other Sacrament too; A life that pleads the firſt ſeale, Baptiſme, and claimes the other ſeale, The body and blood of Chriſt Jeſus: We know the Wiſe mans counſaile, concerning propitiation, Be not without feare. Though thou have received the propitiatory Sacrament of Baptiſme, be afraid that thou haſt not all. Will the milke that thou ſuckedſt from a wholeſome Nurſe, keepe thee alive now? Or canſt thou dine upon laſt yeares meat to day? Hee that hath that firſt holineſſe, The holineſſe of the Covenant, the holineſſe of Baptiſme, let him pray for more. For *Omnis Sanctus*, is *Quantumcumque Sanctus*, How holy ſoever he be, that holineſſe will not defray him all the way, but that holineſſe is a faire letter of credit, and a bill of exchange for more. When canſt thou thinke thy ſelfe holy enough? when thou haſt *waſhed* thy ſelfe in *ſnow water?* In penitent teares? (as the beſt purity of this life is expreſſed) why, even then, *Abominabuntur te veſtimenta tua, Thine owne cloathes ſhall make thee abominable.* Is all well, when thou thinkeſt all well? why, *All the wayes of a man are cleane in his owne eyes, but the Lord weigheth the ſpirit.* If thine owne ſpirit, thine owne conſcience accuſe thee of nothing, nothing unrepented, is all well? why, *I know nothing by my ſelfe, yet am I not thereby juſtified.* It is God onely that is Surveyor of thy holineſſe, And, *Behold, he found no ſtedfaſtneſſe in his Servants, and laid folly upon his Angels; how much more in them, that dwell in houſes of clay, whoſe foundation is in the duſt? Sordet in conſpectu aterni Iudicis*, When that eternall Judge comes to value our tranſitory, or imaginary, our hollow, and ruſty, and rotten holineſſe, *Sordet quod in intentione fulget operantis*, Even that which had a good luſtre, a good ſpeciouſneſſe, not onely in the eyes of men that ſaw it, who might be deceived by my hypocriſie, but in the purpoſe of him that did it, becomes baſe, more allay then pure metall, more corruption then devotion.

Though *Iacob*, when he fled from his Father in law, *Laban*, were free enough himſelfe, from the theft of *Labans* Idols, yet it was dangerouſly pronounced of him, *With whomſoever thou findeſt thy gods, let him not live:* For, his owne Wife, *Rachel* had ſtollen them: And *Caro conjux*; Thy Wife, thy fleſh, thy weaker part, may inſinuate much ſin into thine actions, even when thy ſpirit is at ſtrongeſt, and thou in thy beſt confidence. Onely thus theſe two caſes may differ; *Rachel* was able to cover thoſe ſtollen Idols from her Fathers finding, with that excuſe, *The cuſtome of Women is come upon me*; But thou ſhalt not be able to cover thy ſtollen ſins, with ſaying, The infirmity of man is come upon me, I do but as other men do; Though thou have that degree towards ſanctification, that thou ſin not out of preſumption, but out of infirmity, though thou mayeſt in a modified ſenſe fall within *Davids* word, *Omnis ſanctus*, A holy man, yet every holy and godly man muſt pray, that even thoſe infirmities may be removed too. *Qui ſanctificatur, ſanctificetur adhuc: He that is holy, let him be holy ſtill*; not onely ſo holy ſtill, but ſtill more and more holy. For, beloved, As in the firmament, of thoſe ſtars which are reduced into Conſtellations, and into a certainty of ſhapes, of figures, and images, we obſerve ſome to be of one greatneſſe, ſome of another, wee obſerve divers magnitudes in all them, but to all thoſe other Stars, which are not reduced into thoſe formes, and figures, we allow no magnitude at all, no proportion at all, no name, no conſideration: So for thoſe bleſſed ſoules which are collected into their eternall dwelling in Heaven, which have their immoveable poſſeſſion, poſition at the right hand of God, as one Star differs from another in glory, ſo do theſe Saints which are in Heaven; But whilſt men are upon this earth, though they be ſtars, (Saints of God) though they be in the firmament, eſtabliſhed in the true Church of God, yet they have no magnitude, no proportion, no certainty, no holineſſe in themſelves, nor in any thing formerly done by God in their behalfe, and declared to us; but their preſent degrees of godlineſſe give them but that qualification, that they may pray acceptably for more; He muſt be ſo godly before he pray, and his prayer muſt be for more godlineſſe; and all directed to the right object of prayer, To God, *Vnto Thee ſhall every one that is godly pray*, which is our next, the ſecond of our foure Conſiderations in this firſt part.

*Ad Te*, To God, becauſe he can heare; And then *Ade*, to God, becauſe he can give. Certainely it were a ſtrange diſtemper, a ſtrange ſingularity, a ſtrange circularity, in a man that dwelt at Windſor, to fetch all his water at London Bridge: So is it in him, that lives in Gods preſence, (as he does, that lives religiouſly in his Church) to goe for all

Eccluſ. 5. 5.

Iob 9. 30.

Prov. 16. 2.

1 Cor. 4. 4. Iob 4. 18.

Gregor.

Gen. 31. 31.

Auguſt.

Apoc 22. 11.

*Ad Te.*

A all his neceſſities, by Invocation to Saints. *David* was willing to bee our example for Prayer, but he gives no example of ſcattering our prayers upon any other then God. Chriſt Jeſus was willing to give us a Rule for Prayer: but if hee had intended that his Rule ſhould have beene deflected and declined to Saints, he would have taught us to ſay, *Frater noſter qui es in Cœlis*, and not only *Pater noſter*; to pray to our Brethren which are there too, and not onely to our Father which is in Heaven. If any man have taſted at Court, what it is to be ever welcome to the King himſelfe, and what it is to ſpeake to another to ſpeake for him, he will bleſſe that happineſſe, of having an immediate acceſſe to God himſelfe in his prayers. They that come ſo low downe the ſtreame, as wee ſaid before, to London Bridge, they will go lower, and lower, to Graveſend too; They that come to Saints, they will come to the Images, and Reliques of Saints too; They come to a brackiſh water, betweene ſalt and freſh, and they come at laſt, to be ſwallowed up
B in that ſea which hath no limit, no bottome, that is, to direct all their devotions to ſuch Saints, as have no certainty, not onely not in their ability, we know not what thoſe Saints can doe, but not in their hiſtory, we know not that ſuch as they pray to, are Saints; nay, we know not whether they ever were at all. So that this may be Idolatry, in the ſtricteſt acceptation of the word, Idol; *Idolum nihil eſt*; let that be true, which they ſay, and in their ſenſe, Our Images are not Idols, for an Idol is nothing, repreſents nothing, but our Images are the Images of Men that once were upon the earth. But that is not throughout true; for they worſhip Images of thoſe who never were; *Chriſtophers*, and other ſymbolicall, and emblematicall Saints, which never lived here, but were, and are yet nothing. But let them be true Saints, how will they make it appeare to us, that thoſe Saints can heare us? What ſurety can we have of it? Let us rather pray to him, who we are ſure can heare, that is firſt, and then ſure he can give that we pray for, that is next.

C The prayer here, is forgiveneſſe of ſins; And can Saints give that? The Hoſannaes, and the Allelujahs, and the *Gloria in Excelſis, Glory in heaven, peace upon earth, good will amongſt men*, theſe are good and cheerfull Notes, in which the Quire of heaven are exerciſed; Cherubims and Seraphims, Prophets and Apoſtles, Saints and Angels, bleſſe God and benefit men by theſe: But the *Remittuntur peccata, Thy ſinnes are forgiven thee*, is too high a note for any creature in earth or heaven, to reach to, except where it is ſet by Gods own hand, as it is by his Commiſſion to his Miniſter, in his Church, and there onely, in the abſolution given by his Ordinance to every penitent ſinner. We ſee that phraſe, *Dimittuntur peccata, Thy ſinnes are forgiven thee*, was a ſuſpicious word, even in the mouth of Chriſt himſelfe, amongſt the Scribes that would not beleeve his Divinity; when Chriſt ſaid to him that had the Palſie, *My ſonne be of good cheare, thy ſinnes are forgiven thee*; the Scribes cryed out, *he blaſphemed*: It ſtrikes any man, to heare of forgive-
D neſſe of ſins, from any but God. It was not a harder thing to ſay, *Fiat lux*, then to ſay, *Dimittuntur peccata*: Not harder to bring light out of darkneſſe by Creation, then to *bring a cleane thing out of uncleanneſſe* by Converſion; for, who can doe that? And therefore when the King of Aram ſent *Naaman* to the King of Iſrael, to take order for the curing of his bodily Leproſie, the King of Iſrael rent his Clothes, and ſaid, *Am I a God, to kill and to give life?* The power even of temporall life and death, is proper to God; for, as Witches thinke ſometimes that they kill, when they doe not, and are therefore as culpable, as if they did; So a tyrannous perſecutor, ſo a paſſionate Judge, ſo a perjured witneſſe, ſo a revengefull quarreller, thinks he takes away the life of his enemy, and is guilty of that murder in the eye of God, though the blow be truly from God, whoſe judgements are ever juſt, though not ever declared. Let them never ſay, that they aske not theſe things, temporall or ſpirituall, at the hands of thoſe Saints; for, expreſly, literal-
E ly, as the words ſtand, and ſound, they do aske even thoſe very things; and if the Church have any other meaning in thoſe prayers, the miſchiefe is, that they never teach the people, by Preaching, what that their reſerved meaning is, but leave them to the very letter of the prayer, to aske thoſe things, which, if they could heare, yet the Saints could not give. And when the prayer is made aright, directed to God himſelfe, yet here in our Text it is limited, *Propter hoc, For this*, this that was ſpoken of before, *every one that is godly ſhall pray unto thee*. Now what is this *This?* for that is our third Conſideration.

*Qui dant.*

Iob 14.

2 King. 5. 7.

*Si à quo petenda, ſed non quæ petenda petis*, If thou come to the right Market, but buy unwholeſome hearbs there, If thou come to the Apothecaries ſhop, and aske for nothing but poyſons, If thou come to God in thy prayer, and aske onely temporall bleſſings, which

*Propter hoc.* Auguſt.

which are bleſſings onely in their uſe, and may be, and are ordinarily ſnares and encumbrances, then is this direction of *Davids, Propter hoc, for this ſhall he pray*, tranſgreſſed. For, *This*, as appeares in the words immediately before the Text, is, *The forgiveneſſe of the puniſhment, and of the iniquity of our ſinne*; which is ſo inexpreſſible a comfort, to that ſoule that hath wraſtled with the indignation of God, and is now refreſhed and releaſed, as whoſoever ſhould goe about to deſcribe it, ſhould diminiſh it; He hath it not that thinks he can utter it. It is a bleſſed comfort to find my ſoule in that ſtate, as when I laſt received the Sacrament with a good conſcience: If I enjoy that peace now, that is, the peace of a religious, and of a wiſe conſcience; for there is a wiſedome of the conſcience, not to run into infinite ſcruples and doubts, but *Imponere finem litibus*, to levy a fine in bar of all ſcruples, and diffidences, and to reſt in the peace and aſſuredneſſe of remiſſion of ſinnes, after due means for the obtaining thereof; and therefore if I be as well now, as when I received, this is a bleſſed degree of bleſſedneſſe. But yet there is one cloud in this caſe, *Ab occultis*, my ſecret ſins, which even mine own narroweſt inquiſition extends not to. If I conſider my ſelfe to be as well as I was at my Baptiſme, when I brought no actuall ſin, and had the hand of Chriſt to waſh away the foulneſſe of Originall ſin, can I pray for a better ſtate then that? Even in that there was a cloud too, and a cloud that hath thunder and lightning in it, that *Fomes peccati*, that fuell and thoſe embers of ſin, that are but raked up, and not trod out, and doe breake forth upon every tentation that is preſented, and if they be not effectually oppoſed, ſhall aggravate my condemnation, more then if I had never been baptized. But *David* conceives ſuch a forgiveneſſe here, as carries up the ſoule to the contemplation of that ſtate, which it had before the fall of *Adam*. It is not this preſent ſin of a cold delivering, and a drowſie hearing of the meſſages of God; It is not my yeſterdayes ſin, nor my ſins ſince my laſt repentance, that are forgiven me, but my ſin committed ſix thouſand yeares before I was borne, my ſin in *Adam*, before any promiſe, nay, before any apprehenſion of any need of a Meſſias; I am ſo reſtored, that now by the application of the merits of my Redeemer, I am as well as I ſhould have been, though there had never been any uſe of a Redeemer, no occaſion given by me in *Adam*, of the incarnation and paſſion of Chriſt Jeſus. The comfort of being preſented to God as innocent as *Adam*, then when God breathed a ſoule into him, yea as innocent as Chriſt Jeſus himſelfe, when he breathed out his ſoule to God; oh how bleſſed is that ſoule that enjoyes it, and how bold that tongue that goes about to expreſſe it! This is the bleſſedneſſe which the godly attaine to by prayer, but not by every ſudden *Lord, Lord*, or every occaſionall holy interjection, but by ſerious prayer, inveſted, as with the former, ſo with that other circumſtance that remains, *In tempore opportuno, In a time when thou mayeſt be found.*

*In tempore.* This time is not thoſe *Horæ ſtativæ, Horæ canonicæ*, thoſe fixed houres in the Romane Church, where men are bound to certaine prayers at certaine houres. Not that it is inconvenient for men to binde themſelves to certaine fixed times of prayer in their private Exerciſes; and though not by ſuch a vow, as that it ſhall be an impiety, yet by ſo ſolemne a purpoſe, as that it ſhall be a levity to breake it. I have known the greateſt Chriſtian Prince, (in Style and Title) even at the Audience of an Ambaſſador, at the ſound of a Bell, kneele downe in our preſence and pray; and God forbid, he ſhould be blamed for doing ſo; But to place a merit in obſerving thoſe times, as they doe, is not a right underſtanding of this time of finding. Nor is it thoſe tranſitory and interlocutory prayers, which out of cuſtome and faſhion we make, and ſtill proceed in our ſin; when we pretend to ſpeake to God, but like Comedians upon a ſtage, turne over our ſhoulder, and whiſper to the Devill. *When you ſtretch out your hands, I will hide mine eyes; when you make many prayers, I will not heare; for your hands are full of blood.* And if they be full of blood, they can take in no more; If they be full of the blood of oppreſſion, they can lay no hold upon the blood of propitiation. *Irriſor eſt, non pœnitens, qui adhuc agit quod pœnitet*, He mocks God, that repents and ſins over thoſe ſins every night, that every day he repents. The Apoſtle ſayes ſo too, *He makes a mock of the Sonne of God, and crucifies him againe.* This onely is true Repentance, *Plangere & plangenda non committere*, To bewayle our ſins, and forbeare the ſins we have bewayled. Neither alone will ſerve; which deludes many. Many thinke they doe enough if they repent, and yet proceed in their ſin; and many thinke they doe enough, if they forbeare their ſin now, though they never repent that which is paſt; both are illuſory, both deceitfull diſtempers. *Lacæſit Iudicem, qui poſtpoſita*

Eſay 1. 15.

Iſidor.

Ambro.

Auguſt.

A *poſita ſatisfactione quærit præmiis honorari*, He doth but provoke and exaſperate the Judge, that ſolicites him for heaven, before he hath appeaſed his anger by repentance for former ſins; for this is to call for coſts before he be diſcharged.

Theſe then are not the times of finding God; But what are? Generally it is *Manifeſtatio Euangelii*, The time of the Goſpel is the time of finding God; now when God hath vouchſafed *Induere hominem*, to put on us in his Incarnation, and enabled us *Induere Deum*, to put on him in the Sacraments; to ſtay with us here upon Earth, and to carry us up with him in his Aſcenſion to Heaven; when he is made one body with us, and hath made us one Spirit with him, how can we doubt of a fit time to finde him? Chriſts time was alwayes; for even under the law, God ſayes, *I have heard thee in an accepted time, and in the day of Salvation have I ſuccoured thee*; But this doth the Holy Ghoſt apply to the time of the Goſpel, *Behold now the accepted time, behold now the day of ſalvation.*

Goſpel. Auguſt. Eſay 49. 8. 2 Cor. 2. 6.

B The time then of the Goſpel is the time of finding; But now, all times are not alike. Calamities are a good time. *When I found trouble, and ſorrow, then I called upon the name of the Lord, ſaying, I beſeech thee O Lord, deliver my ſoule.* This is a good time, but it is ſomewhat a darke time; the withdrawing of Gods countenance from us; The Egyptians when they deprehended their danger, ſaid, *We will fly from the face of Iſrael*; But whither? *The Sea returned, and the Egyptians fled againſt it, and periſhed.* We may be benighted, benummed by calamities, and they may as well deject us as raiſe us. *Ioab* purſued *Abner* hotly, vehemently; *Abner* asks, What, *Vſque ad internecionem, Shall the ſword devoure for ever? Ioab* anſwered, (as the Vulgat reads thoſe words) *Vivit dominus, ſi locutus fuiſſes mane, As the Lord liveth, if thou hadſt ſpoken in the morning, in the morning every man had departed.* If we turne to the Lord in the morning, in the beginning of an affliction, the Lord turnes his fierce wrath from us; but if we ſtand out long, and

Calamitie. Pſal. 116. 4. Exod. 14. 25. 2 Sam. 2. 25.

C bend not under his corrections, he purſues *Ad internecionem*, even to deſtruction by obduration.

So then the manifeſtation of the Goſpel, that is, the helpes which God offers us, more then Jews, or Gentils, in the Miniſtery of the Goſpel, and the Ordinances of his Church, is the time of finding God; And woe unto us, if we ſeeke him not whileſt he affords us theſe helpes; And then the time of affliction, when God threatens to hide his face, but hath not yet hidden it, but awakens us by a calamity, is a time of finding God. But the beſt and the cleareſt time is in the Sun-ſhine, then when he appeares to us in the warme and chearefull ſplendor of temporall bleſſings upon us; Then when thou haſt a good eſtate, and good children to let it deſcend upon; Then when thou haſt good health, and a good profeſſion to exerciſe thy ſtrength, and thy labors in; Then when the diſhes upon thy table are doubled, and thy cup overflows, and the hungry and thirſty ſoules of

*Proſperitas.*

D the poore doe not onely feed upon the crums under thy table, and lick up the overflowings of thy cup, but divide diſhes with thee, and enter into the midſt of thy Bolls; Then when thou haſt temporall bleſſings, (that is Gods ſilver) and his grace to uſe thoſe bleſſings well, (that is Gods gold) then is the beſt time of finding the Lord, for then he looks upon thee in the Sun-ſhine, and then thy thankfull acknowledgement of former bleſſings is the moſt effectuall prayer thou canſt make, for the continuance, and enlargement of them.

In a word, then is a fit time of finding God, whenſoever thy conſcience tells thee he calls to thee; for, a rectified conſcience is the word of God; If that ſpeake to thee now this minute, now is thy time of finding God. That *Now*, that I named then, that minute is paſt; but God affords thee another *Now*; he ſpeaks againe, he ſpeaks ſtill, and if thy conſcience tell thee that he ſpeaks to thee, now is that time. This word of God, thy con-

*Nunc.*

E ſcience will preſent unto thee, but that one condition, which *Moſes* preſented to Gods people, and that is, *That thou ſeeke the Lord with all thy heart, and all thy ſoule.* It is a kinde of denying the Infiniteneſſe of God, to ſerve him by pieces, and ragges; God is not Infinite to me, if I thinke a diſcontinued ſervice will ſerve him. It is a kinde of denying the Unity of God, to joyne other gods, Pleaſure, or Profit with him; He is not One God to me, if I joyne other Aſſociates, and Aſſiſtants to him, Saints or Angels. It is a kinde of diffidence in Chriſt, as though I were not ſure that he would ſtand in the favour of God ſtill, as though I were afraid that there might riſe a new favorite in heaven, to whom it might concerne me to apply my ſelfe, if I make the balance ſo eaven, as to ſerve God and Mammon; if I make a complementall viſit of God at his houſe upon Sunday,

Deut. 4. 29.

and

and then plot with the other faction, the World, the Fleſh, and the Devill, all the weeke after. The Lord promiſed a power of ſeeking, and an infallibility of finding; but ſtill with this totall condition, *Ye ſhall ſeeke mee, and ye ſhall finde me, becauſe ye ſhall ſeek mee with all your heart.* This he promiſed for the future, that he would doe; This he teſtified for the houſe of *Iudah*, that he had done, *Iudah ſought him with a whole deſire, and he was found of them, and the Lord gave them reſt round about:* And the Lord ſhall give you reſt round about; reſt in your bodies, and reſt in your eſtates; reſt in your good name with others, and reſt in your conſciences in your ſelves; reſt in your getting, and reſt in your injoying that you have got, if you ſeeke him with a whole heart; and to ſeek him with a whole heart, is not by honeſt induſtry to ſeeke nothing elſe, (for God weares good cloathes, ſilk, and ſoft raiment, in his religious ſervants in Courts, as well as Cammels haire, in *Iohn Baptiſt* in the Wilderneſſe; and God manifeſts himſelfe to man, as well in the ſplendor of Princes in Courts, as in the auſterity of *Iohn Baptiſt* in the Wilderneſſe) but toſeeke God with the whole heart, is to ſeeke nothing with that Primary, and Radicall, and Fundamentall affection, as God; To ſeek nothing for it ſelfe, but God: not to ſeeke worldly things in exceſſe, becauſe I hope, if I had them, I ſhould glorifie God in them; but firſt to finde eſtabliſhed in my ſelfe a zealous deſire to glorifie God, and then a modeſt deſire of meanes to be able to doe it. And *for this, every one that is holy ſhall pray unto thee, in a time when thou maiſt be found.*

Ier. 29 13.

2 Chro. 15. 15.

A

B

And ſo we have done with our firſt Part, and the foure pieces that conſtitute that, The Perſon, *Omnis ſanctus*, Every godly man; that is, *Sanctificatus*, and *Sanctificandus*, Hee that is godly enough to pray, and prayes that he may be more godly: And the Object of prayer, *Ad te*, God alone, for God alone can heare, and God alone can give; And then the Subject of prayer, *Hoc, This*, this which *David* expreſſes, forgiveneſſe of the puniſhment, and of the iniquity of ſin, In which reſpect, (that *David* propoſes and ſpecificates the ſubject of prayer) wee are fairely directed rather to accuſtome our ſelves to thoſe prayers, which are recommended to us by the Church, then to extemporall prayers of others, or of our owne effuſion; And laſtly, the Time of finding God, that is, Then when we ſeeke him with a whole heart, ſeeke him as Principall, and then receive temporall things, as acceſſory, and conducible to his glory. Thus much hath fallen into the firſt Part, the duty of Prayer; A little remaines to be ſaid of the benefit here aſſured, *Surely, in the floods of great waters they ſhall not come nigh unto him.*

C

2. Part.

Taking theſe *waters*, either Diſtributively, to every one that is godly, or Collectively, as S. *Hierome* does to the whole Church, the uſe will be all one. The Holy Ghoſt who is a direct worker upon the ſoule and conſcience of man, but a Metaphoricall, and Figurative expreſſer of himſelfe, to the reaſon, and underſtanding of man, abounds in no Metophor more, then in calling Tribulations, *Waters:* particularly, *He would bring in waters upon Tyrus*, And, *He would poure out his wrath upon his enemies, like waters.* Neither doth he onely intimate temporall, but ſpirituall afflictions too, in the name of *Waters*. And as S. *Hierome* underſtands this whole place of the Church, collectively, ſo S. *Auguſtine* underſtands theſe *waters*, to be *Varia Doctrina*, thoſe diverſe opinions, that diſquiet and trouble the Church. And though the Church of God were built upon a hill, and compaſſed, and environed, and fenced with the blood of him that built it, and defended and guarded by the vigilancy of the Apoſtles; yet into this Jeruſalem did theſe waters breake, even in the Apoſtles time, as we ſee by thoſe ſeverall, thoſe manifold, thoſe contradictory Hereſies, that ſprung up then. Chriſt and his Apoſtles had carried two Waters about his Church: The water of Baptiſme, that is *Limen Eccleſiæ*, and *Ianua Sacramentorum*, The firſt Ferry, by which we paſſe into the Church; and by this Water came three thouſand, and five thouſand at once to the Church, upon particular Sermons of S. *Peter*. And then Chriſt gave another Water, by which, they came to another Ablution, to Abſolution from actuall ſins, the water of contrite teares, and repentance, which he had promiſed before, *I will poure cleane water upon you, and you ſhall be cleane*, And by this water came *Peter* himſelfe, when his faith had failed, And by this water came *Mary Magdalen*, when her life had been defiled. But yet for all theſe Waters, other Waters ſoaked in, and corrupted them earely; for, for Baptiſme, the Diſciples of *Simon Magus* annulled Chriſts Baptiſme, and baptized in *Simons* name; and his Diſciple *Menander* annulled the Baptiſme of Chriſt, and *Simon*, and baptized in his owne name. And then, for the other Water, Repentance, the Heretiques drained up that ſhrewdly,

Hier. *Aquæ.*

Ezek. 26. 3. Hoſea 5.

Hieron. Auguſt.

Auguſt.

Ezek. 24. 25.

D

E

A shrewdly, when they took away all benefit of repentance for sins committed after Baptisme. *David* denies not, nay *David* assures us, that collectively, the whole Church shall be beaten upon with waters.

Waters multiplied; *Aquæ multæ, Many waters*; so the vulgat reades this, that wee Translate here, *Great waters*. So multiplied Heresies. The excellency of the Christian Religion is, that it is *Verbum abbreviatum*, A contracted Religion; All the *Credenda*, all that is to be beleeved, reduced to twelve Articles of the Creed; All the *Speranda*, all that is to be hoped for, prayed for, expressed in seaven Petitions, in the Lords Prayer; All the *Agenda*, all that is to be done in it, comprised in ten Commandements, in the Decalogue. And then our blessed Saviour, though he would take away none of the burden, (for it is an *easie yoke*, and a *light burden*) yet he was pleased to binde it in a lesse roome, and a more portable forme, when he re-abridged that Abridgement, and recon-
B tracts this contracted Doctrine, in those two, *Love God*, and *Love thy Neighbour*. And then the Devill hath opposed this Abridgement by Multiplication, by many waters, many heresies: for, it is easie to observe, that in every Article of the Creed, there have been at least a dozen Heresies. And in those Articles, which were most credible, most evident, most sensible, most of all; Many more Heresies upon the Humanity of Christ, then about his Divinity: And then, as in matters of Faith, so for matter of Manners, there was scarce any thing so foule and so obscene, which was not taught by some Heretiques, to be religious and necessary; Things which cannot be excused, things which may not be named, made by the Gnostiques, essentiall and necessary in the Consecration of the Sacrament. And then, when these waters of death were in a good part dryed up, these grosse errors in Faith and Manners were reasonably well overcome, Then came in those waters of Traditionall Doctrines in the Romane Church, which are so many, as
C that they overflow even the water of life, the Scriptures themselves, and suppresse, and surround them.

*Multæ.*

Therefore does *David*, in this text, call these many waters, *Diluvium, A flood of great waters*; many and violent. For this word *Shatach*, *Inundans*, signifies Vehemence, Eagernesse, and is elegantly applied to the fiercenesse of a horse in Battel, *Equus inundans in Bellum*, A horse that overflowes the Battell, that rushes into the Battell. Therefore speaks the Prophet *of waters full of blood*; What Seas of blood did the old Persecutions, what Seas have later times poured out, when in the Romane Church, their owne Authors will boast of sixty thousand slaine in a day, of them that attempted a Reformation in the times of the *Waldenses*!

*Diluvium.*

Jer. 8. 6.
Esay 15. 9.

Surely, sayes our Prophet, These waters shall be, Heresies there shall be. And no man may look for such a Church, as shall have no water; Evermore there will be some
D things raw, and unconcocted in every Church; Evermore some waters of trouble and diffention, and a man is not to forsake a Church, in which he hath received his Baptisme for that. But waiving this generall, and collective application of these waters to the Church, and to take it as the letter of the Text invites us, *Omnis sanctus*, surely every godly man shall finde these waters, many waters, floods of many waters; for affliction is our daily bread; for, we cannot live in this world a spirituall life, without some kinde of affliction: for, as with long fasting we lose our stomachs, so by being long unexercised in tribulation, we come to lose our patience, and to a murmuring when it falls upon us. For that last Petition of the Lords Prayer, *Libera nos à malo, Deliver us from evill*, may as some interpret it, suppose that this Evill, that is *Malum pœnæ*, Affliction, will certainly fall upon us; and then we doe not so much pray to be delivered from it, as to be delivered in it, not that afflictions may not come, but that they may not overcome, when
E they come, that they may not be ineffectuall upon us. For, it was *Durus sermo*, A harder and an angryer speech then it seemes, when God said to his people, *Why should yee bee smitten any more?* Why should I keep you at Schoole any longer? Why should I prepare Physick, or study your recovery by corrections any farther? When God was wearied with their afflictions, and they were not, this was a heavy case; He afflicted them forty yeares together in the Wilderneſse, and yet he saies, *Forty yeares long was I grieved with this generation*: He never saies, They were grieved, but he was with their stupidity; They murmured, but they sorrowed not to any amendment. So they perverted this word, *Non approximabunt, They shall not come nigh thee*, they shall not affect thee; That they must doe; we must be sensible of Gods corrections; but yet there is a good

*Omnis sanctus.*

Esay 1. 4.

senſe, and a plentifull comfort, in this word of our Text. To the godly man, *non approximabunt, the floods of great waters*, though *waters*, though *floods*, though *great floods*, *they ſhall not come nigh him*; and that is our laſt word, and finall concluſion. A

*Non approximabunt.*

Conſider the Church of God collectively, and the Saints of God diſtributively, in which Babylon you will, in the Chaldean Babylon, or in the Italian Babylon, and theſe waters doe come nigh us, touch, and touch to the quicke, to the heart. But yet as *David* intends here, they touch not us, they come not nigh us; for *wee have treaſures in earthen veſſels*; They may touch the veſſell, but not the Treaſure. And this is literally expreſſed in the Text it ſelfe, *non approximabunt eum*; not that they ſhall not come neare his houſe, or his lands, or his children, or his friends, or his body, but *non eum*, they ſhall not come nigh him. For, for the Church, the peace of the Church, the plenty of the Church, the ceremonies of the Church, they are *ſua*, but not *illa*, they are hers, but they are not ſhe. And theſe things, riches & ceremonies, they may be waſhed off with one tide, B and caſt on with another, diſcontinued in one Age, and re-aſſumed in another, deveſted in one Church, and inveſted in another, and yet the Churches, ſhe in her fundamentall Doctrines never touched. And ſo for us, a wave may waſh away as much as *Iob* loſt, and yet not come nigh us; for if a Heathen could ſay, *Vix ea noſtra voco*, That outward things were ſcarce worthy to bee called Ours, ſhall a Chriſtian call them not onely His, but Himſelfe, ſo as if they be loſt, he is loſt? How long will a Medall, a piece of Coine lie in the water, before the ſtampe be waſhed off? and yet how ſoone is the Image of God, of his patience, his longanimity defaced in us by every billow, every affliction? But for the Saints of God it ſhall not be ſo; Surely it ſhall not. They ſhall ſtand againſt the waters, And *the Sea ſhall ſee it, and fly, and Iordan ſhall be turned backe:* And the world ſhall ſay, *What ayled thee O Sea, that thou fleddeſt, O Iordan that thou turnedſt back?* For they that know not the power of the Almighty, though they envy, yet ſhall wonder, and C ſtand amazed at the deliverance of the righteous. *Sto, & pulſo*, ſayes God of himſelfe, *I ſtand at the doore and knocke*; God will not breake open doores to give thee a bleſſing, as well as he loves thee, and as well as he loves it, but will have thee open to him: much more will he keepe Tentations at the doore; They ſhall not breake in upon thee, except thou open. This then was that, which *David* elſewhere apprehended with feare, *The ſorrowes of the grave compaſſed me about, and the ſnares of death overtooke mee*; Here they were neare him, but no worſe. This is that that hee prayes deliverance from, *Let not the water flood drowne mee, neither let the deepe ſwallow me up.* And this is that God aſſures us all that are his, *When thou paſſeſt through the waters, I will bee with thee, and through the floods that they doe not overflow thee.* Maintaine therefore a holy patience in all Gods viſitations: Accept your waters, though they come in teares; for hee that ſends them, Chriſt Jeſus, had his flood, his inundation in Blood; and whatſoever thou ſuffereſt from him, D thou ſuffereſt for him, and glorifieſt him in that conſtancy. Upon thoſe words, *Tres ſunt, There are three that beare witneſſe, The Spirit, and water, and blood*, S. *Bernard* taking water there, (by way of alluſion) for affliction, ſaith, Though the Spirit were witneſſe enough, without water, or blood, yet *Vix aut nunquam inveniri arbitror Spiritum ſine aqua, & ſanguine*, we lack one of the ſeales of the Spirit, if we lack Gods corrections. We conſider three waters in our bleſſed Saviour; He wept over Jeruſalem; Doe thou ſo over thy ſinfull ſoule. Hee ſweat in the garden; Doe thou ſo too, in eating thy bread in the ſweat of thy browes, in labouring ſincerely in thy Calling. And then hee ſent water and blood out of his ſide, being dead, which was, *fons utriuſque Sacramenti*, the ſpring-head of both Sacraments; Doe thou alſo refreſh in thy ſoule, the dignity which thou receiveſt in the firſt Sacrament of Baptiſme, and thereby come worthily to the participation of the ſecond, and therein the holy Ghoſt ſhall give thee, the ſeale of that ſecurity, which he tenders to thee in this Text, *Non approximabunt*, How great *water floods* ſoever come, *they ſhall not come nigh thee*, not nigh that, which is Thou, that is, thy faith, thy ſoule, and though it may ſwallow that, by which thou art a man, thy life, it ſhall not ſhake that, by which thou art a Chriſtian, thy Religion. Amen. E

2 Cor. 4. 7.

Pſal. 114. 3.

Rev. 3. 20.

Pſal. 18. 5.

Pſal. 69. 15.

Iſay 43. 2.

Bernard.

Auguſt.

SERM.

# SERM. LX.

## *Preached upon the* Penitentiall Pſalmes.

PSAL. 32. 7.

*Thou art my hiding place; Thou ſhalt preſerve mee from trouble; Thou ſhalt compaſſe me about with ſongs of deliverance.*

AS Rhetorique is ſaid to bee a fiſt extended and diſplayed into an open Hand, And Logique a Hand recollected, and contracted into a fiſt; So the Church of God may be ſaid to be a ſoule dilated and diffuſed into many Congregations, and a ſoule may be ſaid to be the Church contracted and condenſed into one boſome. So not onely the Canticle of *Solomon* is taken indifferently by the ancient and later Expoſitors, by ſome for an Epithalamion, and marriage Song betweene Chriſt and his Church, by others, for the celebration of the ſame union between every Chriſtian ſoule and him, but alſo many other places of Scripture have received ſuch an indifferent interpretation, and are left in ſuſpence, whether they be to be underſtood of the Church in generall, or of particular ſoules; And of this nature and number is this Text, *Thou art my hiding place, &c.* For S. *Hierom* takes theſe words (and the whole Pſalme) to be ſpoken collectively, others diſtributively; He in the perſon of the Church, They of every, or at leaſt of ſome particular ſoules. To examine their reaſons is unneceſſary, and would bee tedious; It will aske leſſe time, and afford more profit to conſider the words both wayes. In them therefore, conſidered twice over, wee ſhall ſee a threefold ſtate of the Chriſtian Church, and a threefold mercy exhibited by God to every Chriſtian ſoule. Firſt, we ſhall ſee the Church under the clouds, in her low eſtate, in her obſcurity, in her inglorious ſtate of contempt and perſecution, and yet then ſupported by an aſſurance that God overſhadowed her, *Tu abſconſio, Tu latibulum, Thou art my hiding place*; And in that firſt part wee ſhall conſider the ſtate of a timorous ſoule, a ſoule that for feare of tentations dares ſcarce looke into the world, or embrace a profeſſion. Secondly, we ſhall ſee the Church emancipated, enfranchiſed, unfettered, unmanacled, delivered from her obſcure and inglorious ſtate, and brought to ſplendor, and beauty, and peace, and bleſſing God in that acknowledgement, *Thou ſhalt preſerve me from trouble.* And in that part, wee ſhall conſider the ſtate of that ſoule exalted to a holy confidence and aſſurance, that though ſhe come into the world, and partake of the dangers thereof, in opening herſelfe to ſuch tentations, as do neceſſarily and inſeparably accompany every calling, yet the Lord will preſerve her from trouble. And thirdly and laſtly, we ſhall ſee a kinde of Triumphant ſtate in the Church in this world, a holy exultation, *God ſhall compaſſe her with ſongs of deliverance.* In which part, we ſhall alſo ſee the bleſſed ſtate of that ſoule which is come, not to a preſumptuous ſecurity, but to modeſt certainty of continuing in the ſame ſtate ſtill. And theſe will bee our three parts in theſe words, as they receive a publike accommodation to the Church, and a more particular application to our ſelves.

Hieron.

1 Part.

Wee enter into theſe conſiderations, with this obſervation, That as God himſelfe is eternall and cannot bee conſidered in the diſtinction of times, ſo hath that language in which God hath ſpoken in his written word, the Hebrew, the leaſt conſideration of Time of any other language. Evermore in expreſſing the mercies of God to man, it is an indifferent thing to the holy Ghoſt whether he ſpeak in the preſent, or in the future, or in the time that is paſt: what mercies ſoever he hath given us, he will give us over againe; And whatſoever he hath done, and will doe, hee is alwayes ready to doe at the preſent. This verſe is eſpecially an exultation for mercies paſt, and yet the two laſt clauſes are delivered in the future, *Thou ſhalt preſerve me, Thou ſhalt compaſſe me*, And the firſt is delivered without any limitation at all; The preſent word, *Thou art*, is but inſerted by our

Tranſlators; In the Originall it is onely, *Tu refugium*, *Thou my hiding place*, There is no *fuiſti*, nor *es*, nor *eris*, That he was, or is, or will be ſo, but it is an expreſſing of a perpetuall and everlaſting mercy, *for his mercy endureth for ever.* A

*Eccleſia.* Firſt then, this is an acknowledgement of the Church, contemplating her ſelfe in her low eſtate; for the word *Sether* implies, *Tu abſconſio*, Though I were in the darke, it was thou that didſt overſhadow me, Though I were in danger, it was thou that didſt hide me from them. This the Church hath had occaſion to ſay more then once; Once in the Primitive plantation thereof, and againe in her Reformation: At both times God ſhewed mercy to her that way, in hiding her.

*Primitiva.* Firſt then God hid the Primitive Church from the eye of envy, by keeping her poore; and from the eye of jealouſie and ſuſpition, by keeping her in an humble devotion towards him. But yet even her poverty, and her humility hid her not ſo, but that perſecution found her out, and raged ſo againſt her, as that thoſe Emperours which raiſed the ten Perſecutions againſt the Church, ſeeme to have laboured to have gone beyond God in the ten Plagues of Egypt, and to have done more at Rome then he did there. All the power of the Roman world was bent againſt Chriſtians; more home-Chriſtians ſlaine then forraine enemies. All the criminall juſtice of the world bent upon them; All other mens crimes, even *Neroes* burning of Rome, imputed to the Chriſtians. All the wit of the world bent againſt them; All their Epigrammatiſts, & Satyriſts, having their wits exalted, with rage, with wine, with rewards, to multiply libels, and calumnies, and defamations upon the Chriſtians. All the Mechaniques of that world bent againſt them; All the Enginiers employed to invent racks and tortures for the Chriſtians. Truly, if I were to work upon Heathen men, Weſterne Americans, or Eaſterne Chineſes, for their converſion to Chriſt, I ſhould ſcarce adventure to propoſe to them the hiſtories of the Martyrs of the Primitive Church, becauſe to men that had no taſte of Religion before, they would rather ſeeme fables then truths; and I ſhould as ſoone be beleeved, That a Virgin had a Son, or in any maine Article of our Religion, as that man could inflict, or that man could beare ſuch things, as we are ſure the Martyrs in the Primitive Church did. Then God hid the Church; He hid her, in a great part in the Wilderneſſe, in Ermitages, and ſuch retirings, ſinglely one by one; and after in penurious and obſcure Monaſteries, many of theſe ſingle Ermits gathering themſelves together into one houſe; when thoſe Monaſteries were both Schooles of learning, and ſhops of Manufactures; they taught and wrought in them; *Nemo cuiquam oneroſus*, No man was a burden to any others, no man fed upon anothers labours, nor drunke the ſweat of anothers brow: But, *Operabantur manibus ea, quibus & corpus paſci poſſit, & à Deo mens impediri non poſſit*, They laboured in ſuch manufactures, as might ſuſtaine their bodies, and not withdraw their minds from the ſervice of God. So God hid the Church, not that the perſecution did not finde and lop off many a great, and top bough, but he hid the roote, and prevented the extirpation of that Tree, which his owne right hand had planted. B C Auguſt. D

*Reformata.* *Tu abſconſio*, *Thou art my hiding place*, ſayes the Primitive Church, and ſo may the Reformed Church ſay too. For when the Roman Church had made this *Latibulum*, this hiding place, this refuge from Perſecution, Ermitages and Monaſteries, to be the moſt conſpicuous, the moſt glorious, the moſt eminent, the richeſt and moſt abundant places of the World; when they had drawne theſe, at firſt remote corners in the Wilderneſſe, firſt into the skirts, and ſuburbs, then into the body and heart of every great City; when for revenew and poſſeſſion, they will confeſſe, that ſome one Monaſtery of the Benedictan had ten thouſand of our pounds of yearely rent; when they were come for their huge opulency to that height, that they were formidable to thoſe States that harboured them, and for their numbers, (other Orders holding proportion with that one) to reckon out of one Order, fifty two Popes, two hundred Cardinals, ſeven thouſand Archbiſhops and Biſhops, and almoſt three hundred Emperours and Kings, and their children, and fifty thouſand declared and approved Saints; when they were come to that over-valuation of their Religious Orders, as to ſay, That a Monke, a Fryer merited more in his very ſleep, or meales, then any ſecular man, (though a Church-man too) did in his beſt works, That to enter into any Order of Religion was a ſecond Baptiſme, and wrought as much as the firſt; Their revenew, their number, their dignity being come to this, And then their viciouſneſſe, their ſenſuality, their beſtiality, to as great a height and exaltation, as that; yet in the midſt of all theſe, *Tu abſconſio mea*, may the Reformed Church ſay, The Lord E

A Lord was their hiding place, that mourned for this, when they could not helpe, and at all times, and by all meanes that God afforded them, endeavoured to advance a Reformation. And though God expoſed them as a wood to be felled, to a ſlaughter of twenty, of forty, of ſixty thouſand in a day, yet *Ille abſconſio*, He hath beene our hiding place, He hath kept the roote alive all the way; And though it hath beene with a cloud, yet he hath covered us.

God came unto *Moſes*, though he came *In caligine Nubis*, *In a thick Cloud*; when *the glory of the Lord* is ſaid *to have filled the Tabernacle*, even that glory was a *Cloud*; And ſo it was in the ſecond place of his worſhip too, in *Solomons* Temple, that was filled with a *Cloud*. S. *Chryſoſtome* when he conſidered that Chriſt aſcended in a *Cloud*[a], And that he ſhall returne againe in a *Cloud*[b], *Paternum Currum deligere voluit*, The Son would make uſe of his Fathers Chariot, and ſhew mercy, nay ſhew glory in a Cloud, as his Father B had done often. The Primitive Church, the Reformed Church, muſt not complaine of having beene kept under Clouds; for *Ille abſconſio*, God hath made thoſe Clouds their hiding place, and wrapped up the ſeed, and the roote ſafe in that Cloud. Though the Church were trodden upon like a worme of the earth, yet ſtill ſhe might heare God in that Cloud, *Noli timere vermis Iacob, Be not afraid thou worme of Iacob, for I will keepe thee, ſaith the Lord thy Redeemer, the holy One of Iſrael.* God hid her then, and hath manifeſted now, that there was never any time, when he had not ſome of his to oppoſe her tyrannie and her Idolatry. They can name no time, when wee cannot name ſome ſuch; And it would be much harder for them, to name men in every age, that have profeſſed all the doctrines of the preſent Roman Church, then for us to finde men that have oppoſed thoſe points that we oppoſe. Will they ſay, that theſe were too few, to conſtitute or eſtabliſh, or give name to a Church? They were never ſo few, as *Elias* thought there had C beene in his time, when he ſaid, *I onely am left*; no nor ſo few, as God, for *Elias* comfort, named to him, ſeven thouſand; they were more then ſo, elſe they could not have found ſo many to kill, as they did. Howſoever, ſince ſo great Schoolemen amongſt them as *Alexander Ales*, and ſo great Canoniſts amongſt them, as Cardinall *Turrecremata*, with many others, (as they themſelves call them) *Graviſſimi Theologi*, of the graveſt Divines, *aſſeveranter affirmant*, do dogmatically affirme, that during the time that Chriſt lay in the Grave, there was no faith, and conſequently no Church, but onely in One, in the perſon of the Virgin *Mary*; in relation to which it is, that in the Ceremonies of the Church, they put out all their Candles but one, in the Church, at that time, to denote that all the Apoſtles loſt their faith, and one She alone retained one; If the Church were then in one perſon, they may well afford a Church to have conſiſted of ſuch numbers, as the Lord did hide under his wings, all the ſtormy time of their Perſecutions.

D *Tu abſconſio*, may the Primitive Church, and the Reformed Church ſay, *Thou haſt beene our hiding place*, And ſo muſt every timerous ſoule too, (for you may remember, that theſe words are by our Expoſitors aſcribed to particular ſoules in the Church, as well as to the Church in generall) every ſuch ſoule, that for feare of tentations in the world, is loth to come abroad from its retiredneſſe, and venture on the publique view, muſt rely upon that, *Tu abſconſio*, The Lord is able to hide them, able to cover them.

*Iovinian* the Heretique whom S. *Hierom* oppoſed, would needs thinke, or at leaſt ſay, That after Baptiſme no man was tempted of the Devill: not onely not overcome, but not tempted. But our Baptiſme does not drowne the Devill. *Pauci inter Athletas inexpugnabiles*, Few wraſtlers that never tooke fall; none that may not, ſince we are all at beſt, but wraſtlers. *Vita hominis piraterium*, ſayes S. *Ambroſe*, what Copy ſoever he followed. Others read it, *Mans life is a warfare*; And that is labour enough, and danger enough. E But to be ſtill upon ſo unconſtant an element as the water, and ſtill purſued by Pirats, or conſorted with Pirates, is more; and *Vita Piraterium*, ſayes he, Mans life, every mans life is ſpent amongſt Pirats, purſued by them, or conſorted with them. The Devill hath not a more ſubtile tentation to enſnare me with, then to bring me to thinke my ſelfe tentation-proofe; above tentation. *Nemo diu fortis eſt*, is excellently ſaid by the ſame Father: No man continues ſtrong againſt tentations long. For when he ſees, that ſome tentations have done him no harme, hee growes negligent and ſlacke towards others. *Infœlix ego! victorem me puto, dum capior*, Miſerable miſtaking man that I am! I thinke my ſelfe able to overcome any tentation, and I am overcome even by that tentation of thinking ſo. I thinke my ſelfe conquerour, when I am captive, and am chained to the

Exod. 19. 9. 40. 34. 2 Chro. 5. 13. Chryſoſt. a Acts 1. b Mat. 24.

Eſay 41. 14.

1 King. 19. 14.

Brondus in Apoc. c. 1. q. 11.

*Anima.*

Chryſoſt.

Ser. 42. Iob. 7. 1. Ambroſe.

Idem.

Hieron.

Chariot, when I thinke I ſit in it. *Tranquillitas iſta tempeſtas eſt*, This calme is a ſtorme, this ſecurity is a defeat; For, it is one of *Davids* heavy imprecations, *Veniat illi laqueus quem ignorat, Let him be catched in a ſnare, that he ſuſpected not: Deſtruction come upon him unawares*, ſo we read it. We are tempted, and it is well that we are ſo. *Qui non eſt tentatus, quid ſcit?* He is an ignorant ſoule, and knowes nothing, that hath paſſed no tentations; Nothing at all; not himſelfe; *Neſcit ſe homo, niſi tentatione diſcat ſe*, Except he be taught in that Schoole, The Schoole of tentations, no man ever comes to know himſelfe. So then, *Laqueus eſt in ſecuritate*; If I be ſecure, and negligent, that is a ſnare; But *Laqueus in timore* too, ſayes he; It is a ſnare caſt by the Devils owne hand, If I be over-timerous, If upon pretence of hiding my ſelfe from tentations, I withdraw my ſelfe from the offices of mutuall ſociety. *Tu abſconſio*, The Lord will be my hiding place from tentations that attempt me in my calling, but not to hide me from a calling. *Scito quod in medio laqueorum ingrederis*, Know that thou walkeſt in the midſt of ſnares, but yet thou muſt walke, walke in a calling. So S. *Chryſoſtome* reads that; and adds, He does not ſay, *Vide*, but *Scito*; He does not ſay, ſee them, for they are inviſible; but know that there are ſnares, and be wary. And then, as S. *Auguſtin* ſayes of the whole Church, (which was our firſt Conſideration) *Eccleſia Catholica inter tentationes vivit, inter tentationes creſcit*, The whole Church is in the midſt of tentations, but lives and growes up in the midſt of them: So, heare thy God ſay to thy ſoule, (which is the Conſideration that we are now upon) *Son of man, though briars and thornes be with thee, though thou dwell among Scorpions, bee not afraid of their words, nor diſmaid with their lookes.* Proceed in a lawfull calling, and God ſhall hide thee though with his Clouds: And though he cover thee with a cloud of poverty, with ſickneſſe, with diſgrace, and if he ſee no other cover ſafe, cover thee with the cloud of death, and the grave, all is to cover thee from the Tempter, and thereby to preſerve thee for himſelfe, which is our ſecond part, *Thou art my hiding place, Thou ſhalt preſerve me from trouble.*

2 Part. Trouble.

If wee content our ſelves with that word which our Tranſlators have choſen here, *Trouble*, (*Thou ſhalt preſerve me from Trouble*) we muſt reſt in one of theſe two ſenſes; Either that God ſhall arme, and indue thoſe that are his, with ſuch a conſtancy, as thoſe things that trouble others, ſhall not trouble them, but, *As the ſufferings of Chriſt abound in them, ſo their conſolation alſo aboundeth by Chriſt, As unknowne, and yet well knowne, as dying, and behold we live, as ſorrowfull yet alwayes rejoycing, as poore yet making many rich, as having nothing, and yet poſſeſſing all things*; For, God uſes both theſe wayes in the behalfe of his ſervants; ſometimes to ſuſpend the working of that that ſhould worke their torment, as he ſuſpended the rage of the Lyons for *Daniel*, and the heat of the fire in the furnace, for the others; Sometimes by imprinting a holy ſtupefaction, and unſenſibleneſſe in the perſon that ſuffers, So S. *Laurence* was not onely patient, but merry and facetious when he lay broyling upon the fire, and ſo we reade of many other Martyrs, that they have beene leſſe moved, leſſe affected with their torments, then their Executioners, or their Perſecutors have beene, That which troubled others never troubled them; Or els the phraſe muſt have this ſenſe, That though they be troubled with their troubles, though God ſubmit them ſo far, to the common condition of men, that they be ſenſible of them, yet he ſhall preſerve them from that trouble ſo, as that it ſhall never overthrow them, never ſinke them into a dejection of ſpirit, or diffidence in his mercy; They ſhall finde ſtormes, but a ſtout and ſtrong ſhip under foote; They ſhall feele Thunder and lightning, but garlands of triumphant bayes ſhall preſerve them; They ſhall be trodden into the earth with ſcornes and contempts, but yet as ſeed is buried, to multiply to more. So far this word of our Tranſlators aſſiſt our devotion, *Thou ſhalt preſerve me from trouble*, Thou ſhalt make me unſenſible of it, or thou ſhalt make me victorious in it.

Perplexity.

But the Originall word *Tzur* hath a more peculiar ſenſe; It ſignifies a ſtraite, a narrowneſſe, a difficulty, a diſtreſſe; *I am diſtreſſed for thee, my brother Ionathan*, ſayes *David*, in this word, when he lamented his irremediable, his irrecoverable death. So is it alſo, *Pangs have taken hold of me, as the pangs of a woman that travaileth.* And ſo the word growes to ſignifie, *Aciem gladii, Thou haſt turned the edge of the ſword*, and to ſignifie the top and precipice of a rock; *He clave the rocks in the wilderneſſe.* So that the word expreſſes *Anguſtiam*, narrowneſſe, preſſure, precipitation, inextricableneſſe, in a word, (that will beſt fit us) Perplexity; and, *The Lord ſhall preſerve me from perplexity*; And this may the Church, and this may every good ſoule comfort it ſelfe in, *Thou ſhalt preſerve me from perplexity.*

Conſider

A Conſider it firſt in the Church, and then in our ſelves; and firſt in the Primitive, and then in the reformed Church. When God had brought his Church, *ex abſcondito*, from his hiding place, from poverty, and contempt, and ſolitarineſſe, and glorified it in the eyes of the world, by many royall endowments and poſſeſſions, with which Princes (then become Chriſtians) and other great perſons, piouſly and graciouſly inveſted her, though theſe were tentations to aſpire to greater, yet God preſerved her from perplexities of all kinds; from perplexing of Princes with her claims, that they might not marry, nor make leagues, nor levy Armies, but by her permiſſion. The Church called nothing her own, but that which God had called His, and given her, that is, Tithes: All the reſt, ſhee acknowledged to have received from the bounty of pious benefactors. This was her plea, *The Lord is my rock, and my fortreſſe, and my deliverer, my ſtrength, my buckler, and my high tower.* In all this Inventory, in all this Armory, and furniture of the Church, there is B never a ſword; Rocks, and fortreſſes, and bucklers, and Towers, but no ſword, no materiall ſword in the Churches hand; *Arma noſtra preces & fletus*; The Church fought with nothing but prayers and teares. And as God delivered her from theſe perplexities, from perplexing the affayres of Princes with her intereſt in their government; ſo he delivered her from any perplexities in her own government. No uſurpation, no offer of any Prince that attempted to invade or violate the true right of the Church, no practiſe of any Heretiques, how ſubtile, how potent ſoever, though they equalled, though they exceeded the Church in number, and in power, (as at ſome times the Arians did) ever brought the Church to a perplexitie, or to an apprehenſion of any neceſſitie, of yeelding to ſacrilegious Princes, or to irreligious Heretiques in any point, to procure their peace, or to enjoy their reſt, but ſtill they kept the dignitie of Prieſthood intire, and ſtill they kept the truth of the Chriſtian Religion intire; no perplexity how they ſhould ſubſiſt if they were ſo C ſtiffe, ever brought them to goe leſſe to any prevarications, or modifications, either in matter of Religion towards Heretiques, or in the execution of their religious function towards ſacrilegious uſurpers. So God preſerved the Primitive Church from perplexitie; ſhee was ever thankfull and ſubmiſſe towards her benefactors; ſhee was ever erect and conſtant againſt uſurpers. And this preſervation from perplexity, we conſider in the reformed Church alſo.

*Eccleſia Primitiva.*

Pſal. 18. 2.

Ambroſe.

When the fulneſſe of time was come, and that Church which lay in the bowels of the putative Church, the ſpecious Church, the Romane Church, that is, thoſe ſoules which groaned and panted after a Reformation, were enabled by God to effect it; when the Iniquity of Babylon was come to that height, That whereas at firſt they tooke of Almes, afterwards *Monachi emunt & Nobiles vendunt*, Monkes bought, and Lords ſold, nay Monaſteries bought, and the Crowne ſold; when they went ſo far, as to forge a Donation of D *Conſtantin*, by which they laid hold upon a great temporall ſtate, and after that ſo much farther, as to renounce the Donation of *Conſtantin*, by which, for a long time, the Roman Church claimed all their temporall ſtate, S. *Peters* patrimony, and ſo, at laſt came to ſay, That all the ſtates of all Chriſtian Princes are held of the Church, and really may be, and actually are forfeited to her, and may, at her pleaſure, be re-aſſumed by her; when for the art and ſcience of Divinity it ſelfe, they had buried it in the darkneſſe of the Schoole, and wrapped up that that ſhould ſave our ſoules, in thoſe perplexed and inextricable clouds of Schoole-divinitie, and their Schoole-divinitie ſubject to ſuch changes, as that a Jeſuit profeſſes, that in the compaſſe but of thirty yeares, ſince *Gregory de Valentia* writ, *Verè dici poſſit, novam quodammodo Theologiam prognatam eſſe*, We may truly ſay, that we have a new art of Divinity riſen amongſt us; The Divinity of theſe times, ſayes he, is not in our Church the ſame that it was thirty yeares ſince; ſince all parts of the E Chriſtian Church were ſo incenſed, both with their hereſie, and their tyranny, as that the Greeke Church, which generally they would make the world beleeve, is abſolutely as they are, is by ſome of their own Authors confeſſed to be more averſe from them, and more bitter againſt them, then *Luther* or *Calvin*; ſince upon all theſe provocations, God was pleaſed to bring this Church, the Reformed Church, not onely to light, but to ſplendor, He hath preſerved this Church from perplexities. If they ſay, we are perplexed with differences of opinions amongſt our ſelves, let this ſatisfie them, that we doe agree all, in all fundamentall things: And that in things much nearer the foundation, then thoſe in which our differences lie, they differ amongſt themſelves, with more acrimony and bitterneſſe, then we doe. If they thinke to perplex us with the Fathers, we are ready

*Eccleſia Reformata.*

Hieron. Ep. ad Demetr.

Tanner. in Aquin. p. 1. ad Lector.

Stenartius Ep. Dedic. ante Caleam.

ready to joyne that iſſue with them; where the Fathers ſpeak unanimouſly, dogmatically, in matters of faith, we are content to be tried by the Fathers. If they thinke to perplex us with Councels, we will goe as farre as they in the old ones, and as farre as they for meeting in new Councels, if they may be fully, that is, Royally, Imperially called, and equally proceeded in, and the Reſolutions grow and gathered there upon debatements, upon the place, and not brought thither upon commandment from Rome. If there be no way but Force and Armes, if they will admit no triall but that, God bee bleſſed that keepes us from the neceſſity, but God bee bleſſed alſo that he preſerves us from perplexity, or not being able to defend his cauſe, if he call us to that triall. And therefore let them never call it a Perplexity in us, let them never ſay that we know not what to doe, when we acknowledge the Church of Rome to be truly a Church: for the Peſt-houſe is a houſe, and theirs is ſuch a Church; But the Peſt-houſe is not the beſt ayre to live in, nor the Romane Church the beſt Church to die in. *Thou haſt preſerved me from perplexities*, may the Primitive Church ſay, and ſo may the Reformed too, and ſo alſo may every particular ſoule ſay, which is a Conſideration, that from the beginning we propoſed for every Part, and are now come to it in this.

*Anima.* When we were upon this conſideration in our former Part, we ſhewed you, that no over-tender or timorous ſoule, might hide it ſelfe in a retired life, from the offices of ſociety, but though every particular age bring a new ſin with it, every complexion a new ſin, every occupation a new ſin, every friend a new ſin, that muſt be loved for his ſake, yet *Para te foro*, Thou art bound to come abroad, and truſt upon Gods hiding thee there from tentations, and ſo aſſure thy ſelf that he will preſerve thee from perplexities. Now, wee conſider in the Schoole, Perplexities, which are ſuch onely by miſ-underſtanding; and Perplexities, which are ſuch in the true nature of the thing. Thoſe of the firſt kinde, perplexities in a miſ-underſtanding, ſhould fall upon no man; perplexities of the ſecond kinde, in the nature of the thing it ſelfe, can fall upon no man. Of the firſt kinde, this is an example, A man ſweares to conceale all his friends ſecrets, and he tells him of a treaſonable purpoſe againſt the State; Either way he muſt offend; Againſt his oath if he reaveale it, or againſt his Allegeance, if he doe not. This is no perplexity; for in a right underſtanding he muſt know, that ſuch an Oath bindes not. Of the ſecond kinde there was an example in *Origen*, who muſt, by the commandement of the Perſecutor, either offer ſacrifice to an Idol, or proſtitute his body to an abominable abuſe with another man. Which ſhould he doe? Neither. God gives a man an iſſue in ſuch caſes, by death; *Et vitam potiùs finire debet quàm maculare*, He is bound to give his life, rather then to ſtaine his life. This timorous ſoule then feares where no feare is. He would hide himſelfe, he is loath to come into the world, becauſe he thinks hee muſt needs ſin. Hee needs not. Is there a neceſſity laid upon him, that he muſt die as rich as the richeſt of his profeſſion, and that he cannot doe without ſin? That he muſt leave his wife ſuch a Joynture, and his children ſuch Portions, and all that he cannot doe without ſin? Firſt, all that he may doe without ſin: We have ſeene in all Profeſſions honeſt men die as rich, as diſhoneſt. If thou do not, he that hath ſaid, *There is no man that hath left wife or children for my ſake, but ſhall have a hundred fold here, and everlaſting life*, (which is a bleſſed Codicil to a Will that was abundant before) will alſo ſay, There is no man that hath left wife and children poore for my ſake, but I will enlarge my providence upon them even in this life, and my glory in the next: And this was our ſecond Part, conſidered in the Church and in our ſelves, *Thou ſhalt preſerve, &c.*

*Auguſt.*

*Mark 10.29.*

3. Part. There remaines yet a third Part, that as God hides us from tentations, that they reach us not; or preſerves us from intricacies, and perplexities, ſo that they hurt us not; ſo if they doe, yet he *compaſſes us with a Joyfull Deliverance*, (as our former) or *with ſongs of Deliverance*, as this Tranſlation hath it, that is, imprints in us a holy certitude, a faire aſſurance, that he will never forſake us; And this voyce we may heare from the Church firſt, and then from every particular ſoule; for, to both, (as we have told you all the way) doe all the parts of this Pſalme appertaine.

Compaſſe. *Lament. 3.5.* *Eſay 29.3.* As it is an exaltation of Gods indignation, when he is ſaid to *Compaſſe* by way of ſiege, (ſo Jeruſalem complaines, *He hath builded againſt me, he hath compaſſed me with gall and travell, he hath hedged me about, that I cannot get out*; So God threatens, *I will camp againſt thee round about, and I will lay ſiege againſt thee*) for this intimates ſuch a diſpleaſure of God, as that he does not onely leave us ſuccourleſſe, joyleſſe, comfortleſſe in our ſelves,

but

A but cuts off thoſe ſupplies which might relieve us; He compaſſes us, he beſieges us, hee camps round about us, that no reliefe can enter; ſo when his love and mercy is expreſſed in this phraſe, that he *compaſſes* us, it ſignifies both an intire mercy, that no enemy ſhall break in in any part, whilſt he doth compaſſe us, and a permanent and durable mercy, that as no force of the enemy, ſo no wearineſſe in himſelfe, ſhall make him diſcontinue his watches, or his guard over us, but that he will compaſſe us ſtill.

*Thy faithfulneſſe is round about thee*, ſayes *David* to God; that is our firſt comfort, that God compaſſes himſelfe with his owne faithfulneſſe, that is, is never unmindfull of his owne promiſes, and purpoſes; And then, *He is round about our habitations*; God compaſſes himſelfe with his owne faithfulneſſe, and then, he compaſſes us with himſelfe: That as Satan told God one day after another, *Circuivi terram, & perambulavi eam, I have compaſſed the earth, and walked it round*, but could never ſay that he had broke into *Iobs* B quarter, for hee found the impoſſibility in that, *The Lord had made a hedge about him*, Where note that Gods firſt care is of the man; and the ſoule is the man; firſt *a hedge about him*, and then, *about his houſe, and about all that he had, on every ſide*; So day after day we ſhall finde arguments to eſtabliſh our hearts in hope, that the Lord hath compaſſed us, and nothing ſhall breake in ſo, as to take us from him; but God ſhall ſay to us, as to his former people, *Leva in circuitu oculos tuos, Lift up thine eyes round about, and behold*, (which is one great comfort, that he enables us to ſee and to know our enemies, to diſcerne a tentation to be a tentation) *Omnes iſti congregati ſunt, All theſe gather themſelves together, and come to thee*, (which is another aſſiſtance, that when we ſee our enemies multiply, and that there is none that fighteth for us, but onely thou O God, we make a more preſent recourſe to him) But, *Vivo ego dicit Dominus, As I live ſaith the Lord, Velut ornamento veſtieris, thou ſhalt ſurely cloathe thee with them all as with an ornament, and* C *binde them on thee as a Bride doth*; (which is the fulneſſe of the mercy, That as in another place, he promiſes his children, *Panis veſter ſunt*, your enemies ſhall be your *Bread*, you ſhall feed upon your enemies; So here hee makes our enemies, even our ſpirituall enemies, our Cloathes, and more then that, our Jewels, our Ornaments, wee ſhall bee the ſtronger, the warmer, the richer, by tribulations, and tentations, having overcome them, as we ſhall, if the Lord compaſſe us, if he continue his watchfulneſſe over us) And that *David* ſayes here, firſt in the Churches behalfe.

Pſal. 89. 8.

Pſal. 78. 28.

Job 1. 8. 2. 2.

1. 10.

Eſay 49. 18.

Numb. 14. 9.

God from the beginning carried a wall about his Church, in that aſſurance, *Porta inferi, The gates of hell ſhall not prevaile againſt it.* The Gentiles, the Philoſophers that were without the Church, found a party, Traitors, Conſpirators within, The Heretiques; and all theſe led and maintained by potent Princes that perſecuted the Church; The gates of hell were all opened, and iſſued all her forces, but *Non prævaluerunt*, they never pre- D vailed. The Arians were ſometimes more then the true Chriſtians in all the world: The Martyrians, a ſect that affected the name of Martyrdome, could name more Martyrs then the true Church could, but *Evanuerunt*, yet they vaniſhed: The Emperours of Rome perſecuted the Biſhops of Rome to death, yet when we looke upon the reckoning, the Emperors died faſter then Biſhops. *Thou haſt compaſſed me*, ſayes the Primitive Church, and ſo ſayes the Reformed too.

*Primitiva.*

Mat. 16. 18.

Princes that hated one another have joyned in leagues againſt the Religion, Princes that needed their Subjects, have ſpent their Subjects by thouſands, in Maſſacres, to extinguiſh the Religion; Perſonall Aſſaſinates, Clandeſtine plots by poyſon, by fire, by water have been multiplied againſt Princes that favour the Religion; Inquiſitions, Confiſcations, Baniſhments, Diſhonours have overflowne them that profeſſe the true Religion; and yet the Lord compaſſing his Church, ſhe enjoyes a holy certainty, ariſing out E of theſe teſtimonies of his care, that ſhe ſhall never be forſaken. And this may every good ſoule have too.

*Reformata.*

God comes to us without any purpoſe of departing from us againe; For the Spirit of life that God breathed into man, that departs from man in death; but when God had aſſumed the nature of man, the God-head never parted from that nature; no, not in death; When Chriſt lay dead in the grave, the God-head remained united to that body and that ſoule, which were diſ-united in themſelves; God was ſo united to man, as that he was with man, when man was not man, in the ſtate of death. So when the Spirit of God hath inveſted, compaſſed thy ſoule, and made it his by thoſe teſtimonies, that Spirit eſtabliſhes it in a kinde of aſſurance that he will never leave it. Old Rome

*Anima.*

Rome had (as every City amongſt the Heathen had) certaine gods which they called their Tutelar gods, gods that were affected to the preſervation of that place; But they durſt never call upon thoſe gods, by their proper names, for feare of loſing them; leſt if their names ſhould bee knowne by their enemies, their enemies ſhould winne away their gods from them, by beſtowing more coſt, or more devotion towards them then they themſelves uſed. So alſo is it ſaid of them, that when they had brought to Rome a foraigne god, which they had taken in a conquered place, Victory, they cut the wings of their new god Victory, leſt he ſhould flie from them againe. This was a miſery, that they were not ſure of their gods when they had them. We are; If he once come to us, he never goes from us, out of any variableneſſe in himſelfe, but in us onely; That promiſe reaches to the whole Church, and to every particular ſoule, *Thy Teachers ſhall not bee removed into a corner any more, but thine eye ſhall ſee thy Teachers*, which in the Originall (as is appliably to our preſent purpoſe, noted by *Rabbi Moſes*) is, *Non erunt Doctores tui alati*, Thy Teachers ſhall have no wings, They ſhall never flie from thee, and ſo the great Tranſlation reads it, *Non avolabunt*. As their great god, Victory, could not flie from Rome, ſo after this victory which God hath given his Church in the Reformation, none of her Teachers ſhould flie to, or towards Rome. Every way that God comes to us, he comes with a purpoſe to ſtay, and would imprint in us an aſſurance that he doth ſo, and that Impreſſion is this Compaſſing of thy ſoule, *with ſongs of deliverance*, in the ſignification and uſe of which word, we ſhall in one word conclude all.

Eſay 30.20.

Songs.

God hath given us this certitude, this faire aſſurance of his perpetuall reſidence with us, in a word of a double ſignification; The word is *Ranan*, which ſignifies Joy, exultation, ſinging; But it hath another ſenſe too. *Ariſe, Cry out in the night.* And, *Attend unto my cry*, which are voyces far from ſinging. This God meanes therein, That though he give us that comfort to ſit and ſing of our Deliverance, yet hee would not have us fall aſleepe with that muſique, but as when we contemplate his everlaſting goodneſſe, wee celebrate that with a conſtant Joy, ſo when we looke upon our owne weakneſſe and unworthineſſe, we cry out, *Wretched men that wee are, who ſhall deliver us from this body of death?* For though we have the Spirit of life in us, we have a body of death upon us. How loving ſoever my ſoule be, it will not ſtay in a diſeaſed body; How loving ſoever the Spirit of life be, it will not ſtay in a diſeaſed ſoule. My ſoule is loath to goe from my body, but ſickneſſe and paine will drive it out; ſo will ſinne, the Spirit of life from my ſoule. God compaſſes us with Songs of Deliverance, we are ſure he would not leave us; But he compaſſes us with Cries too, we are afraid, we are ſure, that we may drive him from us. Pray we therefore our Lord of everlaſting goodneſſe, That he will be our Hiding-place, That hee will protect us from tentations incident to our ſeverall Callings, That hee will preſerve us from troubles, preſerve us from them, or preſerve us in them, preſerve us that they come not, or preſerve us that they overcome not; And that hee will compaſſe us, ſo as no enemy find overture unto us, and compaſſe us with ſongs, with a joyfull ſenſe of our perſeverance, but yet with cries too, with a ſolicitous feare, that that multiplicity and hainouſneſſe of our ſins may weary even the inceſſant and indefatigable Spirit of comfort himſelfe, and chaſe him from us.

Lament. 2. 14. Pſal. 17. 1.

A B C D

SERM.

# SERM. LXI.

## *Preached upon the* Penitentiall Pſalmes.

PSAL. 32. 8.

*I will Inſtruct thee, and teach thee in the way which thou ſhalt goe, I will guide thee with mine eye.*

THis verſe, more then any other in the Pſalme, anſwers the Title of the Pſalme. The title is, *Davids Inſtruction*; and here in the Text it is ſaid, *I will inſtruct thee, and teach thee, in the way thou ſhalt goe.* There are eleven Pſalmes that have that Title, *Pſalmes of Inſtruction*; The whole booke is *Sepher Tehillim, The booke of prayſes*; and it is a good way of prayſing God, to receive Inſtruction, Inſtruction how to praiſe him. Therefore doth the holy Ghoſt returne ſo often to this Catechiſticall way, Inſtruction, Inſtitution, as to propoſe ſo many Pſalmes, expreſly under that Title purpoſely to that uſe. In one of thoſe, The manner how Inſtruction ſhould be given, is expreſſed alſo, It muſt be in a loving maner, for the Title is *Canticum Amorum*, A ſong of love for Inſtruction. For *Abſque prudentia, & benevolentia, non ſunt perfecta conſilia*: True Inſtruction is a making love to the Congregation, and to every ſoule in it; but it is but to the ſoule. And ſo when S. *Paul* ſaid, *He was mad for their ſakes, Inſanivit Amatoriam inſaniam*, ſayes *Theophylact*, S. *Paul* was mad for love of them, to whom he writ his holy love-letters, his Epiſtles. And thereupon doe the Rabbins call this Pſalme, *Leb David, Cor Davidis*, The opening and powring out of *Davids* heart to them, whom he inſtructs. Wee have no way into your hearts, but by ſending our hearts. The Poets counſell is, *Vt ameris, ama*, If thou wouldſt be truely loved, doe thou love truely; The holy Ghoſts precept upon us is, *Vt credaris, crede*, That if we would have you beleeve, wee beleeve our ſelves. It is not to our Eloquence that God promiſes a bleſſing, but to our ſincerity, not to our tongue, but to our heart: All our hope of bringing you to love God, is in a loving and hearty maner to propoſe Gods love to you. The height of the Spouſes love to Chriſt, came but to that, *I am ſicke of love*: The love of Chriſt went farther, To die for love. *Love is as ſtrong as death*; but nothing elſe is as ſtrong as either; and both, Love and Death, met in Chriſt. How ſtrong and powerfull upon you then ſhould that Inſtruction be, that comes to you from both theſe, The Love and Death of Chriſt Jeſus; and ſuch an Inſtruction doth this text exhibite, *I will inſtruct thee, and teach thee in the way in which thou ſhalt goe, I will guide thee with mine eye.* God ſo loved the world, as that he ſent his Sonne to die: The Sonne being dead ſo loved the world, as that he returned to that world againe; and being aſcended, ſent the holy Ghoſt to eſtabliſh a Church, and in that Church, *Vſque ad conſummationem*, till the end of the world, ſhall that holy Spirit execute this Catechiſticall Office, *He ſhall inſtruct thee, and teach thee in the way which thou ſhalt goe, He ſhall guide thee with his eye.*

Though then ſome later Expoſitors have doubted of the perſon, who doth this Office, *To Inſtruct*, who this *I* in our Text is, becauſe the Hebrew word *Le David*, is as well *Davidis*, as *Davidi*, An Inſtruction from *David*, as an Inſtruction to *David*, and ſo the Catechiſt may ſeeme to be *David*, and no more; yet ſince this Criticiſme upon the word, *Le David*, argues but a poſſibility that it may, and not a neceſſity that it muſt be ſo, wee accompany S. *Hierome*, and indeed the whole body of the Fathers, in accepting this Inſtruction from God himſelfe, it is no other then God himſelfe that ſayes, *I will inſtruct thee, &c.* No other then God himſelfe can undertake ſo much as is promiſed in this text. For here is firſt, a rectifying of the underſtanding, *I will inſtruct thee*, and in the Originall there is ſomewhat more then our Tranſlation reaches to; It is there, *Intelligere faciam te, I will make thee underſtand.* Man can inſtruct, God onely can make us underſtand. And then

Pſal. 45. Bernard.

Cant. 2. 5. 8. 6.

*Diviſio.*

then it is *Faciam te*, I will make Thee, Thee underſtand; The worke is the Lords, The underſtanding is the mans: for God does not worke in man, as the Devill did in Idols, and *In Pythoniſſis*, and *In Ventriloquis*, in poſſeſt perſons, who had no voluntary concurrence with the action of the Devill, but were meerely Paſſive; God works ſo in man, as that he makes man worke too, *Faciam Te*, I will make Thee underſtand; That that ſhall be done ſhall be done by mee, but in Thee; the Power that rectifies the act is Gods, the Act is mans; *Faciam te*, ſayes God, I will make thee, thee, every particular perſon, (for that ariſes out of this ſingular and diſtributive word, *Thee*, which threatens no exception, no excluſion) I wil make every perſon, to whom I preſent Inſtruction, capable of that Inſtruction, and if he receive it not, it is onely his, and not my fault. And ſo this firſt part is an Inſtruction *De credendis*, of ſuch things, as by Gods rectifying of our underſtanding, we are bound to beleeve. And then in a ſecond part, there followes a more particular Inſtructing, *Docebo*, *I will teach thee*, And that *In via*, *In the way*; It is not onely *De via*, To teach thee, which is the way, that thou maieſt finde it, but *In via*, How to keepe the way, when thou art in it; He will teach thee, not onely *Vt gradiaris*, That thou maieſt walke in it, and not ſleepe, but *Quo modo gradieris*, How thou mayeſt walke in it, and not ſtray; And ſo this ſecond part is an Inſtitution *De agendis*, of thoſe things, which, thine underſtanding being formerly rectified, and deduced into a beliefe, thou art bound to do. And then in the laſt words of the text, *I will guide thee with mine eye*, there is a third part, an eſtabliſhment, a confirmation, by an inceſſant watchfulneſſe in God; He will conſider, conſult upon us, (for ſo much the Originall word imports) He will not leave us to Contingencies, to Fortune, no nor to his owne generall Providence, by which all Creatures are univerſally in his protection, and adminiſtration, but he will ponder us, conſider us, ſtudy us; And that with his eye, which is the ſharpeſt, and moſt ſenſible organ and inſtrument, ſooneſt feeles, if any thing be amiſſe, and ſo inclines him quickly to rectifie us; And ſo this third part is an Inſtruction *De ſperandis*, it hath evermore a relation to the future, to the conſtancy and perſeverance of Gods goodneſſe towards us; to the end, and in the end, he will guide us with his eye: Except the eye of God can be put out, we cannot be put out of his ſight, and his care. So that, both our fraight which we are to take in, that is, what we are to beleeve concerning God; And the voyage which we are to make, how we are to ſteere and governe our courſe, that is, our behaviour and converſation in the houſhold of the faithfull; And then the Haven to which we muſt goe, that is, our aſſurance of arriving at the heavenly Jeruſalem, are expreſſed in this Chart, in this Map, in this Inſtruction, in this Text, *I will Inſtruct thee, and teach thee in the way which thou ſhalt goe, I will guide thee with mine eye.* And when you have done all this, Beleeved aright, and lived according to that beliefe, and died according to that life, in the laſt voyce *Surgite*, you ſhall finde a *Venite*, as ſoone as you are called from the duſt of the grave, you ſhall *Enter into your Maſters joy*, and be no more called *ſervants*, but *friends*, no more *friends*, but *ſons*, no more *ſons* but *heires*, no more *heires*, but *coheires* with the only Son of God, no more *coheires*, but *Idem Spiritus*, *The ſame Spirit with the Lord.*

1. Part. *Inſtruct.*

Firſt then, the office which God by his bleſſed Spirit, through us, in his Church, undertakes, is to Inſtruct. And this being done ſo by God himſelfe, God ſending his Spirit, his Spirit working in his Miniſters, his Miniſters labouring in his Church, it is ſtrange that S. *Paul* ſpeaking ſo, in the name of God, and his Spirit, and his Miniſters, and his Church, ſhould be put to intreat his hearers, To ſuffer a word of exhortation. Yet he is; *I beſeech yee, brethren, ſuffer a word of Exhortation.* And the ſtrangeneſſe of the caſe is exalted in this, that the word there is Παρακλήσεως, *Solatii*, and ſo the Vulgat reads it, and juſtly, *Vt ſufferatis verbum ſolatii*, *I beſeech yee to ſuffer a word of Comfort.* What will yee heare willingly, if yee doe not willingly heare words of Comfort? With what ſhall we exerciſe your holy joy and chearfulneſſe, if even words of Comfort muſt exerciſe your patience? And yet we muſt beſeech you to ſuffer, even our words of comfort; for, we can propoſe no true comfort unto you, but ſuch as carries ſome irkeſomeneſſe, ſome bitterneſſe with it; we can create no true joy, no true acquieſcence in you, without ſome exerciſe of your patience too. We cannot promiſe you peace with God, without a war in your ſelves, nor reconciliation to him, without falling out with your ſelves, nor eternall joy in the next world, without a ſolemne remorſe for the ſinfull abuſes of this. We cannot promiſe you a good to morrow, without ſending ye backe to the conſideration of an ill yeſterday; for your hearing to day, is not enough, except ye repent yeſterday.

Heb. 13. 22.

A yeſterday. But yet, though with S. *Paul* we be put to beſeech you, *Vt ſufferatis*, That ye would ſuffer Inſtruction, though we muſt ſometimes exerciſe your patience, yet it is but *verbum inſtructionis*, a word of Inſtruction; and though Inſtruction be Increpation, (for as the word is *Solatium*, Comfort, (ſo we have told you it is) it is Increpation too, for all true comfort hath Increpation in it) yet it may eaſily be ſuffered, becauſe it is but *verbum*, but a word, a word and away. We would not dwell upon increpations, and chidings, and bitterneſſes; we would pierce but ſo deepe as might make you ſearch your wounds, when you come home to your Chamber, to bring you to a tenderneſſe there, not to a paleneſſe or bluſhing here. Wee never ſtay ſo long upon denouncing the judgements of God, but that we would, as faine as you, be at an end of that Paragraph, of that period, of that point, that we might come into a calme, and into a Lee-ſhore, and tell you of the mercies of God in Chriſt Jeſus. You may ſuffer Inſtruction, though Inſtruction
B be increpation, for it is but a word of inſtruction, we have ſoone done; and you may ſuffer, them becauſe they are but *Verba*, not *Verbera*, They are but words, and not blowes. It is not *Traditio Satanæ*, a delivering you up to Satan, it is not the confuſion of face, nor conſternation of ſpirit, nor a jealouſie and ſuſpition of Gods good purpoſe upon you, that we would induce by our Inſtruction, though it be Increpation, but onely a ſenſe of your ſins, and of the Majeſty of God violated by them, and ſo to a better capacity of this Inſtruction, which the Holy Ghoſt here preſents, *In credendis*, in thoſe things which you are bound to beleeve; of which his firſt degree is, *Intelligere te faciam*, He will make ye underſtand, he will worke upon your underſtanding, for, ſo much (as we noted to you at firſt) doth that word, which we Tranſlate here, *I will Inſtruct thee*, comprehend.

*Oportet accedentem credere*; The Apoſtle ſeemes to make that our firſt ſtep, *Hee that comes to God, muſt beleeve*. So it is our firſt ſtep to God, To beleeve, but there is a ſtep to- *In intellectu.* Heb. 11. 6.
C wards God, before it come to faith, which is, to underſtand; God works firſt upon the underſtanding. God proceeds in our converſion, and regeneration, as he did in our firſt Creation. There man was nothing; but God breathed not a ſoule into that nothing; but of a clod of earth he made a body, and into that body infuſed a ſoule. Man in his Converſion, is nothing, does nothing. His bodie is not verier duſt in the grave, till a Reſurrection, then his ſoule is duſt in his body, till a reſuſcitation by grace. But then this grace does not worke upon this nothingneſſe that is in man, upon this meere privation; but Grace finds out mans naturall faculties, and exalts them to a capacity, and a ſuſciptibleneſſe of the working thereof, and ſo by the underſtanding infuſes faith. Therefore God begins his Inſtruction here at the underſtanding; and he does not ſay at firſt, *Faciam te credere*, I will make thee to beleeve, but *Faciam te intelligere*, I will make thee underſtand.

D That then being Gods Method, To make us underſtand, certainely thoſe things which belong to our Salvation, are not *In-intelligibilia*, not In-intelligible, un-under- Tertul.
ſtandable, un-conceiveavable things, but the Articles of faith are diſcernible by Reaſon. For though Reaſon cannot apprehend that a Virgin ſhould have a Son, or that God ſhould be made Man and dye, if we put our Reaſon primarily and immediately upon the Article ſingle, (for ſo it is the object of faith onely) yet if we purſue Gods Method, and ſee what our underſtanding can doe, we ſhall ſee, that out of ratiocination and diſcourſe, and probabilities, and very ſimilitudes, at laſt will ariſe evident and neceſſary concluſions; ſuch as theſe, That as there is a God, that God muſt be worſhiped according to his will, That therefore that will of God muſt be declared and manifeſted ſomewhere, That this is done in ſome permanent way, in ſome Scripture, which is the Word of God, That this booke, which we call the Bible, is, by better reaſons then any others can pre-
E tend, that Scripture; And when our Reaſon hath carried us ſo far, as to accept theſe Scriptures for the Word of God, then all the particular Articles, A Virgins Son, and a mortall God, will follow evidently enough. And then thoſe two Propoſitions, *Myſteria credenda ut intelligantur*, Myſteries of Religion muſt be beleeved before they be underſtood, and *Myſteria intelligenda ut credantur*, Myſteries of Religion muſt be underſtood before they can be beleeved, will be all one; For God exalts our naturall faculties of underſtanding by Grace to apprehend them, and then to that ſubmiſſion and aſſent, which he by grace produces out of our underſtanding, by a ſucceeding and more powerfull Grace he ſets to the Seale of faith. Waite thou therefore upon God, his way; preſent unto him an humble and a diligent underſtanding; conclude not too deſperately

againſt thy ſelfe, if thou have not yet attained to all degrees of faith, but admit that preparation, which God offers to thine underſtanding, by an aſſiduous and a ſedulous hearing; for a narrower faith that proceeds out of a true underſtanding, ſhall carry thee farther then a faith that ſeemes larger, but is wrapped up in an implicite ignorance; no man beleeves profitably, that knows not why he beleeves. The ſubject then, that this worke is wrought in, is that faculty, mans underſtanding; There God begins in the Inſtruction of this text, Thou ſhalt underſtand, Thou ſhalt; The act ſhall be thine, but yet, the power is mine, *faciam te, I will make thee underſtand*, which is another Conſideration in this part. A

*Faciam.* God doth not determine his promiſe here, in a *Faciam ut intelligas*, I will caſt an underſtanding upon thee, I will cauſe an underſtanding to fall upon thee, but it is *faciam te intelligere, I will make thee to underſtand*, Thou ſhalt be an Agent in thine own ſalvation. When God made the Aſſe ſpeake under *Balaam*, God went not ſo far as this firſt ſtep, (not to the *faciam ut intelligas*) he imprinted, infuſed no underſtanding in that Beaſt. When God ſuffers the hypocrite to praiſe him, he imprints no underſtanding; Here is a *Fruſtra colunt*, It is a worſhip that is no worſhip, when it is with the lips onely, and the heart far off. So when a Papiſt cryes *Templum domini, Templum domini*, Viſibility of a Church, Infallibility in a Church, here is no underſtanding; He pretends to beleeve as the Church beleeves, but he knowes not what the Church beleeves; no, nor he neither upon whom he relies for his Inſtruction, his Prieſt, his Confeſſor. They are deceived that thinke every Prieſt or Jeſuit, that comes hither, knowes the Tenets of that Church; it is a more reſerved, a more perplexed, a more involved matter then ſo. To contract this Conſideration, when a Preacher ſpeaks well, and deſtroys as faſt by his ill life, as he builds by his good doctrine, here is no underſtanding neither. *A good underſtanding have all they that keepe the Commandements*; not all they that preach them, but that keepe them: It is all they, and onely they. There is no other aſſurance but that; *Hereby we are ſure that we know him, if we keepe his Commandements*. This is our *Criterium*, and onely this; hereby we know it, and by nothing els. So that as *he that is ſlothfull in his worke, is even the brother of him that is a great waſter*; So he that builds not with both hands, life and doctrine, is ſlothfull in his worke. He that preaches againſt ſin, and doth it, *Inſtruit dominum quomodo eum condemnet*, He doth not ſo much teach his Auditory, how to ſcape condemnation, as teach God how to condemne him. In theſe caſes there is no underſtanding at all; In the caſe of the Aſſe, and the hypocrite, and the blind Romaniſt, and the vicious Preacher. In ſome other caſes, there is underſtanding given, but without any concurrence, any cooperation of man, as in thoſe often viſions, and dreames, and manifeſtations of God, to the Prophets, and his other ſervants; There was a *faciam ut intelligas*, God would make his pleaſure knowne unto them, but yet not as in this Text, where God makes uſe of the man himſelfe for his own ſalvation. But yet it is God, and God alone that does all this, that rectifies our underſtanding, as well as that eſtabliſhes our faith. It is my ſoule that ſayes to mine eye, *faciam te videre*, I will make thee ſee, and my ſoule that ſayes to mine eare, *faciam te audire*, I will make thee heare, and without that ſoule, that eye and eare could no more ſee nor heare, then the eyes and eares of an Idol; ſo it is my God that ſayes to my ſoule, *faciam te intelligere*, I will make thee underſtand. And therefore as thou art bound to infinite thankeſgivings to God, when he hath brought thee to faith, to forget not thy tribute by the way, to bleſſe and magnifie him, if he have enlarged thy deſire of underſtanding, and thy capacity of underſtanding, and thy meanes of underſtanding; for, as howſoever a man may forget the order of the letters, after he is come to reade perfectly, and forget the rules of his Grammar, after he is come to ſpeake perfectly, yet by thoſe letters, and by that Grammar he came to that perfection; ſo, though faith be of an infinite exaltation above underſtanding, yet, as though our underſtanding be above our ſenſes, yet by our ſenſes we come to underſtand, ſo by our underſtanding we come to beleeve. And though the Holy Ghoſt repeat that more then once, *Domine quis credidit? Lord who beleeves our report?* And that, *Shall the ſonne of Man finde faith upon earth when he comes?* though he complain of want of faith, yet he multiplies infinitely that complaint for want of underſtanding, and there are ten *Non intelligunt* for one *Non credunt*, ten increpations, that his people did not underſtand, for one that they did not beleeve; becauſe, though faith be a nobler operation, God takes it alwayes worſt in us, to neglect thoſe things which are neareſt us, as he doth to neglect the

Pſal. 111. 10. 1 Joh. 2. 3. Pro. 18. 9. Chryſoſt.

B C D E

A the ordinary and neceſſary duties of Religion, and ſearch curiouſly into the unrevealed purpoſes of his ſecret counſails. And this Inſtruction to the underſtanding, he ſeemes in this text to extend to all, for this ſingular word, *Te*, I will make *Thee*, Thee to underſtand, includes no excluſion, but is an offer, a promiſe to all, which is our other and laſt Conſideration in this firſt part.

In this conſideration, let us ſtop a little upon this queſtion, why the Scriptures of God more then any other booke, doe ſtill ſpeake in this ſingular perſon, and in this familiar perſon? ſtill *Tu*, and *Tibi*, and *Te*; *Thou* muſt love God, God ſpeaks to *thee*, God hath care of *thee*. Certainly in thoſe paſſages, which are from lower perſons to Princes, no Author is of a more humble, and reverentiall, and ceremoniall phraſe, then the phraſe of the Scripture is. Who could goe lower then *David* to *Saul*, that calls himſelfe a *flea*, and a *dead dogge*? Who could goe higher, then *Daniel* to *Nebuchadnezzar*, *O King, thou art King of Kings; In all places, the children of men, the beaſts of the field, the fouls of the ayre are given into thy hand; Thy greatneſſe reacheth to heaven, and thy dominions to the ends of the earth*. So is it alſo in perſons nearer in nature, and nearer in ranke; *Iacob bowes ſeaven times to the ground*, in the preſence of his brother *Eſau*, and *My Lord*, and *My Lord*, at every word. The Scripture phraſe is as ceremoniall and as obſervant of diſtances, as any, and yet ſtill full of this familiar word too, *Tu* and *Tuus*, *Thou* and *Thine*. And we alſo, we who deale moſt with the Scriptures, are more accuſtomed to the ſame phraſe then any other kinde of ſpeakers are. In a Parliament, who is ever heard to ſay, Thou muſt needs grant this, Thou mayeſt be bold to yeeld to this? Or who ever ſpeaks ſo to a Judge in any Court? Nay, the King himſelfe will not ſpeake to the people in that phraſe. And yet in the preſence of the greateſt, we ſay ordinarily, Amend thy life, and God be mercifull to thee, and I abſolve thee of all thy ſinnes. Beloved, in the Scriptures, God ſpeaks either to the Church, his Spouſe, and to his children, and ſo he may be bold, and would be familiar with them; Or els he ſpeaks ſo, as that he would be thought by thee to ſpeake ſingularly to thy ſoule in particular. Know then, that Chriſt Jeſus hath done enough for the ſalvation of all; but know too, that if there had been no other name written in the booke of life but thine, he would have dyed for Thee. Of thoſe which were given him, he loſt none; but if there had been none given him, but Thou, rather then have loſt Thee, he would have given the ſame price for Thee, that he gave for the whole world. And therefore when thou heareſt his mercies diſtributed in that particular, and that familiar phraſe, *Faciam Te, I will make Thee underſtand*, thou knoweſt not whether he ſpeake to any other in the Congregation or no; Be ſure that he ſpeake to Thee; which he does, if thou hearken to him, and anſwer him. If thou canſt not find that he means Thee yet, that he ſpeaks to thee now, if thou thinke he ſpeake rather to ſome other, whoſe faith and good life thou preferreſt before thine own, doe but begin to thinke now of the bleſſedneſſe of that man, to whom thou thinkeſt he ſpeaks, and ſay to God, with thy Saviour, *Eli, Eli, My God, my God, why haſt thou forſaken me?* Why art thou gone to the other ſide, or why to the next on my right, or on my left hand, and left out me? Why ſpeakeſt thou not comfortably to my ſoule? and he will leave the ninety nine for thee, and thou ſhalt finde *Onus amoris*, ſuch a waight, and burden, and load of his love upon thee, as thou ſhalt be faine almoſt to ſay with S. *Peter*, *Exi à me Domine*, O Lord goe farther from me, that is, thou ſhalt ſee ſuch an obligation of mercy laid upon thee, as puts thee beyond all poſſibility of comprehenſion, much more of retribution, or of due and competent thankeſgiving. *Miſerere animæ tuæ*, Be but mercifull to thine own ſoule, and God will be mercifull to it too; If God had never meant to be mercifull to thee, he would learne of thee; If thou couldeſt love thy ſelfe before God loved thee, God would love thee for loving thy ſelfe; how much more for thy loving his love in thee? Love underſtanding, and, *faciet te intelligere*, he will make thee underſtand enough for thy pilgrimage, enough for thy tranſmigration, enough for thy eternall habitation. As we count them wiſeſt, who are moſt provident, and foreſee moſt, he will make thee ſee farther then all they, through all generations, beyond children, and childrens children, (which is the proſpect of the world) to all eternity, that hath no termination, and he will allow thee an underſtanding for this world too; He will bid thee *Lift up thine eyes to heaven*, and bid thee *Look downe to the earth* too; He will make thy conſiderations of this world acceptable to him, as well as thoſe of the next; He will remember thee, that Angels *deſcended* as well as *aſcended*, that to a religious ſoule, this world is not out of the way

*Te.*

1 Sam. 24. 15.
2 Sam. 9. 8.
Dan. 2. 37.
Dan. 4. 19.
Gen. 33. 3.
Eſay 51. 6.
Gen. 28.

to heaven; *Faciet te intelligere*, He will make thee underſtand enough for both. And ſo we have done with that firſt Part, *De credendis*, Things which we are bound to beleeve, That even for thoſe, God workes upon the underſtanding, That though God worke all in all, yet it is the man that underſtands; and laſtly, that in the Holy Ghoſts chooſing this word of ſingularity, *Te, I will make thee underſtand*, there is a pregnant intimation of Gods large and diffuſive goodneſſe to all, This word, Thee, excludes none. And ſo we paſſe to our ſecond Part, Inſtruction, *De agendis*, what we are to doe, *I will teach thee in the way thou ſhalt goe*. A

2 Part. *Docebo.* *If any man lack wiſedome, let him aske it of God*; and *Faciet intelligere*, God ſhall make him underſtand: God ſhall; I may ſtudy, and then, you may heare me, but God onely makes us all underſtand; for the underſtanding is the doore of faith, and that doore he opens, and he ſhuts: So by underſtanding he brings us to beleeve. But then, he that truly beleeves, finds that he hath ſomething to doe too; And he ſaies to himſelf, *Wherewith ſhall a young man cleanſe his wayes?* And he cannot tell himſelfe; He askes them whom God hath ſent to tell him, his Miniſters, *Viri, fratres*, *Men and brethren, what ſhall we doe to be ſaved?* And by their leading, he goes to the Spirit of God, to God himſelf, and ſayes, *Good Maſter, what good thing ſhall I do, that I may have eternall life?* And that good Maſter will teach him what to doe, which is the promiſe of this part of Inſtruction in our Text, *I will teach thee in the way thou ſhalt goe.* And *Plus eſt docere, quàm inſtruere*, God promiſes more in this, that he will *Teach thee in the way*, then in the former, that he would *make thee underſtand*. Not that the matter or ſubject in this Part, is the greater, (for the former had relation to faith, and this but to good works) but that it intimates a more frequent recourſe to us, and a more ſtudious care of us, and a more provident vigilancy over us, and a more familiar converſation with us, that God accompanies us in all our way, and directs us in all our particular actions, then that by underſtanding he hath brought us to beleeve. He that horſes a man well for a journey, or he that rewards a man well for a journey, does a greater work, then he that goes along with him as a guide; but yet there is *aliquid magis* in the guide, there is a more continuall, a more inceſſant courteſie in him. We ſee in the Romane Church, they are not in their Beads, without *Credoes*, they beleeve enough; and leſt that ſhould not be enough, they have made a new Creed of more Articles then that, in the Councell of Trent, and to teſtifie a ſtrong faith therein, they muſt ſweare they beleeve it: And then they have to every Creed, more *Pater noſters*, they petition enough, aske enough at Gods hands; They have *Credoes* enow, *Pater noſters* enow, and *Ave Maries* more then enow; But when we conſider them in the Commandements, what we are to doe, (as great Workers as they pretend to be) though they inlarge their *Credoes*, and multiply their *Pater noſters*, they contract the Commandements, and put two into one, for feare of meeting one againſt Images. B C D

Mat. 19. 16.

Gregor.

This then expreſſes Gods daily care of us, that he teaches us the way. But then, even that implies, that we are all out of our way; ſtill all bends, all conduces to that, An humble acknowledgement of our own weakneſſe, a preſent recourſe to the love and power of God; The firſt thing I look for in the Expoſition of any Scripture, and the neareſt way to the literall ſenſe thereof, is, what may moſt deject and vilifie man, what may moſt exalt, and glorifie God. We are all, all out of our way; but God deales not alike with all; for, for the wicked, *Their way is dark and ſlippery*, And then, *The Angel of the Lord perſecutes them*; But for thoſe whom he loves, *He will waigh the paths of the juſt*, (ſayes our later Tranſlation) And, *He will make the paths of the righteous equall and even*, ſayes our former; It ſhall be a path often beaten by him, for it is not righteouſneſſe, to be righteous once a yeare, at Eaſter, nor once a week, upon Sunday. An Anniverſary righteouſneſſe, an Hebdomadary righteouſneſſe, a Sabbatarian righteouſneſſe is no righteouſneſſe. But it is a path; and ſo made even, without occaſions of ſtumbling; that is, he ſhall be able to walk in any profeſſion, and to make good any ſtation, and not be diverted by the power of any tentations incident to that calling. *The Angel of the Lord*, The evill Angel, diſtruſt and diffidence, *ſhall perſecute the wicked*, in his *darke* and *ſlippery* way; this is no teaching; but becauſe the godly have a teaching, even their direction hath a correction too; God beats his Scholars into their way too. The difference is expreſſed in the Prophet, *When the Lord hath given you the bread of adverſity, and the water of affliction*, (for in Gods Schoole that is Scholars fare) yet, ſayes God, *Thy Teachers* E

Pſal. 35. 6.

Iſay 26. 7.

Iſay 30. 21.

*ſhall*

A *ſhall not be removed from thee into a corner*; Still in thine affliction thou ſhalt have a Teacher, or even the affliction it ſelfe ſhall be Gods Uſher; and thou ſhalt have evidence of it, Thy Teacher ſhall not be removed into a corner; thou ſhalt ſee it; and (as it follows there) *Thine eares ſhall heare a voyce behinde thee*; (that is, a voyce ariſing even from that affliction that thou haſt ſuffered) and that voyce ſhall ſay, *This is the way, walk ye in it*; As dark as affliction is, it ſhall ſhew thee the way, *Hæc eſt via*, This is the way, as much as affliction enfeebles thee, yet it ſhall enable thee to walk in it, *Ambulate in ea*. God is a Schoole-maſter; not as the Law was, to teach with a ſword in his hand; but yet he teaches with a rod in his hand, though not with a ſword.

Now in teaching us the way, he inſtructs us *De via*, and *In via*; which is the way, and what is to be done in it. He ſees all our wayes; *All my wayes are before thee*, ſayes *David*. And he ſees them not ſo as though they belonged not to him, for he conſiders them, B *Does not he behold all my wayes, and tell all my ſteps?* He ſees them, and ſees our irremediable danger in them; *Formido, & fovea, & laqueus*, *Feare, and a pit, and ſnares are upon thee*; Upon whom? There we ſee the generality of this ſingle word, *Thee*, that it is all; for ſo, it followes there, *Vpon thee, O Inhabitant of the earth*. The danger then is generall, and the Lord knowes it; Who then can teach us a better way, but he? But how doth he teach us this way? When God had promiſed *Moſes* to ſend an Angel to ſhew the people their way, (*I will ſend an Angel before thee*) *Moſes* ſayes to God, *See, thou ſayeſt, Lead this people forth, and thou haſt not ſhewed me whom thou wilt ſend with me*; (ſo thoſe Tranſlators thought good to render it) God had told him of an Angel, but that ſatisfied not *Moſes*; He muſt have ſomething ſhewed to him, he muſt ſee his guide. *If thy preſence goe not with me, carry me not from hence*, ſayes he to God. For, wherein ſhall it be known, that I, and thy people have found favour in thy ſight? ſhall it not be C when thou goeſt up with us? And therefore God ſatisfies him, *My preſence ſhall goe with thee*. Goe? but how? ſayes *Moſes*; *Wilt thou bee pleaſed to ſhew mee thy glory?* Shall we ſee any thing? They did ſee that Pillar in which God was, and that preſence, that Pillar ſhewed the way. To us, the Church is that Pillar; in that, God ſhewes us our way. For ſtrength it is a Pillar, and a Pillar for firmneſſe and fixation: But yet the Church is neither an equall Pillar, alwaies fire, but ſometimes cloud too; The Church is more and leſſe viſible, ſometimes in ſplendor, ſometimes in an eclipſe; neither is it ſo a fixt Pillar, as that it is not in divers places. The Church is not ſo fixed to Rome, as that it is not communicated to other Nations, nor ſo limited in it ſelfe, as that it may not admit changes, in thoſe things that appertain to Order, and Diſcipline. Our way, that God teaches us, is the Church; That is a Pillar; Fixed, for Fundamentall things, but yet a moveable Pillar, for things indifferent, and arbitrary.

D Thus he teaches, *Quid via*, which is the way, It is the Church, the Pillar of Truth. He teaches next, *Quid in via*, What is to be done in the way; for, that counſell of the Apoſtle, *See that ye walk circumſpectly*, preſumes a man to be in the way; elſe he would have cried to have ſtopped him, or to have turned him, and not bid him goe on, how circumſpectly ſoever. But, *In my path*, ſayes *David*, (not making any doubt but that he was in a right path) *in my path, the proud have laid a ſnare for me, and ſpread a net with cords*; *Ad manum orbitæ*, (ſayes the Originall) even at the hand of the path; That path which ſhould (as it were) reach out a hand to lead me, hath a ſnare in it. And therefore, ſayes *David*, with ſo much vehemence in the entrance of that Pſalme, *Deliver me, O Lord, from the evill man, who purpoſeth to overthrow my goings*; Though I goe in the right way, the true Church, yet purpoſes to overthrow mee there. This Evill man workes upon us: The man of ſin; in thoſe inſtruments that ſtill caſt that ſnare in our way, in our Church, E There is a minority, an inviſibility, and a fallibility in your Church; you begun but yeſterday in *Luther*, and you are fallen out already in *Calvin*. So alſo works this Evill man amongſt us, in thoſe Sciſmatiques, who caſt that ſnare in our way, Your way (though it be in part mended) hath yet impreſſions of the ſteps of the Beaſt, and it is a circular, and giddy way, that will bring us back againe to Rome. And therefore, beloved, though you be in the way, ſee ye walk circumſpectly, for the ſnares that both theſe have caſt in the way, the reproaches, and defamations that both theſe have caſt upon our Church. But when thou haſt ſcaped both theſe ſnares, of Papiſt, and Sciſmatique, pray ſtill to be delivered from that Evill man, that is within thee. *Non tantùm poteſt hominem decipere, quàm per Organum hominis*, The Devill hath not ſo powerfull an inſtrument, nor ſo ſubtile

*De via.* Pſal. 119. 168. Job 31. 4. Eſay 24. 17. Exod. 33. 2, 12. Ver. 15. Ver. 18. *In via.* Eph. 5. 15. Pſal. 140. 5. Hieron.

Auguſt. tile an engine upon thee as thy ſelfe. *Quis in hoc ſeculo non patitur hominem malum?* Who in this world (or if he goe ſo farre out of this world, as never to ſee man but himſelfe) is not troubled with this evill man? When thou prayeſt with *David*, to be delivered from this evill man, if God aske thee whom thou meaneſt, muſt thou not ſay, thy ſelfe? Chryſoſt. Canſt thou ſhew God a worſe? *Qui non eſt malus, nihil à malo mali patitur*; If a man were not evill in himſelf, the worſt thing in the world could not hurt him; the Devil would not offer to give fire, if there were no powder in thy heart. What that evill man is, that is in another, I cannot know: I cannot alwayes diſcerne anothers ſnare; for, *What man* 1 Cor. 2. 11. *knoweth the things of a man, ſave the ſpirit of a man which is in him?* Thy ſpirit knowes what the evill man that is in thee, is. Deliver thy ſelfe of that evill man that enſnares thee in thy way; though thou come to Church; yea even when thou art there. *David* repeats this word *A viro malo, from the evill man*, twice in that Pſalme. In one place, *A viro malo*, is in that name, *Meiſh*, which is a name of man proper onely to the ſtronger ſexe, and intimates ſnares and tentations of ſtronger power, As when feare, or favour tempts a man to come to a ſuperſtitious, and idolatrous ſervice. In the other it is but *Meadam*, and that is a name common to men, and women, and children, and intimates, that omiſſions, negligences, infirmities, may encumber us, enſnare us, though we be in the way, even in the true place of Gods ſervice; and the eye may be enſnared as dangerouſly, and as damnably in this place, as the eare, or the tongue in the Chamber. As S. *Hierome* ſayes, *Nugæ in ore Sacerdotis ſunt ſacrilegium*, An idle word in a Church-mans mouth is ſacriledge; ſo a wanton look in the Church, is an Adultery. Now when God hath thus taught us the way, what it is, that is, brought us to the true Church, (for till then, all is diverſion, all baniſhment) and taught us *In via*, what to doe in that way, To reſiſt tentations to ſuperſtition from other imaginary Churches, tentations to particular ſins from the evill men of the world, and from the worſt man in the world, our ſelfe, the Inſtruction in our Text is carried a ſtep farther, that is, to proceed and goe forward in that way, *Qua gradieris*, I will teach thee to walk in that way.

*Qua gradieris.* When S. *Auguſtine* ſaith upon this place, It is *via qua gradieris, & non cui hærebis*, A way to walke in, not to ſticke upon, he doth not meane, That wee ſhould ever change this way, or depart from it, (that any croſſe in this, ſhould make us hearken after another religion) It is not that we ſhould not ſticke to it, but that we ſhould not ſticke in it, nor loyter in the way. Thou haſt beene in this way (in the true Church) ever ſince thy Baptiſme: and yet, if a man that hath lived morally well all his life, and no more then ſo, finde by Gods grace a doore opened into the Chriſtian Church, and a ſhort turning into this right way, at the end of his life, hee by the benefit of thoſe good Morall actions, ſhall be before thee, who haſt lived lazily, though in the right way, at his firſt ſtep; For though thoſe good Morall actions were not good workes, when hee did them, yet then, that grace which he layes hold upon at laſt, ſhall reflect a tincture upon them, and make them good in the eyes of God, *ab initio*. If thou have not beene lazie in thy way, in thy Chriſtian profeſſion hitherto, yet except thou proceed ſtill, except thou goe from hence now, better then thou cameſt, (better in thy purpoſe) and come hither next day better then thou wenteſt, (better in thy practiſe) thou haſt not learned this leſſon in this Inſtruction, *I will teach thee to walke in this way*. A Chriſtian hath no Solſtice, no higheſt point, where he may ſtand ſtill, and goe no farther; much leſſe hath hee any Æquator, where dayes and nights are equall, that is, a liberty to ſpend as much time ill, as well, as many Auguſt. houres in ſinfull pleaſures, as in religious exerciſes. *Quicquid citra Deum eſt, via eſt, nec immorandum in ea*; Hee doth not ſay, *præter Deum*, much leſſe *contra Deum*; For whatſoever is againſt God, nay, whatſoever is beſides God, is altogether out of the way; But *citra Deum*, on this ſide of God: Till we come to God in heaven, all our beſt is but our way to him. All the zeale of gathering knowledge, all the growth of faith, all the practiſe of ſanctification, is but *via*, the way; and *non immorandum in ea*; ſince wee have here a promiſe of Gods aſſiſtance in it, in the way, we are ſure there is an obligation upon it, as upon a duty, in this way, humbly, and patiently, and laborioufly to walke towards him, without ſtopping upon any thing in this world, either preferments on the right, or diſgraces on the left hand, (for a Cart may ſtop us, as well as a Coach, low things as well as high, with as much trouble, and more anoyance) Which is more eſpecially intended in the laſt words of the Text, *Firmabo ſuper te oculos meos*, I will ſettle my providence, fixe mine eye upon thee, *I will guide thee with mine eye.*

Thus

A Thus farre hath our blessed Lord assured us, *That he will make us understand*, which is his Instruction *de credendis*, what to Beleeve; And *that he will teach us to walke in his way*, which is his Instruction *de agendis*, what to Doe, how to avoide tentations; This last is, *That hee will guide us with his eye*, which is his Instruction *de sperandis*, what wee are to Hope for at his hand, if in this way we doe stumble, or fall into some sinnes of infirmities. But it is but *de sperandis*, not *de præsumendis*; when by infirmity thou art fallen, thy Hope must begin then; but if the Hope begun before, so as thou fellest upon hope that God would raise thee, then it was presumption, and there the Lords eye shuts in, and guides thee no longer. Otherwise he directs thee with his eye, (that is, with his gracious and powerfull looking upon thee) to the meanes of thy recovery. Wee heare of no blowes, wee heare of no chiding from him towards *Peter*, but all that is said, is, *The Lord turned back and looked upon Peter*, and then he remembred his case; The eye of the Lord lightned his darknesse; The eye of the Lord thawed those three crusts of Ice, which were growne over his heart, in his three denials of his Master. A Candle wakes some men, as well as a noyse; The eye of the Lord works upon a good soule, as much as his hand, and hee is as much affected with this consideration, The Lord sees me, as with this, The Lord strikes me.

3 Part.

Luke 22.61.

B Wee reade in Naturall story of some creatures, *Qui solo oculorum aspectu fovent ova*, which hatch their egges onely by looking upon them; What cannot the eye of God produce and hatch in us? *Plus est quod probatur aspectu, quàm quod sermone.* A man may seeme to commend in words, and yet his countenance shall dispraise. His word infuses good purposes into us, but if God continue his eye upon us, it is a farther approbation, for He is a God of pure eyes, and will not looke upon the wicked. *This land doth the Lord thy God care for, and the eyes of the Lord are alwayes upon it from the beginning of the yeare,* C *even to the end thereof.* What a cheerefull spring, what a fruitfull Autumne hath that soule, that hath the eye of the Lord alwayes upon her? The eye of the Lord upon thee, makes midnight noone, and S. *Lucies* day S. *Barnabies*; It makes *Capricorne Cancer*, and the Winters the Summers Solstice; The eye of the Lord sanctifies, nay more then sanctifies, glorifies all the Eclipses of dishonour, makes Melancholy cheerefulnesse, diffidence assurance, and turnes the jealousie of the sad soule into infallibility. Upon his people his eye shined in the wildernesse; his eye singled them in Egypt, and in Babylon they were sustained by his eye. They were, and we are; *The eye of their God was upon the Elders of Israel*, And, *Behold, the eye of the Lord is upon all them that feare him.* The Proverb is not onely as old as *Aristotle*, *Oculus domini*, and *Pes domini*, The eye of the Master fattens the horse, and the foot of the Master marles the ground, but it is as old as the Creation, *God saw all that he had made, and* so, *it was very good*; It was *visio approbationis*, and D his approbation was the exaltation thereof.

Plin. l. 10. c. 9.

Ambrose.

Deut. 11.12.

Ezra 5.5.

Psal. 33.18.

Hieron.

This guiding then with the eye, we consider to be his particular care, and his personall providence upon us, in his Church; For, a man may be in the Kings presence, and yet not in his eye; and so he may in Gods. Gods whole Ordinance in his Church, is Gods face; For, that is the face of God, by which God is manifested to us; But then, that eye in that face, by which he promises to guide us, in this Text, is that blessed Spirit of his, by whose operation he makes that grace, which does evermore accompany his Ordinances, effectuall upon us; The whole Congregation sees God face to face, in the Service, in the Sermon, in the Sacrament; but there is an eye in that face, an eye in that Service, an eye in that Sermon, an eye in that Sacrament, a piercing and an operating Spirit, that lookes upon that soule, and foments and cherishes that soule, who by a good use of Gods former grace, is become fitter for his present.

August.

E And this guiding us with his eye, manifests it selfe in these two great effects; conversion to him, and union with him. First, his eye works upon ours; His eye turnes ours to looke upon him. Still it is so expressed with an *Ecce*; *Behold, the eye of the Lord is upon all them that feare him*; His eye cals ours to behold that; And then our eye cals upon his, to observe our cheerefull readinesse, *Behold, as the eye of a servant lookes to the hand of his Master, so our eyes waite upon the Lord our God, till he have mercy upon us.* Where the *Donec*, *Vntill*, is an everlasting *Donec*, as the blessed Virgins was; A Virgin *Donec, till she brought forth her first Son*, and a Virgin ever after; So our eyes waite upon God, *till hee have mercy*, that is, while he hath it, and that he may continue his mercy; for it was his mercifull eye that turned ours to him, and it is the same mercy, that we waite upon him.

*Convertit.*

Psal. 33.18.

123.2.

And

And then, when, as a well made Picture doth alwaies looke upon him, that lookes upon it, this Image of God in our ſoule, is turned to him, by his turning to it, it is impoſſible we ſhould doe any foule, any uncomely thing in his preſence. Will any man ſolicite a Wife or a Daughter, and call the Father or Husband to looke on? Will any man breake open thy houſe in the night, and firſt wake thee, and call thee up? Can any man give his body to uncleanneſſe, his tongue to prophaneneſſe, his heart to covetouſneſſe, and at the ſame time conſider, that his pure, and his holy, and his bountifull God hath his eye upon him? Can he looke upon God in that line, in that Angle, (upon God looking upon him) and diſhonour him? Upon thoſe words of *David*, *Mine eyes are ever towards the Lord*, Pſal. 25. 15. *Quaſi dicceretur, quid agitur de pedibus?* as though it were objected, Is all thy care of thine Auguſt. eyes? What becomes of thy feete? *Non attendis ad eos?* Doeſt thou looke to thy ſteps, To thy life, as well as to thy faith, To pleaſe God, as well as to know God? And hee anſwers in the words which follow, *Ipſe evellet*, As for my feet, God ſhall order, that is, B aſſiſt me in ordering them; If his eye be upon me, and mine upon him, (O bleſſed reflexion! O happy reciprocation! O powerfull correſpondence!) *Ipſe evellet, He will plucke my feet out of the net*, though I be almoſt enſnared, almoſt entangled, he will ſnatch me out of the fire, deliver me from the tentation.

*Fruit.* The other great effect of his guiding us with his eye, is, That it unites us to himſelfe; Pſal. 17. 8. when he fixes his his eye upon us, and accepts the returne of ours to him, then he *keepes* us as the *Apple* of his *eye*, *Quaſi pupillam filiam oculi*, (as S. *Hierom* reads it) as the Daugh- Zech. 2. 8. ter, the iſſue, the off-ſpring of his owne eye. For then, *He that toucheth you, toucheth the Apple of his eye.* And theſe are the two great effects of his guiding us by his eye, that firſt, his eye turnes us to himſelfe, and then turnes us into himſelfe; firſt, his eye turnes ours to him, and then, that makes us all one with himſelfe, ſo, as that our afflictions ſhall bee put upon his patience, and our diſhonours ſhall be injuries to him; wee cannot be ſafer C then by being his; but thus, we are not onely His, but He; To every Perſecutor, in every one of our behalfe, he ſhall ſay, *Cur me?* Why perſecuteſt thou me? And as hee is all Power, and can defend us, ſo here he makes himſelfe all eye, which is the moſt tender part, and moſt ſenſible of our preſſures.

So have you then this Inſtruction perfected unto you. Firſt, *De credendis, facit te intelligere*, God will make you underſtand, you, for he will worke upon your naturall faculties ſupernaturally, and by them, convey faith. And then, *De agendis, docebo in via*, He will teach you which is the way, and what to doe when you are in it. And after that, *De ſperandis, firmabo oculos*, he will guide you with his eye, watch, if in that way you ſtumble, and reſtore you. That you may conſtantly hope for; and when you have but thus much more, you have all, That there is *In omni ſperando, timendum*; In every hope, there is ſome- Rom. 5. 5. thing to be feared. *Hope makes us not aſhamed*, But yet hope, (as long as it is but hope) may D make us afraid; though not with a ſuſpicious feare, reflected upon God, yet with a ſolici- Rom. 5. 2. tous feare, ariſing from, and returning upon our ſelves. There is a *Hope of glory*, and there Heb. 3. 6. is a *Glory in hope*; but no ſuch Glory, as exterminates all feare: for we are bid *To worke out* Phil. 2. 12. *our Salvation with feare and trembling*; It muſt be ſuch a feare, as may ſtill relate to my Salvation; For feare that excludes me from Salvation, is a fearefull feare; but yet a feare it muſt be; for as there is a promiſe of guiding by his eye, there is alſo a poſſibility of taking his eye from thee. God is not in this, like the Sun, that makes no more haſte over a dunghill, then over a Garden; over Babylon, then over Jeruſalem. The eye of God is not infected with thy bleare-eye; but yet he will not ſtay and looke upon it. And when Pſal. 34. 13. he takes his eye from thee, he ſets his face againſt thee; *The eyes of the Lord are upon the* Gregor. *righteous, but the face of the Lord is againſt them that doe evill.* And thus, *Ab ejus viſione, quem conſpicis, abes*; Thou art out of Gods ſight, when thou ſeeſt him onely in his judge- E Deut. 32. 20. ments. Nay, thou ſhalt not ſee him in them; *I will hide my face from them*, ſayes God, (though it were an angry face, yet he would hide it) *and I will ſee what their end will be.* God ſhall looke upon thy fearfull end from the beginning, but thou thy ſelfe ſhalt not ſee the horror that appertaines to it, till it be too late; for that is it, in which God does eſpe- Verſ. 28. cially reproach that people, *O that they were ſo wiſe, as to conſider their latter end!* To that purpoſe hath God continued his Inſtruction to us, in this text, That we might know from him, what to beleeve, and what to doe, and how to returne to God, when we have gone aſtray, *I will inſtruct thee, and teach thee in the way which thou ſhalt go, and I will guide thee with mine eye.*

SERM.

# SERM. LXII.

## *Preached upon the* Penitentiall Psalmes.

PSAL. 32. 9.

*Be not as the Horſe, or the Mule, who have no underſtanding; whoſe mouth muſt be held in with bit and bridle, leſt they come neere unto thee.*

AS God, above whom there is nothing, lookes downewards to us; So except we, below whom there is nothing that belongs to us, looke upward toward him, we ſhall never meet. And therefore God foreſeeing ſuch a deſcent in man, as might make him incapable, and put him out of diſtance of the rich promiſes of this Pſalme, in this Text hee forewarnes him, of ſuch a Deſcent, ſuch a dejection, ſuch a diminution of himſelfe. And firſt hee forbids a Deſcent generally into a lower nature; *Nolite fieri*, Be not made at all, not made any other, then God hath made you. God would have man, who was his Medal at firſt, (when God ſtamped and imprinted his Image in him) And was Gods Robe, and garment at laſt, (when Chriſt Jeſus inveſted and put on our Nature) God would have this man preſerve this Dignity, *Nolite fieri*, Be not made any new thing. Secondly, he forbids him a Deſcent, into certaine particular depravations, and deteriorations of our Nature; in thoſe qualities, which are intimated and ſpecified, in the nature and diſpoſition of thoſe two beaſts, *The Horſe*, and *the Mule*, *Nolite fieri ſicut Equus & Mulus*, *Be not as the Horſe, or the Mule.* But principally, for that which is in the third place, *Quia non intellectus*, Not becauſe they have no faith, but becauſe they have no underſtanding, for then, it is impoſſible that ever they ſhould have faith; And ſo it is a reaſon proportioned to our Reaſon; Do not ſo, for it will vitiate, it will annihilate your underſtanding, your reaſon, and then what are you, for ſupernaturall, or for naturall knowledge? But then there is another reaſon proportioned to the ſenſe, that this Declination of ours, into theſe inferiour natures, brings God to a neceſſity to bit, and bridle, and curbe us, that is, to inflict afflictions upon us; And then that reaſon is aggravated by the greateſt waight that can be laid upon it, That God will inflict all theſe puniſhments upon theſe perverſe men, metamorphoſed into theſe Beaſts, not onely *Ne approximent*, That they may not come neare Gods Servants, to do them harme, (which ſeemes indeed to be the moſt literall ſenſe of the word) But, (as ſome of our Expoſitors have found reaſon to interpret them) *Ne approximent*, That they ſhall not come neare him; not neare God in the ſervice of his Church, to do themſelves any good; his Corrections ſhall harden them, and remove them farther from him, and from all benefit by his Ordinances. *Diviſio.*

Firſt then God armes him with a pre-increpation upon Deſcent, *Nolite fieri*, Goe no leſſe, be not made lower. The firſt ſin that ever was, was an aſcending, a climing too high; when the pureſt Underſtandings of all, The Angels, fell by their aſcending; when *Lucifer* was tumbled downe, by his *Similis ero Altiſſimo*, *I will be like the moſt High*, then he tried upon them, who were next to him in Dignity, upon Man, how that clambring would worke upon him. He preſents to man, the ſame ladder; He infuſes into man the ſame Ambition, and as he fell with a *Similis ero Altiſſimo*, *I will be like the moſt High*, So he overthrew man, with an *Eritis ſicut Dii*, *Ye ſhall be as Gods.* It ſeemes this fall hath broake the neck of Mans ambition, and now we dare not be ſo like God, as we ſhould be. Ever ſince this fall, man is ſo far from affecting higher places, then his nature is capable of, that he is ſtill groveling upon the ground, and participates, and imitates, and expreſſes more of the nature of the Beaſt then of his owne. There is no creature but man that degenerates willingly from his naturall Dignity; Thoſe degrees of goodneſſe, which God imprinted in them at firſt, they preſerve ſtill; As God ſaw they were good then, ſo he *Deſcenſus.* Eſay 14. 14.

he may ſee they are good ſtill; They have kept their Talent; They have not bought nor ſold; They have not gained nor loſt; They are not departed from their native and naturall dignity, by any thing that they have done. But of Man, it ſeemes, God was diſtruſtfull from the beginning; He did not pronounce upon Mans Creation, (as he did upon the other Creatures) that *He was good*; becauſe his goodneſſe was a contingent thing, and conſiſted in the future uſe of his free will. For that faculty and power of the will, is *Virtus transformativa*; by it we change our ſelves into that we love moſt, and we are come to love thoſe things moſt, which are below us. As God ſaid to the Earth, (and it was enough to ſay ſo) *Germinet terra juxta genus ſuum, Let the Earth bring forth according to her kinde*; So, *Vive juxta genus tuum*, ſayes S. *Ambroſe* to Man, Live according to thy kinde; *Non adulteres genus tuum*, doe not abaſe, doe not allay, doe not betray, do not abaſtardiſe that noble kinde, that noble nature, which God hath imparted to thee, imprinted in thee.

Dionyſ. Gen. 1. Ambro.

*Mundi moles liber eſt*, This whole world is one Booke; And is it not a barbarous thing, when all the whole booke beſides remains intire, to deface that leafe in which the Authors picture, the Image of God is expreſſed, as it is in man? God brought man into the world, as the King goes in ſtate, Lords, and Earles, and perſons of other ranks before him. So God ſent out Light, and Firmament, and Earth, and Sea, and Sunne, and Moone, to give a dignity to mans proceſſion; and onely Man himſelfe diſorders all, and that by diſplacing himſelfe, by loſing his place. *The Heavens and Earth were finiſhed, Et omnis exercitus eorum*, ſayes *Moſes*, *All the Hoſt thereof*; and all this whole Army preſerves that Diſcipline, onely the Generall that ſhould governe them, miſ-governs himſelfe. And whereas we ſee that Tygers and Wolves, Beaſts of annoyance, doe ſtill keepe their places and natures in the world; and ſo doe Herbs and Plants, even thoſe which are in their nature offenſive and deadly, (for *Alia eſui, alia uſui*, Some herbs are made to eat, ſome to adorne, ſome to ſupply in Phyſick) whileſt we diſpute in Schools, whether if it were poſſible for Man to doe ſo, it were lawfull for him to deſtroy any one ſpecies of Gods Creatures, though it were but the ſpecies of Toads and Spiders, (becauſe this were a taking away one linke of Gods chaine, one Note of his harmony) we have taken away that which is the Jewel at the chaine, that which is the burden of the Song, Man himſelfe. *Partus ſequitur ventrem*; We verifie the Law treacherouſly, miſchievouſly; we all follow our Mother, we grovell upon the earth, whoſe children we are, and being made like our Father, in his Image, we neglect him. *What is Man that thou art mindfull of him, and the ſonne of Man, that thou viſiteſt him? David* admires not ſo much mans littleneſſe in that place, as his greatneſſe; *He is a little lower then Angels*; *A little lower then God*, ſayes our former Tranſlation; agreeably enough to the word, and in a good ſenſe too; Gods Lievtenant, his Vice-gerent over all Creatures; *Thou haſt made him to have Dominion over the works of thy hands*; (and Dominion is a great, it is a ſupreme eſtate) *And thou haſt put all things under his feet*; (as it follows there) And yet we have forfeited this Juriſdiction, this Dominion, and more, our owne Eſſence; we are not onely inferior to the Beaſts, and under their annoyance, but we are our ſelves become Beaſts. Conſider the dignitie of thy ſoule, which onely, of all other Creatures is capable, ſuſciptible of Grace; If God would beſtow grace any where els, no creature could receive it but thou. Thou art ſo neceſſary to God, as that God had no utterance, no exerciſe, no employment for his grace and mercy, but for thee. And if thou make thy ſelfe incapable of this mercy and this grace, of which nothing but thou is capable, then thou deſtroyeſt thy nature. And remember then, that as in the Kingdome of Heaven, in thoſe orders which we conceive to be in thoſe glorious Spirits, there is no falling from a higher to a lower order, a Cherubim or Seraphim does not fall, and ſo become an Archangel, or an Angel, but thoſe of that place that fell, fell into the bottomleſſe pit; So, if thou depart from thy nature, from that ſuſciptibleneſſe, that capacity of receiving Grace, if thou degenerate ſo from a Man to a Beaſt, thou ſhalt not reſt there in the ſtate and nature of a Beaſt, whoſe ſoule breaths out to nothing, and vaniſhes with the life, thou ſhalt not be ſo happy, but thy better nature will remain, in deſpite of thee, thine everlaſting ſoule muſt ſuffer everlaſting torment.

Baſil. Gen. 2. 1. Ambroſe. Pſal. 8. 4.

2 Part. Now as many men when they ſee a greater piece of coyne then ordinary, they doe not preſently know the value of it, though they know it to be ſilver, but thoſe leſſer coyns which are in currant uſe, and come to their hands every day, they know at firſt ſight;

A ſight; ſo becauſe this ſtamp, this impreſſion of the image of God in Man, is not well and clearly underſtood by every Man, neither this deſcent and departing from the dignity thereof, being delivered but in generall, (*Nolite fieri*, Be yee made like nothing els) Therefore the Holy Ghoſt brings us here to the conſideration of ſome leſſer pieces, things which are alwayes within diſtance and apprehenſion, alwayes in our eye, (*Nolite fieri ſicut*, Deſcend not to the qualities of the Horſe and the Mule. Though (as God ſummed up his temporall bleſſings to the Jews, in that totall, *Et proſperiſti in regnum, Thou didſt proſper into a Kingdome*) He may alſo ſumme up his ſpirituall bleſſings to us in this, *Et proſperiſti in Eccleſiam, & in Eccleſiam credentium*, (for there is *Eccleſia malignantium*, *Odivi Eccleſiam malignantium*, ſayes *David*, *I have hated the Congregation of evill doers*) I have brought thee firſt from the Nations, from the Common, into a viſible Church, And then from Babylon, from that Church of confuſion, that makes the word of God B and the word of Man equall, into an Orthodox and ſincere Church, yet our ſinnes have caſt us *Infra Gentes*, and *Infra Babylonem*, Below all theſe againe. For, for the Gentils, *The Gentils which have not the law, doe by nature the things contained in the law*; wee that have the helpe of the Law and Goſpel too, doe not. And for Rome, the example of our Reformation, and their own ſhame, contracted thereby, hath wrought upon the Church of Rome it ſelfe; They are the better for the Reformation, (in frequent Catechizing and preaching) and we are not. Compare us with the Gentils, and we ſhall fall under that increpation of the Apoſtle, *There is ſuch fornication amongſt you, as is not once named amongſt the Gentils*: We commit thoſe things which they forbeare to ſpeake of. Compare us with Rome, and I feare that will belong to us, which God ſayes and ſweares in the Prophet, *As I live, ſaith the Lord, Sodome thy ſiſter hath not done as thou haſt done*.

Rom. 2. 14.

1 Cor. 5. 1.

Ezek. 16. 48.

C Where, by the way, be pleaſed to note, that God calls even Samaria, and Sodome, ſiſters of Jeruſalem; there is a fraternity grounded in charity, which nothing muſt deveſt; If Sodome and Jeruſalem were Siſters, Babylon and we may be ſo too; uterin ſiſters of one wombe, (for there is but one Baptiſme) though fornication it ſelfe, (and fornication, in the ſpirituall ſenſe of the Scriptures, hath a heavy ſignification, and reaches even to Idolatry) have made that Church, as ſome thinke, ſcarce capable of the name of a Church, yet Sodome is a ſiſter.

But be ſhee as far degenerate as ſhe can, our ſin hath made a deſcent below them that are below us. It hath caſt us below the Inhabitants of the Earth, Beaſts, and below the Earth it ſelfe, even to Hell; for we make this life, which is the place of repentance, the place of obſtinacy and obduration; and obduration is Hell. Yea, it hath caſt us below the Devill himſelfe; our ſtate is, in this, worſe then theirs; They ſinned before God had given them any expreſſe law; and before God had made any examples, or taken any re- D venge upon any ſinners; But we ſin after a manifeſt law, and after they, and many others have been made our examples. They were never reſtored, we have been reſtored often; They proceed in their obſtinacy, when God caſts them from him, we proceed even when God calls us to him; They againſt God which turnes from them, and is glorified in their deſtruction, we againſt him that comes to us, and emptied and humbled himſelfe to the ſhame, to the ſcorne, to the paine, to the death of the Croſſe for us. Theſe be the lamentable deſcents of ſinne: But the particular deſcent to which this text doth purpoſely bend it ſelfe, is, That as God ſaid at beginning, in contempt, and in deriſion, *Ecce Adam, quaſi unus ex nobis, Behold, Man is become as one of us*; So now, (as S. *Bernard* makes the note) the Horſe and Mule may ſay, *Quaſi unus ex nobis*, Behold, Man is become as one of us; and, *Nolite fieri*, ſayes God in our text, *Be not as the Horſe or the Mule*.

Gen. 3. 22. Bernard.

According to the ſeverall natures of theſe two Beaſts, the Fathers, and other Expoſi- E tors have made ſeverall interpretations; at leaſt, ſeverall Alluſions. They conſider the Horſe and the Mule, to admit any Rider, any burden, without diſcretion or difference, without debatement or conſideration; They never aske whether their rider be noble or baſe, nor whether their load be gold for the treaſure, or roots for the market. And thoſe Expoſitors finde the ſame indifferency in an habituall ſinner, to any kinde of ſinne: whether he ſin for pleaſure, or ſin for profit, or ſin but for company, ſtill he ſins. They conſider the Mule to be engendred of two kinds, two ſpecies, and yet to beget, to produce neither, but to be alwayes barren; And they finde us to be compoſed of a double, a heavenly, and earthly nature, and thereby bound to duties of both kinds, towards God, and towards men, but to be defective and barren in both. They conſider in the Mule, that one

*Equus & Mulus.*

one of his Parents being more ignoble then the other, he is likeſt the worſt, He hath more of the Aſſe then of the Horſe in him; And they finde in us, that all our actions, and thoughts, taſte more of the ignobler part of earth then of heaven. S. *Hierome* thinks fierceneſſe and raſhneſſe to be preſented in the Horſe, and ſloth in the Mule. And S. *Auguſtine* carries theſe two qualities farre; He thinks that in this fierceneſſe of the Horſe, the Gentiles are repreſented, which ran farre from the knowledge of Chriſtianity; And by the lazineſſe of the Mule, the Jews, who came nothing ſo faſt, as they were invited by their former helps, to the imbracing thereof. They have gone farre in theſe alluſions, and applications; and they might have gone as farre farther as it had pleaſed them; They have Sea-roome enough, that will compare a Beaſt, and a Sinner together; and they ſhall finde many times, in the way, the Beaſt the better Man. A

Gregor. Here we may contract it beſt, if we underſtand Pride by the Horſe, and Luſt by the Mule; for, though both theſe, pride and luſt, might have been repreſented in the horſe, which is, (as the Philoſopher notes) *Animal, poſt hominem, ſalaciſsimum*, The moſt intemperate, and luſtful of all creatures, but man, (ſtill man, for this infamous prerogative, muſt be excepted) and though the Scriptures preſent that ſin, Luſt, by the horſe, (*They roſe in the morning like fed horſes, and every man neighed after his neighbours wife*) (and therefore S. *Hierome* delights himſelfe with that curious note, That when a man brings his wife to that triall and conviction of jealouſie, the offering that the man brings is *Barley*, Horſe-provender in thoſe parts, ſayes S. *Hierome*) though both ſins, pride and luſt, might be taxed in the horſe, yet pride is proper to him, and luſt to the mule, both becauſe the mule is *Carne virgo*, but *Mente impudicus*, which is one high degree of luſt, to have a luſtfull deſire in an impotent body, And then, he is engendred by unnaturall mixture, which is another high degree of the ſame ſin. And theſe two vices we take to be preſented here, as the two principall enemies, the two chiefe corrupters of mankinde; pride to be the principall ſpirituall ſin, and luſt, the principall that works upon the body. To avoid both, conſider we both in both theſe beaſts. B C

Jer. 5. 8. In Hoſ. 3. Numb. 5. 12. Hieron.

*Superbia.* It is not much controverted in the Schooles, but that the firſt ſin of the Angels was Pride. But becauſe (as we ſaid before) the danger of man is more in ſinking down, then in climbing up, in dejecting, then in raiſing himſelfe, we muſt therefore remember, that it is not pride, to deſire to be better. *Angeli quæſiverunt id, ad quod perveniſſent, ſi ſtetiſſent.* The Angels ſin was pride; but their pride conſiſted not in aſpiring to the beſt degrees that their nature was capable of: but in this, that they would come to that ſtate, by other meanes then were ordained for it. It could not poſſibly fall within ſo pure, and cleare underſtandings, as the Angels were, to think that they could be God; that God could be multiplied; That they who knew themſelves to be but new made, could think, not only that they were not made, but that they made all things elſe; To think that they were God, is impoſſible, this could not fall into them, though they would be *Similes Altiſsimo*, Like the moſt High. But this was their pride, and in this they would be like the moſt High, That whereas God ſubſiſted in his Eſſence of himſelfe, for thoſe degrees of perfection, which appertained to them, they would have them of themſelves; They would ſtand in their perfection, without any turning towards God, without any farther aſſiſtance from him; by themſelves, and not by meanes ordained for them. This is the pride that is forbidden man; not that he think well of himſelfe, *In genere ſuo*, That hee value aright the dignity of his nature, in the Creation thereof according to the Image of God, and the infinite improvement that that nature received, in being aſſumed by the Son of God; This is not pride, but not to acknowledge that all this dignity in nature, and all that it conduces to, that is, grace here, and glory hereafter, is not onely infuſed by God at firſt, but ſuſtained by God ſtill, and that nothing in the beginning, or way, or end, is of our ſelves, this is pride. D E

Aug. ſt.

Man may, and muſt think that God hath given him the *Subjicite*, and *Dominamini*, A Majeſticall Character even in his perſon, to ſubdue and governe all the creatures in the world; That he hath given him a nature, already above all other creatures, and a nature capable of a better then his owne is yet; (for, *By his precious promiſes we are made partakers of the Divine nature*) We are made *Semen Dei*, The ſeed of God, borne of God; *Genus Dei*, The off-ſpring of God; *Idem Spiritus cum Domino*, The ſame Spirit with the Lord; He the ſame fleſh with us, and we the ſame ſpirit with him. In Gods ſervants, to have ſaid to *Nebuchadnezzar*, *Our God is able to deliver us, and he will deliver us; but, if he doe*

2 Pet. 1. 4. 1 John 3. 9. Acts 17. 28. 1 Cor. 6. 17. Dan. 3. 17.

A *doe not, yet we will not ſerve thy Gods:* In the Martyrs of the Primitive Church, to have contemned torments, and tormentors with perſonall ſcornes and affronts: In all calamities and adverſities of this life, to rely upon that aſſurance, I have a better ſubſtance in me then any man can hurt, I have a better inheritance prepared for me, then any man can take from me, I am called to Triumph, and I goe to receive a Crown of Immortality, theſe high contemplations of Kingdomes, and Triumphs, and Crowns, are not pride; To know a better ſtate, and deſire it, is not pride; for pride is onely in taking wrong wayes to it. So that, to think we can come to this by our own ſtrength, without Gods inward working a beliefe, or to think that we can believe out of *Plato*, where we may find a God, but without a Chriſt, or come to be good men out of *Plutarch* or *Seneca*, without a Church and Sacraments, to purſue the truth it ſelfe by any other way then he hath laid open to us, this is pride, and the pride of the Angels.

B Now there is alſo a pride, which is the Horſes pride, converſant upon earthly things; To deſire Riches, and Honour, and Preferment in this world, is not pride; for they have all good uſes in Gods ſervice; but to deſire theſe by corrupt meanes, or to ill ends, to get them by ſupplantation of others, or for oppreſſion of others, this is pride, and a Beſtiall pride. And this proud man is elegantly expreſſed in the Horſe; *The horſe rejoyceth in his ſtrength, he goes forth to meet the armed man, he mocks at feare, he turnes upon the ſword, and he ſwallowes the ground.* Job 39.19. *The River is mine*, ſayes *Pharaoh, and I have made it for my ſelf:* They take all, and they miſtake all; That which is but lent them for uſe, they think theirs; (*The River is mine*) That which God gave them, they think of their own getting; (*I made it*) And that which God placed upon them, as his Stewards for the good of others, they appropriate to themſelves; (*I have made it for my ſelf*) Ezek. 29.3. But *when time is, God mounteth on high, and he mocks the horſe and the rider. In that day, I will ſmite every horſe* Job 39.21. Zech. 12.4.

C *with aſtoniſhment, and his rider with madneſſe. The horſe beleeveth not that it is the ſound of the Trumpet*; When the Trumpet ſounds to us in our laſt Bell, (for the laſt Bell that carries us out of this world, and the Trumpet that cals us to the next, is all one voyce to us, for we heare nothing between) the worldly man ſhall not beleeve that it is the ſound of the Trumpet, he ſhall not know it, not take knowledge of it, but paſſe away unſenſible of his own condition. Job 39.27.

So then is Pride well repreſented in the Horſe; and ſo is the other, Luſt, licentiouſneſſe in the Mule. For, beſides that reaſon of aſſimilation, that it deſires, and cannot, and that reaſon, that it preſents unnaturall and promiſcuous luſt, for this reaſon is that vice well repreſented in that Beaſt, becauſe it is ſo apt to beare any burdens. For, certainly, no man is ſo inclinable to ſubmit himſelfe to any burden of labour, of danger, of coſt, of diſhonour, of law, of ſickneſſe, as the licentious man is; He refuſes none, to come to his ends. Neither is there any tree ſo loaded with boughs, any one ſin that hath ſo many branches, ſo many ſpecies as this. Shedding of blood we can limit in murder, and manſlaughter, and a few more; and other ſins in as few names. In this ſin of luſt, the ſexe, the quality, the diſtance, the manner, and a great many other circumſtances, create new names to the ſin, and make it a ſin of another kinde. And as the ſin is a Mule, to beare all theſe loads, ſo the ſinner in this kind is ſo too, and (as we finde an example in the Nephew of a Pope) delights to take as many loads of this ſin upon him, as he could; to vary, and to multiply the kindes of this ſin in one act, He would not ſatisfie his luſt by a fornication, or adultery, or inceſt, (theſe were vulgar) but upon his own ſex; and that not upon an ordinary perſon, but in their account, upon a Prince; And he, a ſpirituall Prince, A Cardinall; And all this, not by ſolicitation, but by force: for thus he compiled his ſins, He raviſhed a Cardinall. This is the ſin, in which men pack up as much ſin as they can, and as E though it were a ſhame to have too little, they belie their own pack, they bragge of ſins in this kinde, which they never did, as S. *Auguſtine* with a holy and penitent ingenuity confeſſes of himſelfe. *Mulus.*

This ſin then, (though one great miſchiefe in it be, that for the moſt part, it deſtroyes two together, (the Devill will have his creatures come to his Arke by couples too, two and two together) yet this ſin we are able to commit without a companion, upon our own bodies, yea without bodies; (in the weakneſſe of our bodies our mindes can ſin this ſin) This which the Wiſe-man cals a pit, *The mouth of a ſtrange woman is as a deep pit, he with whom the Lord is angry, ſhall fall therein.* Prov. 22.14. And therefore he that purſues that ſin, is called to a double ſad conſideration, both that he angers the Lord in committing that

ſinne then; And that the Lord was angry with him before for ſome other ſinne, and for a A
puniſhment of that former ſin, God ſuffered him to fall into this. And it is truely a feare-
full condition, when God puniſhes ſin by ſin; other corrections bring us to a peace with
God; He will not be angry for ever, he will not puniſh twice, when hee hath puniſhed a
ſin, he hath done: But when he puniſhes ſin by ſinne, wee are not thereby the nearer to a
peace or reconciliation by that puniſhment, for ſtill there is a new ſin that continues us in
his diſpleaſure. Puniſh me O Lord, with all thy ſcourges, with poverty, with ſickneſſe,
with diſhonour, with loſſe of parents, and children, but with that rod of wyre, with that
ſcorpion, to puniſh ſin with ſinne, Lord ſcourge me not, for then how ſhall I enter into
thy reſt?

And this is the condition of this ſinne; for, *He with whom the Lord is angry, ſhall fall in-*
*to it.* And when he is fallen, he ſhall not underſtand his ſtate, but thinke himſelfe well;
2 Sam. 12. For *Nathan* preſents *Davids* ſinne to him, in a parable of a feaſt, of an entertainment of B
a ſtranger: He taſtes no ſowrneſſe, no bitterneſſe in it; not becauſe there is none, but be-
cauſe a carkaſſe, a man already ſlain cannot feele a new wound; A man dead in the habit of
a ſinne, hath no ſenſe of it: This ſinne of which S. *Auguſtin*, who had beene overcome
by it, and was afraid that his caſe was a common caſe, ſaith in the perſon of all, *Continua*
*pugna, victoria rara*; In a defenſive warre, where we are put to a continuall reſiſtance, it is
hard comming to a victory; what hope then where there is no reſiſtance, no defence, but
a ſpontaneous and voluntary opening our ſelves to all provocations, yea provoking of
provocations by high diet, a tempting of tentations by expoſing our ſelves to dangerous
Gen. 19. 10. company, when as the Angels who were ſafe enough in themſelves, yet withdrew them-
ſelves from the uncleanneſſe of the Sodomits. This ſinne will not be overcome but by
Iob 31. 1. a league, *Iobs* league, *Pepigi fœdus, I have made a covenant with mine eyes, why then ſhould*
*I think upon a maid?* Since I have bound my ſenſes, why ſhould my mind be at liberty to C
ſinne? This league ſhould bind both; I have taken a promiſe of mine eyes, that they
will not betray me by wanton glaunces, by carying me to dangerous objects, why ſhould
not I keepe covenant with them? why ſhould my thoughts be ſcattered upon ſuch ten-
tations? The league muſt be kept on both parts, the mind and the ſenſes; wee muſt not
entertain tentations from without, we muſt not create them within. *Eloquia Domini caſta,*
Pſal. 12. 7. *The words of the Lord are chaſte words, pure words,* and ſo muſt all the talke, and conver-
ſation of him, that loves God, be. And then, *Caſtificate animas veſtras*, you muſt ſee that
1 Pet. 1. 22. you keepe your minds pure and chaſte. If we have not both chaſte minds, and chaſt bo-
dies, we ſhall have neither; And then follows the excommunication: S. *Auguſtine*
ſaith, That according to moſt probability, there were no Mules in the Arke; but undiſ-
putably there are no Mules in the Church, in the triumphant Church, none of our me-
1 Cor. 6. 8. taphoricall Mules there: The Apoſtle hath put it beyond a Problem, *Bee not deceived,* D
*neither fornicators, nor adulterers, nor effeminate perſons ſhall inherit the Kingdome of hea-*
*ven*, there is the fearefull excommunication: And therefore *Nolite fieri ſicut, Be not made*
*like the Horſe or the Mule*, in pride, or wantonneſſe eſpecially, *Quia non Intellectum*, becauſe
then you loſe your underſtanding, and ſo become abſolutely irrecoverable, and leave
God nothing to worke upon: For the underſtanding of man is the field which God
ſowes, and the tree in which he engraffes faith it ſelfe; and therefore take heed of ſuch a
deſcent, as induces the loſſe of the underſtanding, and that is the caſe here, (and our next
conſideration) *Non Intellectus, They have no underſtanding.*

*Intellectus.* This faculty of the underſtanding in man is not alwayes well underſtood by men.
The whole Pſalme is a Pſalme to rectifie the underſtanding; It is in the title thereof,
ver. 8. *Davids Inſtruction:* And that office God undertakes in the verſe before our Text, *I will*
*inſtruct thee*, which is in ſome Latin Copies, *Faciam te intelligere, I will make thee under-* E
*ſtand*, and in others, (the vulgat) *Intellectum tibi dabo, I will give thee underſtanding*;
Now though this *Inſtruction*, and this *Underſtanding*, which is intended in the Title, and
ſpecified in the former verſe, bee not the ſame *Underſtanding* as this in our Text, (for
Ioh. 1. 9. this is but of that naturall faculty of man, wherewith God *enlightneth every man that com-*
*meth into the world*, till hee make himſelfe *like the horſe or the mule*) the other is Gods ſu-
peredification upon this, thoſe other ſuper-naturall Graces, which God produces out of
the underſtanding, or infuſes into the underſtanding; yet this *Underſtanding* in our Text,
though it be but the naturall faculty, is a conſiderable thing, and hath, in part, the nature
of materials for God to worke upon. That *Inſtruction* which is the ſubject of the whole

Pſalme,

A Pſalme, is that ſaving Doctrine, *That there is no bleſſedneſſe but in the remiſsion of ſinnes.* That *David* eſtabliſhes for his foundation in the firſt *verſe*, and would ſay nothing till he had ſaid that. But then, though this remiſſion of ſinnes, (which onely conſtitutes Bleſſedneſſe) proceed meerely from the goodneſſe of God, yet that goodneſſe of God, as it excites primarily, ſo it works ſtill upon that act of man, penitent confeſſion, *Notum feci, I acknowledged my ſinne*, and *Dixi confitebor*, I prepared my ſelfe to confeſſe my ſinne, and thou forgaveſt all. ver. 5.

This then S. *Hierome* delivers to be the *Inſtruction* of the Pſalme, *Hominem, non propriis meritis, ſed Dei gratia, poſſe ſalvari, ſi confiteatur admiſſa*; That man of himſelfe is irrecoverable, But yet there is a way opened to ſalvation in Chriſt Jeſus: But this way is onely open to them, who enter by Confeſſion. And though S. *Hierome*, and S. *Auguſtin* differ often in the expoſition of the Pſalmes, yet here they ſpeake almoſt the ſame B words. The Inſtruction of this Pſalme is, *Intelligentia, qua intelligitur, non meritis operum, ſed gratia Dei hominem liberari, confitentem ſua peccata*, That no man is ſaved by his owne merits, That any man may bee ſaved by the mercy of God in the merits of Chriſt, That no man attaines this mercy, but by confeſſion of his ſinnes: And that that rule, *In ore duorum aut trium*, may have the largeſt fulneſſe, adde wee a third witneſſe, *Intellectus eſt*, This is the Inſtruction that *David* promiſes, *Nemo ante fidem*, Let no man preſume of merits, before faith; But in all this they all three agree, Every man muſt know, that hee may bee ſaved, And that by his owne merits hee cannot, And laſtly, that the merits of Chriſt are applied to no man, that doth nothing for himſelfe. *Quid eſt Intellectus?* ſaith he againe, What is this underſtanding? It is, ſaith he, no more but this, *Vt non jactes opera ante fidem*, Never to take confidence in works, otherwiſe then as they are rooted in faith: For (as hee enlarges this Meditation) if thou ſhouldſt ſee a man pull at an Oare, C till his eye-ſtrings, and ſinews, and muſcles broke, and thou ſhouldſt aske him, whither he rowed; If thou ſhouldſt ſee a man runne himſelfe out of breath, and ſhouldſt aske him whither hee ranne; If thou ſhouldſt ſee him dig till his backe broke, and ſhouldſt aske him, what he ſought, And any of theſe ſhould anſwer thee, they could not tell, wouldſt not thou thinke them mad? So are all Diſciplines, all Mortifications, all whippings, all ſtarvings, all works of Piety, and of Charity madneſſe, if they have any other root then faith, any other title or dignity, then effects and fruits of a preceding reconciliation to God. *Multi pagani*, ſaith he, There are many Infidels that refuſe to bee made Chriſtians, becauſe they are ſo good already; *Sibi ſufficiunt de ſua bona vita*; They are the worſe for being ſo good, and they thinke they need no faith, but are rich enough in their morall honeſty. And there are Chriſtians, that are the worſe for thinking and beleeving that it is enough to Beleeve. It is not faith to beleeve in groſſe, that I ſhall be ſaD ved, but I muſt beleeve, that I ſhall be ſaved by him that died for me. If I conſider that, I cannot chuſe but love him too; And if I love him, I ſhall doe his will; *Ama & operaberis*, whomſoever thou loveſt, thou wilt doe what thou canſt to pleaſe him. *Da mihi vacantem amorem*; I would bee glad to ſee an idle love, that that man, that loved any thing in this world, ſhould not labour to compaſſe that that he loved: But *purga amorem*, ſaith hee, I doe not forbid thee loving, (it is a noble affection) but purge and purifie thy love; *Aquam fluentem in cloacam converte in hortum*; Turne that water which hath ſerved thy ſtables, and ſewers before, into thy gardens: Turne thoſe teares which thou haſt ſpent upon thy love, or thy loſſes, upon thy ſinnes, and the diſpleaſure of thy God, and *Quales impetus habebas ad mundum, habebis ad Creatorem mundi*, Thoſe paſſions which tranſported thee upon the creature, will eſtabliſh thee upon the Creator.

The *Inſtruction* then of the whole Pſalme, is peace with God, in the merits of Chriſt, E declared in a holy life; which being the ſumme of all our Chriſtian profeſſion, is farre beyond this *Vnderſtanding* in our Text, (*They have no underſtanding*) but yet upon this Underſtanding God raiſes that great building, and therefore wee take this faculty, *The Vnderſtanding*, into a more particular conſideration. Here is the danger, He that at ripe yeares hath no underſtanding, hath no grace, A little underſtanding may have much grace; but he that hath none of the former, can have none of this. God therefore brings us to the conſideration, not of the greateſt, but of the firſt thing; not of his ſuperedifications, but of his foundations, our underſtanding, our reaſon. For, though *Animalis homo, The naturall man perceiveth not the things that be of the Spirit of God*, yet let him bee what man he will, Naturall or Supernaturall, hee muſt bee a man, that muſt *probare ſpiritum*, 1 Cor. 2. 14.

prove and diſcerne the ſpirit; let him have as much more as you will, it is requiſite hee have ſo much reaſon, and underſtanding, as to perceive the maine points of Religion; not that he muſt neceſſarily have a naturall explicite reaſon for every Article of faith, but it were fit he had reaſon to prove, that thoſe Articles need not reaſon to prove them. If I beleeve upon the Authority of my Teacher, or of the Church, or of the Scripture, very expedient it were to have reaſon to prove to my ſelfe that theſe Authorities are certaine, and irrefragable. And therefore, *Cæteris animalibus, ſe ignorare, natura eſt, homini vitium*, If a Horſe or a Mule underſtand not it ſelfe, it is never the worſe Horſe nor Mule, for it is borne with that ignorance; But if man, having opportunities, both in reſpect of his parts and calling, to be better inſtructed, either by a negligent and lazy and implicite relying upon the opinion of others, doe but lay himſelfe downe as a leafe upon the water, to be carried along with the tide, or by a wilfull drowſineſſe, and ſecurity in his ſins, have given over the debatement, the diſcuſſing, the underſtanding of the maine of his beliefe, and of his life, if either he keepe not his underſtanding awake, or over-watch it, if he doe nothing with it, or employ it too buſily, too fervently, too eagerly upon the world, I would it were true of them, *Facti ſicut*, you are like the Horſe, and the Mule; but *Vtinam eſſetis*, I would you were ſo well, as the Horſe, and the Mule, who, though they have no underſtanding, have no forfeiture, no loſſe, no abuſe of underſtanding to anſwer for.

*Superbus.* First then the Horſe, The proud man, hath no underſtanding; He hath forgot his letters, his Alphabet; how he was ſpelled and put together, and made of body and ſoule. You may as well call him an Anatomiſt, that knowes how to pare a naile, or cut a corne, or him a Surgeon, that knowes how to cut, and curle haire, as allow him underſtanding, that knowes how to gather riches, or how to buy an Office, or how to hurt, and oppreſſe others, when he hath thoſe meanes. That abſurdity, that height of ſtrange ignorance, that the Prophet obſerves in an Idolatrous Image-maker, is in this proud man; *He burnes halfe in the fire, and the reſidue he makes a god.* He hath ſeene as great eſtates as his, burne to aſhes, as great perſons as himſelfe ruined and deſtroyed, burne out, and vaniſh into ſparks, and ſtinking ſmoake; He hath ſeene halfe his owne time burnt out and waſted, and yet hee dreames of an eternity in himſelfe; He ſayes, I am, and none elſe; hee will not ſay ſo to me in expreſſe words, but does hee not ſay ſo to the whole world, in his manifeſt actions?

Eſay 44. 16.

*Mulus.* The Horſe then, The proud man, hath no underſtanding, and the Mule, the licentious man, as little. The Ancients had a purpoſe to expreſſe that, when they placed by their Goddeſſe of Licentiouſneſſe, *Venus*, A Tortoyſe, A Creature that had no heart; capable of no underſtanding. And it is better expreſſed in thoſe licentious perſons, who purſued *Lots* gueſts. Their blindneſſe brought them to an impoſſibility of finding the doore, (*They were weary in ſeeking the doore*) And if they had found it, they had found it ſhut. A man that hath wallowed long in that ſin, when he ſeekes a doore to repentance, he will quickly be weary, for there lie hard conditions upon him; and he is in danger of finding the doore ſo ſhut, as his underſtanding (and that is all his key) cannot open; Hee will make ſhift for reaſons, why he ſhould continue in that ſin, and he will call it ill nature, or falſhood, or breach of promiſe, and inconſtancy, to depart from the Converſation that nouriſhes that ſin. The doore will be ſhut, and his Reaſon cannot, nay his Reaſon would not open it, but rather plead in the ſins behalfe.

Gen. 19.

Thus far our firſt reaſon hath carried us, Doe it not, leaſt you looſe your underſtanding, The field of that bleſſed ſeed, The tree of that fruitfull graft, The materials for that glorious building, Faith; For, the underſtanding is the receptacle of Faith: But doe it not, the rather, becauſe if ye do it, God will be brought to a neceſſity, *In chamo & fræno maxillas conſtringere*, to hold in your mouths with *bit* and *bridle*, to come to hard uſage, when as he would faine have you reduced by faire and gentle meanes. But to this way God is often brought; and, by this way of affliction, the cure is ſometimes wrought upon us. S. *Auguſtine* propoſes to himſelfe a wonder, why the firſt woman was called at firſt, and in her beſt ſtate, but *Iſha*, *Virago*, which was a name of diminution, as ſhe was taken from the man, (for *Iſha* is but a *ſhee-man*) And then in her worſe ſtate, when ſhe had ſinned, ſhe was called *Eva*, *Mater viventium*, *The Mother of all living*; ſhe had a better name in her worſt eſtate. But this was not in reſpect of her ſin, ſayes that Father, but in reſpect of her puniſhment. Now that ſhe was become mortall by a ſentence of death pronounced

Gen. 2. 23. 3. 20.

A pronounced upon her, and knew that ſhe muſt dye, and reſolve to duſt, now, ſayes he, there was no danger in her, of growing proud by any glorious title; affliction had tamed her, and rectified her now; and to that purpoſe ſometimes does God bit and bridle us with afflictions, that our corrupt affections might not tranſport us. Wee finde that *Abſolom* ſent for *Ioab*; The Kings Son for the Kings ſervant; There was coldneſſe, ſome drineſſe betweene *Abſolom*, and his Father, *Abſolom* was under a cloud at Court, and ſo *Ioab* neglected him, he would not come; *Abſolom* ſent againe, and againe *Ioab* refuſed; But then *Abſolom* ſent his ſervants to burne *Ioabs* Corne fields, and then *Ioab* came apace. Affliction and calamity are the bit and the bridle, that God puts into our mouth ſometimes to turne us to him. *Behold, we put bits into the horſes mouthes, that they ſhould obey us, and we turne all the body about.* And to this belongs that, *A whip for the Horſe, a bridle for the Aſſe, and a rod for the fooles back*; When we are become fooles, made like the Horſe and Mule, that we have no underſtanding, then God bits and bridles us, he whips and ſcourges us, ſometimes leſt our deſires ſhould miſlead us a wrong way, ſometimes, if they have, to turne us into the right way againe; But here in our text, it is, *Ne approximent te, Their mouths muſt be held with bit and bridle, leſt they come neere unto thee.*

2 Sam. 14.

Iam. 3. 3.

Prov. 26 3.

B

When God, by their incorrigibility, have given over all care of them, yet hee takes care of us, of his Servants, of his Church, and he bits and bridles his and our enemies, ſo, as that they ſhall not come neare us, they ſhall not hurt us. So God ſaid to *Senacherib*, *Becauſe thou rageſt againſt me*, (God was far enough out of *Senacheribs* reach, but God accounts his Jeruſalem as Heaven, and his *Hezekias* as himſelfe) *Becauſe thy rage is againſt me, I will put my hooke into thy noſe, and my bridle in thy lips, and will turne thee back, by the way by which thou cameſt.* When man is become as the Horſe, proud of his ſtrength, *In chamo, et fræno*, God ſhall bit him, and bridle him ſo, as that he ſhall be able to doe no harme; and certainely, the godly have not a greater joy, when they are able to do good to others, then the wicked have ſorrow, when having power in their hands, yet they are not able to execute their miſchievous purpoſes upon them that they hate. Satan was glad of any Commiſſion upon *Iob*, becauſe *God made a hedge about him, and about his houſe*, *Ne approximaret*, That Satan could not come neare him; He was glad God gave him power, to annoy him any way; but ſorry that he exempted his perſon, in that firſt Commiſſion, (*Onely upon himſelfe put not forth thy hand*) He was glad that in a ſecond Commiſſion, God did lay open his perſon to his power, but ſorry that he excepted his life, (*Behold he is in thy hand, but ſave his life.*) For, till the wicked come to an utter deſtruction of their enemies, they thinke it no approximation, They are never come neare enough to them. And *In chamo, & fræno*, therfore God bits & bridles them, that they ſhal not come neare, not ſo neare, to deſtroy; and certainely, Gods children have not ſo much ſorrow for that which the wicked doe inflict upon them, as the wicked have for that which they cannot inflict upon them; The wicked are more tormented that they can do no more, then the godly are, that they have done ſo much. And this is a comfortable, (and truly, the moſt literall ſenſe of this *Ne approximent*) *Their mouths muſt be held*, They muſt, though none can hold them but God, yet God muſt, God himſelfe for his owne glory, and the preſervation of his Church, is reduced to a neceſſity, he muſt, he will *hold* them in *with bit and bridle*, leſt they come neare us. But there is a ſadder, and a heavier ſenſe ariſing out of theſe words, as S. *Hierom* accepts and purſues the words, with which we ſhall end all that belongs to them.

*Ne approximent.*

2 King. 19. 28.

C

Iob 2. 6.

D

S. *Hierom* reads theſe words ſo, as that when God hath ſaid, *Nolite fieri, Be not as the Horſe or Mule, that have no underſtanding*, God hath done, and ſayes no more; and that in the reſt of the words, *In chamo & fræno maxillas eorum conſtringe*, (*hold in their mouthes with bit and bridle, who come not neare thee*) the Church ſpeakes to God; and ſo, this inhibition, *Ne approximent*, *That they come not neare thee*, may very well be, *That they come not neare God*, That God bits and bridles them ſo, afflicts and multiplies afflictions ſo, that even thoſe afflictions drive them farther from God, and ſeale their condemnation in their owne blood. Gods Spirit ſhall fanne them, ſift them; That might do them good; purifie them, cleanſe them; No, it ſhall do them no good; for, (as it follows) *God ſhall ſift them with a ſieve of vanity*; In vaine, to no purpoſe, without any amendment; And there ſhall be, *Fræum erroris*, a bridle in their jawes cauſing them to erre; Their impatient miſ-interpretation of Gods corrections, ſhall turne them upon a wrong way on the left hand, and depart them farther and farther from God. And then, *He that being often reproved,*

E

Eſay 30. 28.

Prov. 29. 1.

*reproved, hardneth his neck, ſhall ſuddenly be deſtroyed, and that without remedy*; ſuddenly, and irrecoverably; ſuddenly, no time given him to deprecate his deſtruction, no reprieve; Irrecoverably, if he had never ſo much time; *I will not heare them in the time that they cry unto me for their trouble.* Shall any be able to cry unto God, and not be heard? Yes, to cry, and to cry for their trouble; for all this may be done, and yet no true prayer made, nor right foundation laid; when onely impatience upon affliction extorts, and preſſes, and vents a cry, God will not heare them. No, nor when they are thus diſabled to pray for themſelves, will God heare any other to pray for them. Thrice doth God chide the Prophet *Ieremy* from that charitable diſpoſition of praying for that people. *Liſt not up a cry nor prayer for them*; Not a *Cry*, by way of remembring me of their preſſures and afflictions, as though that ſhould move me; Not a *Prayer*, by remembring me of my Covenant of mercy towards them, as though that ſhould binde me. At other times, *God ſought for a man among them, that ſhould make up the hedge, and ſtand in the gap before him for the land, that he might not deſtroy it, but he found none.* Here *Ieremy* offers himſelfe in the gap, and God will not receive him to that Mediatorſhip, to that Interceſſion for that people. When *Moſes* importuned God for the people, God tells him, for thy ſelfe thou ſhalt be no loſer; whatſoever become of this people; (*I will make thee a great Nation*) But yet, ſayes God, (*Let me alone, that my wrath may wax hot againſt this people, that I may conſume them.*) O how contagious and peſtilent are the ſinnes of man, that can thus (if we may ſo ſpeake) infect God himſelfe! How violent, how impetuous, how tempeſtuous are the ſinnes of man, that can thus, (if we may ſo ſpeake) tranſport God himſelfe, and carry him beyond himſelfe! for himſelfe is mercy, and there is no roome for our own prayers, no roome for the prayers of others to open any doore, any pore of mercy to flow out, or to breath out upon us.

Jere. 11. 14.

Ibid. & 7. 16. & 14. 11.

Ezek. 22. 30.

Exod. 32. 10.

Truly, Beloved, it is hard to conceive, how any height of ſin in man ſhould worke thus upon God, as to throw him away, without any purpoſe of re-aſſuming him againe, or any poſſibility of returning to him againe. But to impute that diſtemper to God, that God ſhould thus peremptorily hate Man, thus irreparably deſtroy Man, before he conſidered that Man, as a ſinner, and as a manifold ſinner, and as an obdurate ſinner, nay before he conſidered him, as a Man, as a Creature, that firſt he ſhould mean to damne him, if he had him, and then mean to make him, that he might damne him; this is to impute to God, a ſowrer and worſe affected nature, then falls into any man. Doth any man deſire that his enemy had a ſonne, that he might kill him? Doth any man beget a ſonne therefore, that he might diſ-inherit him? Doth God hate any man therefore, becauſe he will hate him? Deliver me, O Lord, from my ſins, pardon them, and then returne to thy firſt purpoſes upon me; for I am ſure they were good, till I was ill; and my illneſſe came not from thee; but may be ſo multiplied by my ſelfe, as that thou mayeſt bit me and bridle me ſo, as that I ſhall not come near thee, in any of thoſe acceſſes which thou haſt opened in thy Church: Prayer, Preaching, Sacraments, Abſolution, all ſhall be unavailable upon me, ineffectuall to me. And therefore, as God would have us conſerve the dignity of our nature in his Image, and not deſcend to the qualities of theſe Beaſts, Horſe and Mule, ſpecified by the Holy Ghoſt, to repreſent to us thoſe two ſins, which are the wombes and mothers of very many others, Pride and Luſt, (the greateſt ſpirituall, and the greateſt bodily ſin) becauſe thereby we loſe all underſtanding, which is the matter upon which Grace works; ſo would he have us doe it for this alſo, that he might not be put to a neceſſity of bitting and bridling us, of hard uſage towards us, which may turne us as well to Obduration as Contrition, and ſo come to loſe our faith at laſt, as we had done our reaſon and underſtanding before.

A B C D E

18 Mar. 1627. This ſermon contains very ſtriking paſſages, and ſhows the writer to have been a man of great abilety, though it exhibits ſome obſcu-

SERM.

# SERM. LXIII.

## *Preached upon the* Penitentiall Pſalmes.

PSAL. 32. 10, 11.

*Many ſorrows ſhall be to the wicked; But he that truſteth in the Lord, Mercy ſhall compaſſe him about.*

*Be glad in the Lord, and rejoyce yee righteous; And ſhout for joy all yee that are upright in heart.*

THe two Elements, of which Heaven is propoſed to us to be compoſed, are Joy and Glory. That which is oppoſed to theſe, is Sorrow and Contempt: Of the ſenſe of contempt and inglorioufneſſe, Men are not alike capable in this world; but of the ſenſe of ſorrow, we are ſomewhat more equall. A man muſt have had ſome poſſeſſion, or at leaſt ſome hopes of glory and greatneſſe, that apprehends contempt or inglorioufneſſe very paſſionately. And beſides, in the loweſt and moſt abject contempt a man may relieve himſelfe by conveniences of a plentifull Fortune at home, how much ſoever he be undervalued and deſpiſed abroad. But when it comes to a ſorrow of heart, which dwells not imaginarily in the opinion of others, as contempt doth, but really in mine owne boſome, it is a heavy colluctation. Therefore doth the Holy Ghoſt ſo often, ſo very often, blow that coale, and threaten that inſupportable, that inextinguiſhable fire, ſorrow, ſorrow of heart, ſorrow of ſoule; *Many ſorrows ſhall be to the wicked.* But the Holy Ghoſt is the Spirit of Conſolation; He is a Dove that haſts to a better ayre, to a whiter houſe, to the Arke of Peace, the ſtation of the Righteous; Joy in the mercy of God; for, *He that truſteth in the Lord, mercy ſhall compaſſe him about; Be glad in the Lord, and rejoyce yee Righteous, and ſhout for joy all yee that are upright in heart.*

Our parts are, the Perſons, and their Portions; Who they Be, and what they Have. *Diviſio.* The Perſons are all the Inhabitants of this world; for all are wicked, or righteous; And the Portion is all that the ſoule receives here, or hereafter; for all is joy or ſorrow; *Many ſorrows ſhall be to the wicked, but he &c.*

Firſt then, here are *ſorrows*; A paſſion which we cannot expreſſe, and from the underſtanding whereof, in this ſenſe, God bleſſe us all: A ſorrow, that is nothing but ſorrow; a ſorrow that determines not in joy at laſt. And here are *Dolores multi*, his ſorrows are multiplied, *Many ſorrows*; And as the word *Rabbim* doth as properly import, and might be as well ſo tranſlated, here are *Dolores magni*, *Great ſorrows*; Great in their owne waight, great in themſelves, and great alſo in the apprehenſion, and tenderneſſe, and impatience of the ſufferer, great to him; And then all theſe heavy circumſtances, as the dregs and lees of this cup of malediction, meet in the bottome, in the center of all; That theſe ſorrowes are determinable by no time; for in the Originall, there is neither that which our firſt Tranſlation inſerted, (*Shall come*) *Sorrowes ſhall come to the wicked*, leſt the wicked might ſay, Let it goe as it came, if I know how it came, what occaſioned the ſorrow, I know how to overcome it; nor is there that which our later Tranſlation added, (*Shall be*) *Sorrowes ſhall be to the wicked*; for though that imply a Continuance, when it comes, yet the wicked might ſay, It is not come yet, and why ſhould I anticipate ſorrow, or execute my ſelfe before the Executioner be ſent? But it is without all limitation of time, and ſo includes all parts of time; *Eſt, fuit, & erit*, The wicked are not, never were, or ſhall be without ſorrowes, many ſorrows, great ſorrows, everlaſting ſorrows. This is the Portion in our firſt part; and then the Perſon, for whom this cup is thus filled there, is *The wicked*; Which denotes a Plurality, and a Singularity too; For it is not ſaid, The wanton, The ambitious, The covetous, The man that is a little leavened, or ſowred, or diſcoloured with ſome degrees of ſome of theſe; but it is *The wicked*; a man whoſe

whoſe whole complexion, and ſtructure ſeemes made up of wickedneſſe; And ſo it is *Super impium*, Upon the wicked, Emphatically, *The wicked*; And then, *Super impium*, Upon the wicked, in the ſingular; that is, upon every ſuch wicked perſon. The ſorrow is not leſſened by being divided amongſt many; The wicked is not eaſed by having companions in his torments. And this is the Portion, and theſe be the Perſons of the firſt kinde; which will determine the firſt Part, *Many ſorrowes ſhall be to the wicked.* A

And then in the ſecond, to give all this the full waight, and to make the ſorrow the more diſcernible, and the more terrible, God puts into the other balance, *The joy of the righteous.* In which, that all may be in oppoſition to the other, we have alſo the Perſon, *Him that truſteth in the Lord*; Where we have, as in the former part, a plurality intimated, and a ſingularity too. For it is not ſaid, He that truſteth not in Man, He that truſteth not in Princes, He that truſteth not in this or that miſerable Comforter in the world, but *He that truſteth in the Lord*; Whoſe preſent refuge, be the caſe what it will, or can be, is *the Lord*; Him, Emphatically *Him, mercies ſhall compaſſe.* And then, *Ille*, He, every ſuch man, is infallibly intereſſed in this portion, in this true cauſe of joy, which is not, that he ſhall have no affliction, but that he ſhall have *Mercy* in his afflictions, patience and eaſe all the way, and an end and joy at laſt. And then, this mercy ſhall *Compaſſe* him; It ſhall not ſuffer his confidence to break out into a preſumption in God, nor any diffidence, or diſtruſt in God, to break in upon him; But he ſhall ſee, that only to him, who *Truſts in the Lord*, to him who is *Righteous*, to him who is *Vpright in heart*, (with which three Characters the Holy Ghoſt ſpecifies the perſon, in this ſecond Part of our Text) belong thoſe three great priviledges, thoſe glorious beames of joy, which flow out here; firſt, *Lætari*, *To be glad*, that is, to conceive an inward joy; And then, *Exultari*, *To rejoyce*, that is, to teſtifie that inward joy, by outward demonſtrations; And laſtly, *Iubilare*, *To be full of joy*, which our laſt Tranſlation hath expreſt well, in that word, *To ſhout for joy*, that is, to extend our joy to others, to glorifie God by drawing in of others, and to call upon them, to call upon God: *Many ſorrowes ſhall be to the wicked, but, &c.* B C

1. Part. Sorrow.

Firſt then, they ſhall have ſorrow, and cauſe of ſorrow. For when we conceive a ſorrow in the minde, without any reall, and externall cauſe, without paine, or ſhame, or loſſe, this is but a melancholy, but an abundance of a diſtempered humour, but a naturall thing, to which ſome in their conſtitutions are borne, and to be conſidered but ſo: But when God laies his hand, and his croſſes upon us, the ſorrow of the wicked, conceived upon that impreſſion, is the ſorrow. For this Word, which we Tranſlate *Sorrowes* here, is according to the Septuagint, *Scourges*, and *Whips*; God ſhall ſcourge them, and that ſhall only work to a ſorrow; So farre, and no farther. As a ſtartling horſe, they ſhall avoid a ſhadow, and fall into a ditch; They ſhall ſorrow, and murmure at their afflictions in this life, and fall the ſooner for that into the Eternal. Amongſt the Romans, condemned perſons were firſt whipt; but that excuſed them not; when they were whipt, they were executed too. The wicked are ſcourged by God in this life; and then their temporall afflictions ſhall meet, and joyne with the everlaſting, they have begun already here, that which they ſhall never end there. *Deeis qui voluntatem Dei facere nolunt, fit voluntas Dei*; It is *Panis quotidianus*, A loafe of that bread which is to be diſtributed every day; A ſaying of S. *Auguſtine*, worthy to be repeated in every Sermon, That upon them, who will not doe the will of God, the will of God is done; And God executes his righteous ſentence upon them, and he executes his juſtice upon others alſo by giving them inſtructions from the impatience and obduration of theſe. *Fata fugiendo in fata ruant*; They chide, and they wrangle, they wraſtle, and they exclaime at their miſeries in an intemperate ſorrow, and this intemperate ſorrow is the heavieſt part of the judgement of God upon them; they are too ſenſible of their afflictions, that is, too tender, too impatient; and yet altogether unſenſible, without all ſenſe of Gods purpoſe in thoſe afflictions. In hell it ſelf, they know that they are in hell; And yet in this world, there are *Dolores inferni*, Sorrowes that have begun hell here, and they that are under them, are ſtupified, and deveſted of all ſenſe of them. That ſenſe that is bodily, and carnall, they abound in; They feele them impatiently; but of all ſpirituall ſenſe they are abſolutely deſtitute; They underſtand not them, nor Gods purpoſe in them at all; yet they are *Many*, and *Great*, and *Eternall*. For by all theſe heavy talents doth the Holy Ghoſt waigh them in theſe words. D E

Auguſt.

Many.

They are *Many*. Now the pride of the wicked is to conceale their ſorrowes, that God might receive no glory by the diſcovery of them. And therefore if we ſhould goe about

to

A to number their ſorrowes, they would have their victory ſtill, and ſtill ſay to themſelves, yet for all his cunning he hath miſt; they would ever have ſome boſome-ſorrowes, which we could not light upon. Yet we ſhall not eaſily miſſe, nor leave out any, if we remember thoſe men, that even this falſe and imaginary joy, which they take in concealing their ſorrow and affliction, is a new affliction, a new cauſe of ſorrow. We ſhall make up the number apace, if we remember theſe men, that all their new ſins, and all their new ſhifts, to put away their ſorrowes, are ſorrowfull things, and miſerable comforters; if their conſcience doe preſent all their ſins, the number growes great; And if their own conſcience have forgotten them, if God forget nothing that they have thought, or ſaid, or done, in all their lives, are not their occaſions of ſorrow the more for their forgetting, the more for Gods remembring? *Iudgements are prepared for the ſcorners*, ſayes *Solomon*, God foreſaw their wickednеſſe from before all times, and even then ſet himſelfe on work, *To pre-* Prov. 19. 29.
B *pare iudgements for them*; And as they are *Prepared* before, ſo *affliction followeth ſinners*, 13. 21.
ſayes the ſame Wiſe King; It *follows* them, and it knowes how to *overtake* them; eyther by the ſword of the Magiſtrate, or by that which is nearer them, Diſeaſes in their owne bodies, accelerated and complicated by their ſins. And then, as affliction is *Prepared*, and *Follows*, and *Overtakes*, ſo ſayes that wiſe King ſtill, *There ſhall be no end of* 24. 20.
*plagues to the evill man*; We know the beginning of their plagues; they are *Prepared* in Gods Decree, as ſoone as God ſaw their ſins; we know their continuance, they ſhall *Follow*, and they ſhall *Overtake*; Their end we doe not know, we cannot know, for they have none. Thus they are *Many*.

And if we conſider farther, the manifold Topiques, and places, from which the ſorrowes of the wicked ariſe, That every inch of their ground is overgrown with that venomous weed, that every place, and every part of time, and every perſon buddes out a parti-
C cular occaſion of ſorrow to him, that he can come into no chamber, but he remembers, In ſuch a place as this, I ſinned thus, That he cannot heare a Clock ſtrike, but he remembers, At this hour I ſinned thus, That he cannot converſe with few perſons, but he remembers, With ſuch a perſon I ſinned thus, And if he dare goe no farther then to himſelfe, he can look ſcarcely upon any limb of his body, but in that he ſees ſome infirmity, or ſome deformity, that he imputes to ſome ſin, and muſt ſay, By this ſin, this is thus: When he can open the Bible in no place, but if he meet a judgement, he muſt ſay, *Vindicta mihi*, This vengeance belongs to me; and if he meet a mercy, he muſt ſay, *Quid mihi?* What have I to doe to take this mercy into my mouth? In this deluge of occaſions of ſorrow, I muſt not ſay with God to *Abraham*, Look up to heaven, and number the Starres, (for this man cannot look up to heaven) but I muſt ſay, Continue thy dejected look, and look downe to the earth, thy earth, and number the graines of duſt there, and the ſorrowes of
D the wicked are more then they. *Many are the ſorrowes*; And as the word as naturally denotes, *Great*; *Great ſorrowes are upon the wicked.*

That Pill will choak one man, which will ſlide down with another eaſily, and work Great.
well. That ſorrow, that affliction would ſtrangle the wicked, which would purge, and recover the godly. The coare of *Adams* apple is ſtill in their throat, which the blood of the Meſſias hath waſht away in the righteous; *Adams* diſobedience works in them ſtill, and therefore Gods Phyſick, the affliction, cannot work. So they are great to them, as *Cains* puniſhment was to him, greater then he could beare, becauſe he could not eaſe himſelfe upon the conſideration of Gods purpoſe, in laying that puniſhment upon him. But it is not onely their indiſpoſition, and impatience, that makes their ſorrowes and afflictions great; They are truly ſo in themſelves; as the Holy Ghoſt expreſſes it, *Is not* Iob 31. 3.
*deſtruction to the wicked, and ſtrange puniſhment to the workers of iniquity?* A puniſhment,
E which we cannot tell how to meaſure, how to waigh, how to call, *A ſtrange puniſhment*; Greater then former examples have preſented. There the greatneſſe is expreſt in the Word; And in *Eſay* it is expreſt in the action; *When the ſcourge ſhall run over you, and* Eſay 28. 18.
*paſſe thorow you, Eritis in conculcationem, You ſhall be trodden to duſt*; Which is, as the Prophet cals it there, *Flagellum inundans*, An affliction that overflowes, and ſurrounds all, as a deluge, a flood, that ſhall waſh away from thee, even the water of thy Baptiſme, and all the power of that, And waſh away from thee the blood of thy Saviour, and all his offers of grace to worthy receivers; A flood that ſhall carry away the Ark it ſelfe out of thy ſight, and leave thee no apprehenſion of reparation by Gods inſtitution in his Church; A flood that ſhall diſſolve, and waſh thee thy ſelfe into water; Thy ſorrowes ſhall ſcatter

thee

thee into drops, into teares, upon a carnall ſenſe of thy torment, And into drops, into incoherent doubts, and perplexities, and ſcruples, in underſtanding, and conſcience, and into deſperation at laſt. And this is the Greatneſſe: *Solutis doloribus inferni*, In another ſenſe then *David* ſpeaks that of Chriſt; There it is, that the ſorrowes of hell were looſed, that is, were ſlacked, diſſolved by him: But here it is that the ſorrowes of hell are looſed, that is, let looſe upon thee; and when thou ſhalt heare Chriſt ſay from the Croſſe, *Behold and ſee, if ever there were any ſorrow like my ſorrow*, thou ſhalt finde thy ſorrow like his in the Greatneſſe, and nothing like his in the Goodneſſe: Chriſt bore that ſorrow, that every man might rejoyce, and thou wouldeſt be the more ſorry, if every man had not as much cauſe of deſperate ſorrow, as thou haſt. A

*Many*, and *great are the ſorowes of the wicked*, and then *eternall* too, which is more then intimated, in that the Originall hath neither of thoſe particles of ſupplement, which are in our Tranſlations, no ſuch (*ſhall come*) no ſuch (*ſhall be*) nor no (*ſhall*) at all; but onely, *Many ſorrowes to the wicked*, Many and great now, more and greater hereafter, All for ever, if they amend not. B

Eternall. It is not, They have had ſorrowes, but they are overblown; nor that they have them, but patience ſhall outweare them; nor that they ſhall have them, but they have a breathing time to gather ſtrength before hand; But as it was in the beginning, is now, and ever ſhall be, Sorrowes upon them, and upon them for ever. Whatſoever any man conceives for eaſe in this caſe, it is a falſe conception; Eſay 33.11. *You ſhall conceive chaffe, and bring forth ſtubble.* And this ſtubble is your vaine hope of a determination of this ſorrow; But the wicked ſhall not be able to lodge ſuch a hope, though this hope, if they could apprehend it, would be but an aggravating of their ſorrowes in the end. It is eternall, no determination of time afforded to it. For, Ibid. ver. 14. *They ſhall bee as the burning of lime, and as thornes cut up ſhall they bee burnt in the fire. Who amongſt us ſhall dwell with the devouring fire? Who amongſt us ſhall dwell with that everlaſting burning?* It is a *devouring fire*, and yet it is an *everlaſting burning*. The Prophet asks, *Who can dwell there?* In that intenſeneſſe who can Deut. 32.22. laſt? They that muſt, and that is, All the wicked. *Fire is kindled in my wrath*, ſaith God; Yet may not teares quench it? Teares might, if they could be had; But *It ſhall burne to the bottome of hell*, ſaith God there. And *Dives* that could not procure a drop of water to coole his tongue there, can much leſſe procure a repentant teare in that place: There, Revel. 18.8. as S. *Iohn* ſpeakes, *Plagues ſhall come in one day; Death, and Sorrow, and Famine.* But it is in a long day; Short for the ſuddenneſſe of comming, for that is come already, which for any thing we know, may come this minute, before we be at an end of this point, or at a period of this ſentence: So it is ſudden in comming, but long for the enduring. For it is Ibid. that day, when *They ſhall be burnt with fire, for ſtrong is the Lord God, that will condemne them.* That is argument enough of the vehemence of that fire, that the *Lord God*, who is called the *ſtrong God*, makes it a Maſter-piece of his ſtrength, to make that fire. C D

Art thou able to diſpute out this *Fire*, and to prove that there can be no reall, no materiall fire in Hell, after the diſſolution of all materiall things created? If thou be not able to argue away the immortality of thine owne ſoule, but that that ſoule muſt laſt, nor to argue away the eternity of God himſelfe, but that that muſt laſt, thou haſt but little eaſe, in making ſhift to give a figurative interpretation to that fire, and to ſay, It may be a torment, but it cannot be a fire, ſince it muſt be an everlaſting torment; nor to give a figurative ſignification to the *Worme*, and to ſay, It may bee a paine, a remorſe, but it can bee no worme after the generall diſſolution, ſince that Conſcience, in which that remorſe, and anguiſh ſhall ever live, muſt live ever: If there bee a figure in the names, and words, of *Fire* and *Wormes*, there is an indiſputable reality in the ſorrow, in the torment, and in the manifoldneſſe, and in the weightineſſe, and in the everlaſtingneſſe thereof. For in the inchoation of theſe ſorrowes, in this life, and in the conſummation of them, in the life to come, *The ſorrowes of the wicked are many*, and *great*, and *eternall*. E

The Perſon. Pſal. 50.18. This then is the portion prepared here, *Thy portion was with the Adulterers*, as our laſt Tranſlators have expreſt that place in their Margin. Thy portion *was* with them here, in this world, and thy portion *ſhall be* with them for ever; for God expreſſes all kind of wickedneſſe, carnall and ſpirituall, in that name of *Adultery*, throughout the body of the Scriptures. And therefore when you meet judgements denounced againſt Adulterers, never thinke that thoſe judgements concerne not you, if you have forborne that one ſin, (and yet even that ſinne may have beene committed in a looke, in a letter, in a word, in a wiſh,

A a wiſh, in a dreame) when S. *Iames* ſaith, *Yee Adulterers, and Adultereſſes, know you not this?* Thinke not that S. *Iames* cals not upon you if you be but Covetous, but Ambitious, but Superſtitious, and no Adulterers; for every averſion from the Creatour, every converting to the creature is Adultery. Even in nature you are made for that marriage; In the covenant of God you were betroathed, and affianced for that marriage; In the Sacrament of Baptiſme you were actually, perſonally married; and in the other Sacrament there is a conſummation of that marriage; And every departing from that contract which you made with God at your Baptiſme, and renewed at your receiving the other Sacrament, is an Adultery. Thus a Hermite is a husband, and a Nun a wife; and thus both may bee adulterers, though in a Wilderneſſe, though in a Cloyſter. *Si deſeris Deum qui te fecit, & amas illa quæ fecit, adulteraris*; If thou turne from God that made thee, to thoſe things that he made, this is an adultery. Therefore Chriſt calls them, *An evill and adulterous generation, becauſe they ſought a ſigne*; becauſe they turned upon other B wayes of ſatisfaction, then he had ordained for them, that was adultery. And as *David* ſaith, *Thy portion was with adulterers* here; ſo, as theirs is ſaid to be, *Thy portion alſo ſhall be in the lake which burneth with fire and brimſtone, which is the ſecond death.* Thou art this perſon, if thou be this adulterer, which is intended in this emphaticall word, *The wicked.*

Iam. 4 4. Auguſt. Matt. 12. 39. Revel 21. 8.

So then, as theſe *Sorrowes* in our Text, are an inchoative Hell, they are ſuch wounds as induce, ſuch pangs as precede even the ſecond death, ſorrowes that flow into deſperation, and impenitibleneſſe, (and impenitibleneſſe is hell.) As the torment is an inchoative hell, ſo is the perſon, *the Wicked* here, an inchoated Devill: It is S. *Chryſoſtoms ſpontaneus dæmon*, and *voluntarius dæmon*; He that is a devill to himſelfe, that could be, and would be ambitious in a Spittle, licentious in a Wilderneſſe, voluptuous in a Famine, and abound with tentations in himſelfe, though there were no devill. Moſt of the C names of the devill in the Scripture, denote ſome action of his upon us; As he is called *The Prince of the power of the Ayre*, there he is called ſo, becauſe as it is added there, *Hee works in the children of diſobedience*; As the ayre works upon our bodies, this *Prince of the Ayre* works upon our minds; how works he? hee deceives; *Hee deceived the whole world*, ſaith S. *Iohn*; from this inſinuation, hee hath thoſe other names there, *the great Dragon*, and *the old Serpent*. When hee hath crept in as a Serpent, then hee growes *A roaring Lyon*; He profeſſes his power, he diſguiſes not a tentation; then he growes *Satan* an Adverſary, an Enemy, he oppoſes all good endeavors in us; & then he growes *Diabolus*, an Accuſer, an accuſer to God, an accuſer to our owne conſcience; and when he hath made our ſinne, as great as it can be in our practiſe, when by age, or ſickneſſe, or poverty, he cannot multiply our ſinnes for the preſent, then by his multiplying glaſſe, he multiplies the ſins of our former times, and preſents them greater, then even the mercies of D God, or the merits of Chriſt Jeſus. So he growes in miſchievous names, according to his miſchievous actions and practiſes upon us; but then out of himſelfe ariſes the moſt vehement, and the moſt collective name that is given him in all the Scriptures, πονηρὸς, and that with the emphaticall article, *The wicked one*; One that is all wickedneſſe, & one that is the wickedneſſe of all; One, who if he had no object to direct his wickedneſſe upon, no ſubject to exerciſe his wickedneſſe in, If God ſhould proclaime ſo generall a Pardon, That all men, All, ſhould effectually be ſaved, and ſo all hope to have enlarged his Kingdome be withdrawne, yet would ſtill be as wicked, and as oppoſite to God as he is.

Ephes. 2. 2. Revel. 12. 9. 1 Pet. 5. 8.

So then, by this character of Multiplicity, this emphaticall note of *the wicked* in our Text, the perſon, whoſe portion this ſorrow is, this ſorrow which is a brand of Hell, at leaſt a match, by which Hell fire it ſelfe is kindled, is not hee that is *an Adulterer*, or that is *a Murtherer*; not hee that hath fallen into ſome particular ſinnes, though great, E and continued thoſe great ſinnes in habits, though long, for *David* fell ſo, and yet found a holy ſorrow, a medicinall ſorrow: but it is *the wicked*, he that runnes headlong into all wayes of wickedneſſe, and *uſque ad finem*, precludes, or neglects all wayes of recovery: That is glad of a tentation, and afraid of a Sermon; that is dry wood, and tinder to Satans fire, if he doe but touch him, and is aſhes it ſelfe to Gods Spirit, if he blow upon him; That from a love of ſinne, at firſt, becauſe it is pleaſing, comes at laſt to a love of ſinne, becauſe it is ſinne, becauſe it is liberty, becauſe it is a deliverance of himſelfe from the bondage, as he thinks it, of the law of God, and from the remorſe and anguiſh of conſidering ſinne too particularly. This is the perſon, in whom, at firſt, by this emphaticall note, *the wicked*, we deſigne a Plurality, (as we called it) that is, a Complicated, a Multiplied

The wicked

Plurality.

a Multiplied, a Compact ſinner, a Body, rather a Carkaſſe of Many, of All ſins, all that have fallen within his reach. And then, in the word we noted alſo a Singularity, That upon ſuch a ſinner, upon every ſuch ſinner, theſe *Many*, theſe *Great*, theſe *Eternall ſorrowes* ſhall fall and tarry. A

Singularity. As in the former Circumſtance, we noted that it was the *They*, that aggravated it, it was not an *An*, *an Adulterer*, *an Ambitious man*, but a *The*, *The wicked*, whom God enwrapped in this irrecoverable, this undeterminable ſorrow: ſo here, it is not a *This*, or *That*, This wicked, or that wicked man, but *The wicked*, every wicked man is ſurrounded with this ſorrow. He can propoſe no comfort in a decimation, as in popular Rebellions, where nine may be ſpared, and the tenth man hanged; No, nor ſo much hope as to have nine hanged, and the tenth ſpared; He is not in Sodoms caſe, That a few righteous might have ſaved the wicked; But he feeles a neceſſity of applying to himſelfe, that, *If Noah, Daniel, and Iob were in the midſt of them, as I live, ſaith the Lord God, they ſhould deliver neither Son, nor Daughter. Iuſtiſti Domine, & ſic eſt, ut pœna ſit ſibi omnis inordinatus animus*; It is thy pleaſure O God, and thy pleaſure ſhall be infallibly accompliſhed, that every wicked perſon ſhould be his owne Executioner. He is *Spontaneus Dæmon*, as S. *Chryſoſtome* ſpeaks, an In-mate, an in-nate Devill; a boſome devill, a ſelfe-Devill; That as he could be a tempter to himſelfe, though there were no Devill, ſo he could be an Executioner to himſelfe, though there were no Satan, and a Hell to himſelfe, though there were no other Torment. Sometimes he ſtaies not the Aſſiſes, but prevents the hand of Juſtice; he deſtroies himſelfe before his time. But when he ſtaies, he is evermore condemned at the Aſſiſes. Let him ſleepe out as much of the morning as ſecurely as he can, embelliſh, and adorne himſelfe as gloriouſly as he can; dine as largely and as delicately as he can; weare out as much of the afternoone, in converſation, in Comedies, in pleaſure, as hee can; ſup with as much diſtenſion, and inducement of drouſineſſe as he can, that he may ſcape all remorſe, by falling aſleepe quickly, and fall aſleepe with as much diſcourſe, and muſicke, and advantage as he can, he hath a conſcience that will ſurvive, and overwatch all the company; he hath a ſorrow that ſhall joyne iſſue with him when he is alone, and both God, and the devill, who doe not meet willingly, ſhall meet in his caſe, and be in league, and be on the ſorrowes ſide, againſt him. The anger of God, and the malice of the devill, ſhall concurre with his ſorrow, to his farther vexation. No one wicked perſon, by any diverſion or cunning, ſhall avoid this ſorrow, for it is in the midſt, and in the end of all his forced contentments; *Even in laughing, the heart is ſorrowfull, and the end of that mirth is heavineſſe.*

Ezek. 14. 20. B

Auguſt. C

Prov. 14. 13.

Communication. The perſon is *The wicked*; Every wicked perſon; He hath no reliefe in a decimation, that ſome may ſcape: Nor reliefe in the communication of the torment; It is no eaſe to him, that ſo many beare a part with him. In ſome afflictions in the world, men lay hold upon ſuch a reliefe, Many men are in as ill caſe, as I; why am I ſo ſenſible of it? and they make ſhift to patch up a comfort of that kinde, out of ſome chips of Poets, and fragmentary ſentences; And they that cannot finde this reliefe ready made, will make ſhift to make it; when they are under the burden of a defamation, of an ill name, they will caſt aſperſions of the ſame crime, upon as many as they can, and thinke themſelves the better, if they can make others be thought as ill as they. But all theſe are amongſt *Iobs* miſerable comforters; It is a part of our joy in Heaven, that every mans joy ſhall be my joy; I ſhall have fulneſſe of ſalvation in my ſelfe, and I ſhall have as many ſalvations, as there are ſoules ſaved: But in hell there is no one feather towards ſuch a Pillow, no degree of eaſe, in the communication of the torment. Every ſoule ſhall murmure againſt God, and curſe God, for damning every other ſoule, as well as for damning his: Though they would have them damned, that are damned, yet they ſhall reproach God, for damning them: And though they wiſh all the Saints in Heaven, in hell, yet they ſhall call it tyrannie in God, to have ſent a *Cain*, or an *Achitophel*, or a *Iudas* thither. And as the perſon whom we conſider in this text, is an embryon of the Devill, *Genimina viperarum*, The ſpawne of the Devill, a potentiall, and as we ſaid, an inchoated Devill; ſo is the torment, this ſorrow, a Lucifer, Such a Lucifer, as hell can ſend out; not a light of any light, but a cloud of that darkneſſe: As ſure as this man, The wicked, ſhall be a Devill, ſo ſure this ſorrow, ſhall end, not end, but reach to hell. D E

Yet when all this is thus ſaid, ſaid with a holy vehemence, with a zealous animoſity, as indeed belongs to the denouncing of Gods judgements, yet may wee not be askt,

where

A where is there any ſuch perſon, or upon whom works there any ſuch ſorrow? Is it alwaies true, that the wicked make no good uſe of afflictions? or is it alwaies true, that they have them? The firſt may admit a doubt, for if God juſtifie the ungodly, (*God juſtifieth the ungodly*) then their affliction may be a way, to prepare juſtification in them, as well as in them whom we call godly; And if Chriſt dyed for the ungodly, (*Chriſt dyed for the Vngodly*) they alſo may fulfill his ſufferings in their fleſh, and their afflictions may produce good effects. But for that, they which are called ungodly, in both thoſe places, are only ſuch as were ungodly before Gods juſtification began to work upon them, before Chriſts Death began to be applied to them, but did not continue in their ungodlineſſe after; But theſe ungodly perſons, whom afflictions ſupple and mollifie no farther, but to an intemperate, and excruciating, and exclamatory ſorrow, and continue ungodly ſtill, are ſuch as never have good effect of affliction or ſorrow. Rom. 4. 5. 5.6.

B But then have theſe alwaies affliction inflicted upon them? one would doubt it, by that in *Iob*, *The Tabernacles of robbers do proſper, and they are in ſafety that provoke God.* Gods children are robbed and ſpoiled by the wicked, and the wicked ſhew it in Gods face, they hide not their Theft, they maintaine publiquely their Wantonneſſe, and their Exceſſes, with the ſpoile of the poore; They have it, and they will hold it, and they bid God bring his action, and recover how he can. This the Prophet *Ieremy* ſaw, and was affected, and ſcandalized with it; *O Lord, if I plead with thee, thou art righteous*; I know thou canſt maintaine, and make good that which thou haſt done; But yet, ſaies hee, *Let me talke with thee of thy judgements; wherefore doth the way of the wicked proſper? wherefore are all they happy that deale very treacherouſly?* Why, their wayes proſper in a juſt puniſhment of God for their former ſins, that they may have a larger and a broader way to deſtruction; and they are happy in temporall happineſſes, that they may have more occaſions C of ſmarting; If their wealth ſticke not to their heires, in a third generation, call them not Rich; If their proſperity cleave not to their ſoules, call them not Happy; He is a poor man, whoſe wealth can be writ in an Inventorie; That hath lockt all in ſuch an iron Cheſt, in ſuch a Cabinet, and hath ſent up nothing to meet him in Heaven. As all the wealth of the wicked is but counterfeit, ſo is all the joy that they have in it counterfeit too. And howſoever they diſguiſe their ſorrow, yet if their torment be inviſible to us, it is the liker hell; If we know not how they are afflicted, it is the liker hell; *Their damnation ſleepeth not*, nor they neither; And when at midnight their owne conſciences are a thouſand witneſſes to them, it is but a poore eaſe, that other men doe not know, that they are thoſe wicked perſons, and their ſorrow the ſorrow of this text; that they are *The wicked*, and their ſorrowes *many*, and *great*, and *eternall ſorrowes*. But I would be glad to reſerve as much time as I could for the other part, The perſon and The portion, that is D in the other ſcale; *Mercy ſhall compaſſe, &c.* Ier. 12. 1.

In this part we will begin with the perſons; For when wee come to their portion, with which we muſt end, of that we ſhall be able to finde no end, nay no beginning, for it begins with *Mercy*, (*Mercy ſhall compaſſe them*) and mercy is as much without beginning, as eternall, as God himſelfe, and it flowes on to joy and gladneſſe, and exultation, and this joy ſhall no more ſee an end of it ſelfe, then God himſelfe ſhall ſee an end of himſelfe. Upon the perſons we have three characters, and in their portions wee have three waights; Three degrees of goodneſſe in their perſons, three degrees of greatneſſe in their portions. The perſons firſt *Truſt in God*, and then *They are Righteous*, and laſtly, *They are upright in heart*; So alſo, the reward is firſt Inward joy, and then Outward declaration, and laſtly, An exemplary working upon others; And then, all theſe are rooted in the roote of all, *that mercy ſhall compaſſe them.* 2 Part.

E Firſt then *They truſt in God.* And that, firſt *Excluſivè*; They truſt in him ſo, as that they truſt in nothing elſe, and *Incluſivè* too; ſo, as that they do actually, and poſitively truſt in God. Some have bin ſo beaten out of all confidences in this world, ſo evacuated of former power, ſo deveſted of former favour, ſo diſpoiled of former treaſures, as that they are brought to truſt in nothing elſe; But then they truſt not in God neither; *Quia Deo non audent dare iniquitatem, auferunt ei gubernationem*; Becauſe they dare not ſay, that God does any thing ill, they come to ſay, that God does nothing at all; and to avoid the making of an unjuſt God, they make an idle God; which is as great an Atheiſme as the other. But becauſe it goes thus with them, that they have many and great ſorrowes, they conclude that all have ſo; But *The heart knoweth his owne bitterneſſe*; They know Truſt in God. Auguſt. Prov. 14. 10.

Ibid. their own caſe, the caſe of the godly they know not. *The ſtranger ſhall not meddle with their Ioy*; He that is a ſtranger to this truſt in God, underſtands nothing of the joy that

Eſth. 14. 19. appertaines to them that have it. Let that be thy prayer, which was the prayer of *Eſther*, *Thy handmaid hath had no joy but in thee, O Lord God of Abraham*; *O thou mightie God, above all, heare thou the voyce of them that have no other hope*.

Our Adverſaries of Rome charge us, that we have but a negative Religion; If that were true, it were a heavy charge, if we did onely deny, and eſtabliſh nothing; But we deny all their new additions, ſo as that we affirme all the old foundations. The Negative man, that truſts in nothing in the world, may be but a Philoſopher, but an Atheiſt, but a ſtupid and dead carcaſſe. The Affirmative man, that does acknowledge all bleſſings, ſpirituall and temporall, to come from God, that prepares himſelfe by holineſſe to be fit to receive them from God, that comes for them by humble prayer to God, that returnes for them humble thankes to God, this man hath the firſt marke of this perſon upon him, *He truſts in God*. But he that truſts not in the world, nor in God neither, is worſe then he, that truſts in the world, and not in God; becauſe he is farther removed from all humility, that attributes all to himſelfe; He pretends to be an Atheiſt, and to beleeve in no God; and yet he conſtitutes a new Idolatry, he ſacrifices to himſelfe, and makes himſelfe his God.

Righteous. The ſecond Character, and ſpecification of this Perſon, is, that he is *Righteous*. And this word, we ſhall doe beſt to containe here within a legall Righteouſneſſe; that Righteouſneſſe, in which S. *Paul* proteſted, and proclaimed himſelfe to be unblamable. For howſoever this apparant Righteouſneſſe, Righteouſneſſe in the eyes of the world, be not enough alone, yet no other Righteouſneſſe is enough without this. The hypocrite, by being an hypocrite, may aggravate his own condemnation, when he comes to reckon with God; But to the Church, who knows him not to be an hypocrite, he does good, by his exemplar and outward Righteouſneſſe. He that does good for vaine-glory, may lead another man to good upon good grounds; And the prayers of thoſe poore ſoules, whom he may have benefited by his vain-glorious good worke, may prevaile ſo with God in his behalfe, as that his vaine-glory here, may become true glory, even in the Kingdome of Heaven.

So then we carry this word *Righteous* no farther, but to the doing of thoſe honeſt things, which we are bound to doe in the ſight of men. The word is *Tzadok*, which is often uſed for the exaltation and perfection of all true holineſſe; But as it is very often in the old Teſtament taken for *Verax* and *Æquus*, when a mans word and worke anſwer one another towards men; ſo in the New Teſtament, in the Syriake Tranſlation, where the word is the ſame as in the Hebrew, it is *Oportuit*, *It behoved Chriſt to ſuffer*; and in ſuch a ſenſe, in very many places, to be Righteous, is to doe that which it behoved us to doe, became us to doe, concerned us to doe in the ſight of men. Which can be expreſt in no one thing more fully, then in this, To embrace a lawfull Calling, and to walke honeſtly in that Calling; That is Righteouſneſſe; For, *Iuſtus ſua fide vivit*, *The Righteous lives by his owne faith*; Not without faith, nor with the faith of another; ſo *Iuſtus ſuo ſudore veſcitur*, The Righteous eats his Bread in the ſweat of his owne browes; He labours in an honeſt Calling, and drinks not the ſweat of others labours; And this is that *Righteouſneſſe* in this Text, the ſecond marke upon this Perſon, who is partaker of this Portion.

Vpright in heart. And the third is, that he is *Rectus corde*, *Vpright in heart*; That he direct even all the works of his Calling, all the actions of his life upon the glory of God. If you carry a Line from the Circumference, to the Circumference againe, as a Diameter, it paſſes the Center, it flowes from the Center, it looks to the Center both wayes. God is the Center; The Lines above, and the Lines below, ſtill reſpect and regard the Center; Whether I doe any action honeſt in the ſight of men, or any action acceptable to God, whether I doe things belonging to this life, or to the next, ſtill I muſt paſſe all through the Center, and direct all to the glory of God, and keepe my heart right, without variation towards him. For as I doe no good action here, meerly for the interpretation of good men, though that be one good and juſtifiable reaſon of my good actions: ſo I muſt doe nothing for my Salvation hereafter, meerly for the love I beare to mine owne ſoule, though that alſo be one good and juſtifiable reaſon of that action; But the primary reaſon in both, as well the actions that eſtabliſh a good name, as the actions that eſtabliſh eternall

A eternall life, must be the glory of God. *Distortum lignum semper nutat*, A wry and crooked planke in the floore, will alwayes shake and kicke up, and creake under a mans foote. A wry and a crooked heart will alwayes shake distrustfully, and kicke rebelliously, and creake repiningly, under the hand of God. *Non potest collineari rectitudine Dei*, sayes the same Father, He is not paralleld with God, he is not leveld with God, if he use not his blessings, if he accept not his corrections, as God intends them. First, To trust in God, and then to deale Righteously with men, and all the way to keepe the heart straight upon God; these three make up the Person; And these three his Portion, *That he shall be glad, and he shall rejoyce, and* jubilabit, *he shall shout for joy.* Augustl. Idem.

Now as three great summes of gold put into one bagge, these three branches of this Portion of the Righteous, are fixt in one roote, raised upon one foundation, *Mercy shall compasse him about.* But then this mercy, this Compassing mercy reaches not so farre, as B that thou shalt have no affliction, though thou trust in God; *David* had been an unfit person, to have delivered such a Doctrine, who sayes of himselfe, *Daily have I been punished, and chastned every morning:* He had it every day, it was his daily bread; and it was the first thing that he had, he had it in the morning. Here is mention of a morning, early sorrowes, even to the godly; and mention of a Day, continuing sorrowes, even to the godly; But he speaks of no Night here, the Son of grace, the Son of God, does not set in a Cloud of anger upon him. The Martyrs that abounded with this *Trust in God*, and this *Righteousnesse*, and this *Vprightnesse of heart*, abounded with these afflictions too. They that *bestowed themselves upon God and his Church*, as the Apostle expresses it, had these sorrowes plentifully bestowed upon themselves. And to passe from them to the Author of their constancy, Christ himselfe, He is *Vir dolorum, A man of sorrowes, and acquainted with Griefe.* And now, *Whom he loveth he chastneth, and he scourgeth every* C *one that he receiveth*; *Flagellat omnem*, He scourgeth every one; *Vis audire quem omnem?* Will you know how generall, and yet how particular this is? *Vnicus sine peccato, non tamen sine flagello*, There was one Man without any sin, but even that Man was not without punishment, Christ Jesus himselfe. So generall is correction, as that in this case, and in this sense, it is more generall then sin it selfe. Mercy. Psal. 73. 14. 2 Cor. 12. 15. Esay 53. 3. Augustl.

It is not then that the godly shall have no afflictions, no sorrowes; But *mutant fortitudinem, They that waite upon the Lord shall renue their strength*, say our Translators in the body of their Translation; but in the Margin, (and neerer to the Originall) *They shall change their strength.* They that have been strong in sinning, that have sinned with a strong hand, when they feele a judgement upon them, and finde that it is Gods hand, and Gods hand for their sinnes, they faint not, they lose not their strength, but *mutant fortitudinem*, They change their strength, they grow as strong in suffering, as they were D in sinning, and invest the Prophets resolution, *I will beare the indignation of the Lord, because I have sinned against him.* The Booke which God gave *Ezekiel* to eate, was written within and without, with Lamentations, and Mournings, and Woes; but when he eate it, he found it in his mouth as sweet as honey. When God offers the Booke, which is the Register of our sinnes to our Consciences, or the Decree of his Judgements to our understanding, or to our sense, it is writ in gall and wormwood, and in the bitternesse of sorrow; but if we can bring it to the first concoction, the first digestion, to that mastication, that rumination, which is the consideration of Gods purpose upon us in that Judgement, we shall change our taste, for we shall *Taste and See, Quam suavis Dominus, How good, and how sweet the Lord is*; for even this Judgement is Mercy. Esay 40. 31. Mic. 7. 9. Ezek. 2. 10. Psal. 34. 9.

Think not then thy valour sufficiently tried, if thou canst take it patiently, to have mist a fute long pursued, or failed of a Preferment long expected; no not if thou have stood E in a haile of bullets without winking, or sate the searching of a wound without starting; but *Muta fortitudinem*, Change thy valour, and when thou commest to beare great crosses, proportionable to thy great sins, with a spirituall courage, acknowledge that courage to be the mercy of God, and not thine owne morall constancy. God loves his owne example, to doe as he hath done; *Omni quæstione severius, à te interrogari*; It was said to a Romane Emperour, who examined with Wisedome, and Majesty too: It is truer of God; that it is more fearfull then any rack, or torture, when he comes to search and sift a conscience: Yet God did come to that office upon *Adam*, before he would condemne him. He came to a worse place then Paradise; hee came to *Sodome*, to rack and torture them, with that confession, that there could not be found ten Righ-

teous men amongſt them. But yet this he did, before he condemned them. God will viſit thee in this wrack, in this furnace, in theſe trialls, before he proceed to thy condemnation. But when God doth ſo, beleeve thou *David*, in his Indulgence to his Son, to have been a Type of Gods diſpoſition to thy ſoule. When he ſent out his Army againſt *Abſalom*, he ſtood in the gate to ſurvey the Muſter, and to every one of the Commanders, *Ioab*, and the reſt, ſtill he ſaid, *Servate mihi puerum Abſalom, Intreat the young man Abſalom well for my ſake*. The Lord of Hoſts may ſend forth his Army againſt thee, Sickneſſe, Loſſe, Shame, Paine, Baniſhment, Impriſonment, (which are all ſwords of his) but he ſayes to them all, *Servate mihi Abſalom*, That ſoule that I have bought with my blood, preſerve for me; Fight but againſt mine enemies, his Pride, his Security, his Preſumption; but *Servate Abſalom*, Preſerve his ſoule unſhaken, and un-offended. A

Jer. 29. 11. God hath ſaid it before, and he ſayes againe to thee, in all thy afflictions, *I know the thoughts that I think towards you, the thoughts of peace, and not of evill, to give you an expected end.* God ſaid this, when a Falſe Prophet had promiſed them deliverance in two yeares; God prorogues the time; he would doe it, but he would not doe it under threeſcore and ten yeares. Limit not God in his time, nor in his meanes: The mercy conſiſts in relieving thee ſo, as that thy ſoule ſuffer not, though thou doe. And if that be preſerved, this mercy is a *Compaſſing* mercy, which is alſo another Circumſtance in this Branch. B

Compaſſe. The Devill had Compaſt all the Earth, and he was angry that God had Compaſt

Job 1. 9. *Iob*. He ſayes in indignation, *Haſt thou not made a hedge about him, and about his houſe, and about all that he hath, on every ſide?* God did ſo for *Iob*, and he will doe ſo for thee:

Pſal. 103. 4. *He redeemeth thy life from the grave, and crowneth thee with mercy, and compaſſion.* This is the *Compaſſing* in heaven, when we come to be crowned there. But there is a *Com-*

Rom 8. 28. *paſſing* here, and an empailing of Gods children, in S. *Pauls Co-operantur, When all things work together, for good, to them that love God.* When Proſperity and Adverſity, Honour and Diſgrace, Profit and Loſſe, the Lords Giving and the Lords Taking, doe all concurre to the making up of this Paile, that muſt Compaſſe us; When we acknowledge that there muſt be nailes in the Paile, as well as ſtakes, there muſt be thornes in the hedge, as well as fruit trees; Croſſes as well as Bleſſings; when we leere not over the Paile, neither into the Common; that is, to the Gentiles and Nations, and begin to thinke, that we might be ſaved by the light of nature, without this burden of Chriſtianity: nor leere over into the Paſtures, and Corne of our neighbours; that is, to think, that we are not well in our own Church, but muſt needs hearken to the Doctrine, or Diſcipline of another; When we ſee all that comes, to come from God, and are content with that, then *Omnia co-operantur*, Every piece ſerves to the making up this Paile, and his *Mercy compaſſes us about*. C D

This is the roote of our three Branches, the foundation of our three Stories; the bagge of our three ſummes, in this portion, *Mercy, Compaſſing mercy*; and then the Branches themſelves, the roomes, the ſummes are but theſe three words, expreſſing and

Glad. exalting one affection, *Be glad, Rejoyce*, and *Shout for joy*; Which joy, is firſt an inward

Pſal. 119. 111. love of the Law of God, *Thy teſtimonies have I taken as an heritage for ever, for they are the joy of my heart*: It is not *Dant*, but *Sunt*, not that they Bring joy, but that they Are joy; There is no other joy but the delight in the Law of the Lord: For all other joy,

Eccleſ. 2. 2. the Wiſe King ſaid, *Of laughter, thou art mad, and of joy, what is this that thou doſt?* True joy is the earneſt which we have of heaven, It is the treaſure of the ſoule, and therefore ſhould be laid in a ſafe place, and nothing in this world is ſafe to place it in: And there-

Cant. 1. 4. fore with the Spouſe we ſay, *We will be glad in thee, we will remember thy love more then wine.* Let others ſeek their joy in wine, in ſociety, in converſation, in muſique; for mee, E *Thou haſt put gladneſſe into my heart, more then in the time that their corne and their wine increaſed.*

Rejoyce. *Rejoyce therefore in the Lord always, and againe I ſay, rejoyce*: Againe, that is, Rejoyce

Phil. 4. 4. in the ſecond manner of expreſſing it, by externall declarations. Goe chearfully, and joyfully forward, in the works of your callings. Rejoyce in the bleſſings of God without murmuring, or comparing with others. And eſtabliſh thy joy ſo, in an honeſt, and religious manner of getting, that thy joy may deſcend to thine heire, as well as thy land. No land is ſo well fenced, no houſe ſo well furniſhed, as that, which hath this joy, this

Job 20. 4. teſtimony of being well gotten. For, *This thou knoweſt of old, ſince man was placed upon earth,*

A *earth, that the Triumphing of the wicked is ſhort, and the joy of the Hypocrite but for a moment.*

And then the laſt degree is louder then this, *Iubilate, Shout for joy*; Declare thy joy in the eares of other men. As the Angels ſaid to the Shepheards, *I bring you tidings of great joy, which ſhall be unto all people*, So be thou a chearfull occaſion of glorifying God by thy joy. *Declare his loving kindneſſe unto the ſons of men*; Tell them what he hath done for thy ſoule, thy body, thy ſtate. Say, *With this ſtaffe came I over Iordane*: Be content to tell whoſe Son thou waſt, and how ſmall thy beginning. Smother not Gods bleſſings, by making thy ſelfe poore, when he who is truly poore, begges of thee, for that Gods ſake, who gave thee all that thou haſt. Hold up a holy chearfulneſſe in thy heart; Goe on in a chearfull converſation; and let the world ſee, that all this growes out of a peace, betwixt God and thee, teſtified in the bleſſings of this world; and then thou art that Per-
B ſon, and then thou haſt that Portion, which growes out of this root, in this Text, *Mercy ſhall compaſſe him about that truſteth in the Lord.*

*Iubilate.* Luke 2.

# SERM. LXIV.

## *Preached upon the* Penitentiall Pſalmes.

PSAL. 51. 7.

C *Purge me with Hyſſope, and I ſhall be cleane; waſh me, and I ſhall be whiter then ſnow.*

IN the Records of the growth, and propagation of the Chriſtian Church, The Eccleſiaſticall Story, we have a relation of one *Pambo*, an unlearned, but devout, and humble Ermit, who being informed of another man, more learned then himſelfe, that profeſſed the underſtanding, and teaching of the Book of Pſalmes, ſought him out, and applied himſelfe to him, to be his Diſciple. And taking his firſt leſſon caſually, at the firſt verſe of the thirty ninth Pſalme, *I will take heed to my wayes, that I ſin not with my tongue*, He went away with that leſſon, with a promiſe to returne againe when he was perfect in that. And when he diſcontinued ſo long, that his Maſter, ſometimes occaſionally lighting upon him, accu-
D ſed him of this ſlackneſſe, for almoſt twenty yeares together he made ſeverall excuſes, but at laſt profeſſed, that at the end of thoſe twenty yeares, he was not yet perfect in his firſt leſſon, in that one verſe, *I will take heed to my wayes, that I ſinne not with my tongue.* Now, that which made this leſſon hard unto him, was, that it employed all his diligence, and his watchfulneſſe upon future things; to examine and debate all his actions, and all his words; for, elſe he did not take heed to his wayes; at leaſt, not ſo, as that hee would not ſin with his tongue. But if he had begun with this leſſon, with this Pſalme, which is but a calling to our memory that which is paſt, The ſinfull employment of that time, which is gone, and ſhall not returne, The ſinfull heats of our youth, which, ſince we wanted remorſefull teares to quench them, even the ſin it ſelfe, and the exceſſe thereof hath overcome, and allayed in us, ſinfull omiſſions, ſinfull actions, and habits, and all thoſe tranſitory paſſages, in which the Apoſtle ſhewes us, our prodigality, our
E unthriftineſſe, our ill bargaine, when he askes us that queſtion of Confuſion, *What fruit had you then in thoſe things, whereof ye are now aſhamed?* If he had begun his firſt leſſon at this, with the preſenting of all his paſſed ſins, in the ſight of the Father, and in the Mediation and merit of the Sonne, he would have been ſooner perfect in that leſſon, and would have found himſelfe, even by laying open his diſeaſe, ſo *purged with Hyſſop* as that he ſhould have been *cleane*, and ſo *waſhed*, as that he ſhould have been *whiter then ſnow*. For, Repentance of ſins paſt is nothing but an Audit, a caſting up of our accounts, a conſideration, a ſurvey, how it ſtands between God and our ſoule. And yet, as many men run out of plentifull eſtates, onely becauſe they are loath to ſee a liſt of their debts, to take knowledge how much they are behind hand, or to contract their expenſes: ſo we

Rom. 6. 21.

run out of a whole and rich inheritance, the Kingdome of heaven, we profuſe and poure out even our own ſoule, rather then we will caſt our eye upon that which is paſt, rather then we will preſent a liſt of our ſpirituall debts to God, or diſcover our diſeaſe to that Phyſician, who onely can *Purge us with hyſſope, that we may be cleane, and waſh us, that wee may be whiter then ſnow.* A

*Diviſio.* In the words we ſhall conſider the Perſon, and the Action, who petitions, and what he asks. Both are twofold; for, the perſons are two, the Phyſitian and the Patient, God and *David*, Doe *thou* purge *me*, doe *thou* waſh *me*; and the Action is twofold, *Purgabis*, doe thou *purge* me, and *Lavabis*, doe thou *waſh* me. In which laſt part, and in the firſt branch thereof, wee ſhall ſee firſt, the Action it ſelfe, *Purgabis, Thou ſhalt purge mee*, and what that imports; And then the meanes, *Purgabis hyſſopo, Thou ſhalt purge me with hyſſope*, what that implies; and then the effect, *Mundabor, I ſhall bee made cleane*, and what that comprehends. And in the other branch of that ſecond part, *Lavabis, Thou ſhalt waſh me*, wee ſhall alſo looke upon the Action on Gods part, *Lavabis, Thou ſhalt waſh mee*, and the Effect on our part, *Dealbabor, I ſhall be white*, and the Degree, the Extent, the Exaltation of that Emundation, that Dealbation, that Cleanſing, *ſupra nivem, I ſhall be whiter then ſnow.* And then we ſhall conclude all with that conſideration, That though in the firſt part, we finde two perſons in action; for God works, but man prayes that God would worke, yet in the other part, the worke it ſelfe; Though the worke bee divers, a purging, and then a waſhing of the ſoule, the whole worke is Gods alone: *David* doth not ſay, no man can ſay, Doe thou purge me, and then, I will waſh my ſelfe; nor doe thou make the Medicine, and I will bring the Hyſſope; nor doe thou but waſh mee, begin the worke, and I will goe forward with it, and perfit it, and make my ſelfe whiter then ſnow; but the intire worke is his, who onely can infuſe the deſire, and onely accompliſh that deſire, who onely gives the will, and the ability to ſecond, and execute that will, He, He purges me, or I am ſtill a veſſell of peccant humors; His, His is the hyſſope, or there is *Mors in olla*, Death in the cup; He, He waſhes me, or I am ſtill in my blood; He, He exalts that cleanneſſe, which his, his waſhing hath indued, or I returne againe to that red earth, which I brought out of *Adams* bowels; Therefore *Doe thou purge mee with Hyſſope, and I ſhall be cleane; Do thou waſh me, and I ſhalbe whiter then ſnow.* B C

1. Part. *Deus.* Rom. 10. 20. Firſt then, for our firſt part, wee conſider the perſons. Of theſe God is the firſt; *Eſay ſpoke boldly*, ſaith the Apoſtle, *when hee ſaid, God is found by them that ſeeke him not*; But ſtill we continue in that humble boldneſſe, to ſay, God is beſt found, when we ſeeke him, and obſerve him in his operation upon us. God gives audiences, and admits acceſſes in his ſolemne and publike and out-roomes, in his Ordinances: In his Cabinet, in his Bed-chamber, in his unrevealed purpoſes, wee muſt not preſſe upon him. It was ill taken in the Roman State, when men enquired in *Arcana Imperii*, the ſecrets of State, by what wayes, and meanes, publike buſineſſes were carried: Private men were to reſt in the generall effects, peace, and protection, and Juſtice, and the like, and to enquire no more; But to enquire in *Arcana Domus*, what was done in the Bed-chamber, was criminall, capitall, inexcuſable. We muſt abſtaine from enquiring *De modo*, how ſuch or ſuch things are done in many points, in which it is neceſſary to us to know that ſuch things are done: As the maner of Chriſts preſence in the Sacrament, and the maner of Chriſts deſcent into Hell, for theſe are *Arcana Imperii*, ſecrets of State, for the maner is ſecret, though the thing bee evident in the Scriptures. But the entring into Gods unrevealed, and boſome-purpoſes, are *Arcana domus*, a man is as farre from a poſſibility of attaining the knowledge, as from an excuſe for offering at it. That curioſity will bring a man to that blaſphemy of *Alfonſus* King of Caſtile, the great Aſtronomer, who ſaid, That if hee had beene of Gods Counſell in the creation of the world, hee could have directed him to have done many things better then he did. They that looke too farre into Gods unrevealed purpoſes, are ſeldome content with that that they thinke God hath done; but ſtray either into an uncharitable condemning of other men, or into a jealous, a ſuſpitious, a deſperate condemning of themſelves. Here, in this firſt branch of this firſt part, wee ſeeke God, and becauſe we ſeeke him, where he hath promiſed to be, we are ſure to find him; Becauſe we joyne with *David*, in an humble confeſſion of our ſins, the Lord joyns us with *David*, in a fruition of himſelfe. And more of that firſt Perſon, God himſelfe, we ſay not, but paſſe to the other, to the petitioner, to the penitent, to the patient, to *David* himſelfe. D E

His

A His example is ſo comprehenſive, ſo generall, that as a well made, and well placed Picture in a Gallery looks upon all that ſtand in ſeverall places of the Gallery, in ſeverall lines, in ſeverall angles, ſo doth *Davids* hiſtory concerne and embrace all. For his Perſon includes all ſtates, betweene a ſhepherd and a King, and his ſinne includes all ſinne, between firſt Omiſſions, and complications of Habits of ſin upon ſin: So that as S. *Baſil* ſaid, hee needed no other Booke, for all ſpirituall uſes, but the Pſalmes, ſo wee need no other Example to diſcover to us the ſlippery wayes into ſin, or the penitentiall wayes out of ſin, then the Author of that Booke, *David*. From his Example then, we firſt deduce this, That in the war-fare of this life, there are no *Emeriti milites*; none of that diſcipline, that after certaine yeares ſpent in the warres, a man ſhould returne to eaſe, and honour, and ſecurity, at home. A man is not delivered from the tentation of Ambition, by having overcome the heats and concupiſcences of his youth; nor from the tentation B of Covetouſneſſe in his age, by having eſcaped ambition, and contented himſelfe with a meane ſtation in his middle yeares. *David*, whom neither a ſudden growth into ſuch degrees of greatneſſe, as could not have fallen into his thought, or wiſh before, nor the perſecution of *Saul*, which might have enraged him to a perſonall revenge, conſidering how many advantages, and occaſions hee might have made ſhift to thinke that God had put into his hands, to execute that revenge; *David*, whom neither the concourſe and application of the people, who tooke knowledge of him, as of a riſing Sun, nor the intereſt and neareneſſe in the love and heart of *Ionathan* the Kings Son, which fals ſeldome upon a new, and a popular man; *David*, whom not that higheſt place, to which God had brought him, in making him King, nor that addition even to that higheſt place, that he made him Succeſſor to a King of whom the State was weary; (for, as the Panegyrique ſayes, *Oneroſum eſt ſuccedere bono principi*, It is a heavy thing, and binds a Prince C to a great diligence, to come immediately after one, whom his ſubjects loved, So had *David* an eaſe, in comming after one, with whom the Kingdome was diſcontented) *David*, whom this ſudden preferment, and perſecutions, and popularity, did not ſo ſhake, but that wee may ſay of him, as it is ſaid of *Iob*, That in all this height, *David did not ſin*, nor in all theſe afflictions, *He did not charge God fooliſhly*; Though he had many victories, he came not to a Triumph; but him, whom an Army, and an armed Giant, *Goliah*, neare hand, could not hurt, a weaker perſon, and naked, and farre off, overthrowes and ruines.

*David.*

It is therefore but an imperfect comfort for any man to ſay, I have overcome tentations to great ſins, and my ſins have beene but of infirmity, not of malice. For herein, more then in any other contemplation appeares the greatneſſe, both of thy danger, and of thy tranſgreſſion. For, conſider what a dangerous, and ſlippery ſtation thou art in, if D after a victory over Giants, thou mayeſt be overcome by Pigmees; If after thy ſoule hath beene Canon proofe againſt ſtrong tentations, ſhe be ſlaine at laſt by a Piſtoll; And, after ſhe hath ſwom over a tempeſtuous Sea, ſhee drowne at laſt, in a ſhallow and ſtanding ditch. And as it ſhowes the greatneſſe of thy danger, ſo it aggravates the greatneſſe of thy fault; That after thou haſt had the experience, that by a good husbanding of thoſe degrees of grace, which God hath afforded thee, thou haſt beene able to ſtand out the great batteries of ſtrong tentations, and ſeeſt by that, that thou art much more able to withſtand tentations to leſſer ſins, if thou wilt, yet by diſarming thy ſelfe, by deveſting thy gariſons, by diſcontinuing thy watches, meerely by inconſideration, thou ſelleſt thy ſoule for nothing, for little pleaſure, little profit, thou fruſtrateſt thy Saviour of that purchaſe, which he bought with his precious blood, and thou enricheſt the Devils treaſure as much, with thy ſingle money, thy frequent ſmall ſins, as another hath done with his E talent; for, as God was well pleaſed with the widowes two farthings, ſo is the Devill well pleaſed, with the negligent mans leſſer ſins. O who can be confident in his footing, or in his hold, when *David*, that held out ſo long, fell, and if we conſider but himſelfe, irrecoverably, where the tempter was weake, and afar off?

*De longè vidit illam in qua captus eſt.* *Berſeba* was far off; *Mulier longè, libido prope*, but *Davids* diſpoſition was in his owne boſome. Yet *David* came not up into the Teras, with any purpoſe or inclination to that ſin. Here was no ſuch plotting as in his ſon *Hammons* caſe, to get his ſiſter *Tamar*, by diſſembling himſelfe to be ſick, to his lodging. That man poſt-dates his ſin, and begins his reckning too late, that dates his ſin at that houre, when he commits that ſin. You muſt not reckon in ſin, from the Nativity, but the Conception;

Auguſt.

ception; when you conceived that ſin in your purpoſe, then you ſinned that ſin, and in every letter, in every diſcourſe, in every preſent, in every wiſh, in every dreame, that conduces to that ſin, or riſes from that ſin, you ſin it over, and over againe, before you come to the committing of it, and ſo your ſin is an old, an inveterate ſin, before it bee borne, and that which you call the firſt, is not the hundredth time, that you have ſinned that ſinne. A

It is not much that *David* contributed to this ſin on his part: He is onely noted in the Text, to have beene negligent in the publique buſineſſe, and to have given himſelfe too much eaſe in this particular, that he lay in bed all day; *When it was evening, David aroſe out of his bed, and walked upon the Teras.* And it is true, that the juſtice of God is ſubtile, as ſearching, as unſearchable; and oftentimes puniſhes ſins of Omiſſion, with other ſins, Actuall ſins, and makes their lazineſſe, who are ſlack in doing that they ſhould, an occaſion of doing that they ſhould not. 2 Sam. 11.

It was not much that *Bathſheba* contributed to this tentation, on her part. The Vulgat Edition of the Roman Church, hath made her caſe ſomewhat the worſe, by a miſtranſlation, *Ex adverſo ſuper ſolarium ſuum*, as though ſhe had beene waſhing her ſelfe, upon her owne Teras, and in the eye of the Court; whereas indeed, it is no more, but that *David* ſaw her, he upon his Teras, not her upon hers. For her waſhing, it may well be collected out of the fourth verſe, that it was a Legall waſhing, to which ſhee was bound by the Leviticall Law, being a purification after her naturall infirmity, and which it had beene a ſin in her, to have omitted. But had it beene a waſhing of Refreſhing, or of Delicacy, even that was never imputed to *Suſanna* for a fault, that ſhe waſhed in a Garden, and in the day, and employed not onely ſope, but other ingredients and materials, of more delicacy, in that waſhing. B

Certainly the limits of adorning and beautifying the body are not ſo narrow, ſo ſtrict, as by ſome ſowre men they are ſometimes conceived to be. Differences of Ranks, of Ages, of Nations, of Cuſtomes, make great differences in the enlarging, or contracting of theſe limits, in adorning the body; and that may come neare ſin at ſome time, and in ſome places, which is not ſo alwaies, nor every where. Amongſt the women there, the Jewiſh women, it was ſo generall a thing to helpe themſelves with aromaticall Oyles, and liniments, as that that which is ſaid by the Prophets poore Widow, to the Prophet *Eliſha, That ſhe had nothing in the houſe but a pot of Oyle*, is very properly by ſome collected from the Originall word, that it was not Oyle for meate, but Oyle for unction, aromaticall Oyle, Oyle to make her looke better; ſhe was but poore, but a Widow, but a Prophets Widow, (and likely to be the poorer for that) yet ſhe left not that. We ſee that even thoſe women, whom the Kings were to take for their Wives, and not for Miſtreſſes, (which is but a later name for Concubines) had a certaine, and a long time aſſigned to be prepared by theſe aromaticall unctions, and liniments for beauty. Neither do thoſe that conſider, that when *Abraham* was afraid to loſe his wife *Sara* in Egypt, and that every man that ſaw her, would fall in love with her, *Sara* was then above threeſcore; And when the King *Abimelech* did fall in love with her, and take her from *Abraham*, ſhe was foureſcore and ten, they doe not aſſigne this preſervation of her complexion, and habitude to any other thing, then the uſe of thoſe unctions, and liniments, which were ordinary to that Nation. But yet though the extent and limit of this adorning the body, may be larger then ſome auſtere perſons will allow, yet it is not ſo large, as that it ſhould be limited onely, by the intention and purpoſe of them that doe it; So that if they that beautifie themſelves, meane no harme in it, therefore there ſhould be no harme in it; for, except they could as well provide, that others ſhould take no harme, as that they ſhould meane no harme, they may participate of the fault. And ſince we finde ſuch an impoſſibility in rectifying and governing our owne ſenſes, (we cannot take our owne eye, nor ſtop our owne eare, when we would) it is an unneceſſary, and inſupportable burden, to put upon our ſcore, all the laſcivious glances, and the licentious wiſhes of other perſons, occaſioned by us, in over-adorning our ſelves. 2 King. 4 C D E

And this may well have beene *Bathſhebaes* fault, That though ſhe did not bathe with a purpoſe to be ſeene, yet ſhe did not enough to provide againſt the infirmity of others. It had therefore been well if *David* had riſen earlier, to attend the affaires of the State; And it had been well, if *Bathſheba* had bathed within doores, and with more caution; but yet theſe errors alone, we ſhould not be apt to condemne in ſuch perſons, except by Gods permitting

A permitting greater ſins to follow upon theſe, we were taught, that even ſuch things, as ſeeme to us in their nature to be indifferent, have degrees of naturall and eſſentiall ill in them, which muſt be avoyded, even in the probability, nay even in the poſſibility that they may produce ſin.

And as from this Example, we draw that Concluſion, That ſins, which are but the Children of indifferent actions, become the Parents of great ſins; which is the induſtry of ſin, to exalt it ſelfe, and (as it were) ennoble it ſelfe, above the ſtocke, from which it was derived; The next ſin will needs be a better ſin then the laſt: So have we alſo from *David* this Concluſion, that this generation of ſin is infinite; infinite in number, infinite in duration; So infinite both waies, as that *Luther* (who ſeldome checks himſelfe in any vehement expreſſion) could not forbeare to ſay, *Si Nathan non veniſſet*, If *Nathan* had not come to *David*, *David* had proceeded to the ſin againſt the Holy Ghoſt. O how im-

B poſſible a thing is it then, for us to condition and capitulate with God, or with our owne Nature, and ſay to him, or to our ſelves, We will ſin thus long and no longer, Thus far, and no farther, this ſin, and no more; when not onely the frailty of man, but even the juſtice of God provokes us (though not as Author, or cauſe of ſin) to commit more and more ſins, after wee have entangled and enwrapped our ſelves in former! Who can doubt, but that in this yeares ſpace, in which *David* continued in his ſin, but that he did ordinarily all the externall acts of the religious Worſhip of God? who can doubt but that he performed all the Legall Sacrifices, and all the Ceremoniall Rites? Yea, we ſee, that when *Nathan* put *Davids* caſe in another name, of a rich man that had taken away a poore mans onely ſheepe, *David* was not onely juſt, but he was vehement in the execution of Juſtice; *Hee was*, ſaies the text, *exceeding wroth, and ſaid, As the Lord liveth, that man ſhall dye*; But yet, for all this externall Religion, for all this Civill juſtice in mat-

C ter of government, no mention of any repentance in all this time. How little a thing then is it, nay how great a thing, that is, how great an aggravating of thy ſin, if thou thinke to bribe God with a Sabboth, or with an almes; And, as a criminall perſon would faine come to Sanctuary, not becauſe it is a conſecrated place, but becauſe it reſcues him from the Magiſtrate, So thou comeſt to Chuch, not becauſe God is here, but that thy being here may redeeme thee from the imputation of prophaneneſſe. At laſt *Nathan* came; *David* did not ſend for him, but God ſent him; But yet *David* laid hold upon Gods purpoſe in him. And he confeſſes to God, he confeſſes to the Prophet, he confeſſes to the whole Church; for, before he pleads for mercy in the body of the Pſalme, in the title of the Pſalme, which is as Canonicall Scripture, as the Pſalme it ſelfe, hee confeſſes himſelfe plainly, *A Pſalme of David, when the Prophet Nathan came to him, after he had gone in to Bathſheba.*

D *Audiunt male viventes, & quærunt ſibi patrocinia peccandi*; Wee heare of *Davids* ſin, and wee juſtifie our ſins by him; *Si David, cur non & ego?* If *David* went in to a *Bathſheba*, why may not I? That Father tels you why, *Qui facit, quia David fecit, id facit, quod David non fecit*, He that does that, becauſe *David* did it, does not doe that which *David* did; *Quia nullum exemplum propoſuit*, For *David* did not juſtifie his ſin, by any precedent example; So that he that ſins as *David* did, yet ſins worſe then *David* did; and hee that continues as unſenſible of his ſin, as *David* was, is more unſenſible then *David* was; *Quia ad te mittitur ipſe David*, For God ſends *Nathan* to thee, with *David* in his hand; He ſends you the Receit, his invitations to Repentance, in his Scriptures, and he ſends you a *Probatum eſt*, a perſonall teſtimony how this Phyſicke hath wrought upon another, upon *David*. Auguſt. Auguſt.

And ſo having in this firſt Part, which is the Conſideration of the perſons in our

E Text, God and *David*, brought them by *Nathans* mediation, together, conſider wee alſo, for a concluſion of this Part, the perſonall applications, that *David* ſcatters himſelfe upon none but God, *Tu me*, and hee repeats it, doe *Thou* purge mee, doe *Thou* waſh mee.

*Damaſcen* hath a Sermon of the Aſſumption of the bleſſed Virgin, which whole Sermon is but a Dialogue, in which *Eve* acts the firſt part, and the bleſſed Virgin another; It is but a Dialogue, yet it is a Sermon. If I ſhould inſiſt upon this Dialogue, between God and *David*, *Tu me, Tu me*, Doe thou worke upon me, it would not be the leſſe a profitable part of a Sermon for that. For firſt, when we heare *David* in an anhelation and panting after the mercy of God, cry out, *Domine Tu*, Lord doe thou that that is to be *Tu.*

be done, doe Thou purge, doe Thou waſh, and may have heard God, (thereby to excite us to the uſe of his meanes) ſay, *Purget natura, purget lex*, I have infuſed into thee a light and a law of nature, and exalted that light and that law, by a more particular law and a clearer light then that, by which thou knoweſt what is ſin, and knoweſt that in a ſinfull ſtate thou canſt not be acceptable to me, *Purget natura, purget lex*, let the light of nature, or of the law purge thee, and rectifie thy ſelfe by that; Doe but as much for thy ſelfe, as ſome naturall men, ſome *Socrates*, ſome *Plato* hath done, we may heare *David* reply, *Domine Tu*, Lord put me not over to the catechizing of Nature, nor to the Pedagogie of the Law, but take me into thine owne hands, do Thou, Thou, that is to be done upon me. When we heare God ſay, *Purget Eccleſia*, I have eſtabliſhed a Church, ſettled conſtant Ordinances, for the purging and waſhing of ſouls there; *Purget Eccleſia*, Let the Church purge thee, we may heare *David* reply, *Domine Tu*, Alas Lord, how many come to that Bath, and goe foule out of it? how many heare Sermons, and receive Sacraments, and when they returne, returne to their vomit? *Domine Tu*, Lord, except the power of thy Spirit make thine Ordinance effectuall upon me, even this thy Jordan will leave me in my leproſie, and exalt my leproſie, even this Sermon, this Sacrament will aggravate my ſin. If we heare God ſay, Shall I purge thee? Doeſt thou know what thou askeſt, what my method in purging is, That if I purge, I ſhall purge thee with fire, with ſeaven fires, with tribulations, nay, with tentations, with temporall, nay, with ſpirituall calamities, with wounds in thy fortune, wounds in thine honor, wounds in thy conſcience, yet we may heare *David* reply, *Tu Domine*; As the people ſaid to *Ioſhuah*, *God forbid we ſhould forſake the Lord, we will ſerve the Lord*; And when *Ioſhuah* ſaid, *You cannot ſerve the Lord, for he is a jealous God; and if yee turne from him, he will turne and doe you hurt, and conſume you after he hath done you good*; The people replyed, *Nay, but we will ſerve the Lord*; ſo whatſoever God threatens *David* of afflictions and tribulations, and purgings in fire, we may heare *David* reply, Nay but Lord, doe Thou doe it, do it how Thou wilt, but doe Thou do it: Thy corroſives are better then others fomentations; Thy bitterneſſes ſweeter then others honey; Thy fires are but lukewarme fires, nay, they have nothing of fire in them, but light to direct me in my way; And thy very frowns are but as trenches cut out, as lanes that leade me to thy grave, or Rivers or Channels, that lead me to the ſea of thy bloud. Let me go upon Crouches, ſo I go to Heaven; Lay what waight thou wilt even upon my ſoule, that that be heavy, and heavy unto death, ſo I may have a cheerfull tranſmigration theſe! *Domine Tu*, Lord doe thou doe it, and I ſhall not wiſh it mended.

Joſh. 24. 16.

And then when we heare *David* ſay, *Domine Me*, Lord purge *Me*, waſh *Me*, and returne foure times in this ſhort Text, to that perſonall appropriation of Gods worke upon himſelfe, Purge *Me*, that I may be cleane, waſh *Me*, that I may be whiter then ſnow, if we heare God ſay (as the language of his mercy is, for the moſt part, generall) As the Sea is above the Earth, ſo is the blood of my Son above all ſin; Congregations of three thouſand, and of five thouſand were purged and waſhed, converted and baptized at particular Sermons of S. *Peter*; whole legions of Souldiers, that conſiſted of thouſands, were purged in their owne blood, and became Martyrs in one day. There is enough done to worke upon all; Examples enow given to guide all; we may heare *David* reply, *Domine Me*, Nay but Lord, I doe not heare *Peter* preach, I live not in a time, or in a place, where Crownes of Martyrdome are diſtributed, nor am I ſure my Conſtancy would make me capable of it if I did, Lord I know, that a thouſand of theſe worlds were not worth one drop of thy blood, and yet I know, that if there had been but one ſoule diſtreſſed, and that ſoule diſtreſſed but with one ſin, thou wouldeſt have ſpent the laſt drop of that blood for that ſoule; Bleſſed be thy Name, for having wrapped me up in thy generall Covenants, and made me partaker of thy generall Ordinances, but yet Lord, looke more particularly upon me, and appropriate thy ſelfe to me, to me, not onely as thy Creature, as a man, as a Chriſtian, but as I am I, as I am this ſinner that confeſſes now, and as I am this penitent that begs thy mercy now. And now, Beloved, we have ſaid ſo much towards enough of the perſons, God and *David*; The acceſſe of *David* to God, and the appropriation of God to *David*, as that we may well paſſe to our other generall part, the petitions which *David* in his own and out behalfe makes to God, *Purge me with Hyſſop, and I ſhall be cleane, waſh me, and I ſhall be whiter then ſnow.*

2 Part. *Purgabis.*

In this, the firſt is a great worke, That which we tranſlate, *Purge me.* And yet how ſoone *David* is come to it? It is his firſt period. The paſſage of a Spirit is very quick, but

A but it is not immediate; Not from extreame to extreame, but by paſſing the way between. The Evill ſpirit paſſes not ſo; no good ſoule was ever made very ill in an inſtant, no, nor ſo ſoone as ſome ill have been made good: No man can give me Examples of men ſo ſoone perverted, as I can of men converted. It is not in the power of the Devill to doe ſo much harme, as God can doe good; Nay, we may be bold to ſay, it is not in the will, not in the deſire of the Devill to doe ſo much harme, as God would doe good; for illneſſe is not in the nature of the Devill; The Devill was naturally good, made, created good. His firſt illneſſe was but a defection from that goodneſſe; and his preſent illneſſe is but a puniſhment for that defection; but God is good, goodneſſe in his nature, eſſentially, eternally good; and therefore the good motions of the Spirit of God worke otherwiſe upon us, then the tentations of the evill Spirit doe. How ſoone, and to what a height came *David* here? He makes his Petition, his firſt Petition with that
B confidence, as that it hath ſcarce the nature of a Petition: for it is in the Originall, *Thou wilt purge me, Thou wilt waſh me*, Thou hadſt a gracious will, and purpoſe to doe it, before thou didſt infuſe the will and the deſire in me to petition it. Nay, this word may well be tranſlated not onely *Thou wilt*, but by the other denotation of the future, *Thou ſhalt, Thou ſhalt purge me, Thou ſhalt waſh me*, Lord I doe but remember thee of thy debt, of that which thy gracious promiſe hath made thy debt, to ſhew mercy to every penitent ſinner. And then, as the word implies confidence, and acceleration, infallibility, and expedition too, That as ſoone as I can aske, I am ſure to be heard; ſo does it imply a totality, an intireneſſe, a fulneſſe in the worke; for the roote of the word is *Peccare*, to ſin, for purging is a purging of peccant humors; but in this Conjugation in that language, it hath a privative ſignification, and literally ſignifies *Expeccabù*; and if in our language, that were a word in uſe, it might be tranſlated, Thou ſhalt un-ſin me; that is, look upon
C me as a man that had never ſinned, as a man inveſted in the innocency of thy Sonne, who knew no ſin. *David* gives no man rule nor example of other aſſurance in God, then in the remiſſion of ſins: Not that any precontract or Election makes our ſins no ſins, or makes our ſins no hindrances in our way to ſalvation, or that we are in Gods favour at that time when we ſin, nor returned to his favour before we repent our ſin; It is onely this expeccation, this unſinning, this taking away of ſins formerly committed, that reſtores me; And that is not done with nothing; *David* aſſignes, propoſes a meanes, by which he looks for it, Hyſſop, *Thou ſhalt purge me with Hyſſop.*

The Fathers taking the words as they found them, and faſtning with a ſpirituall delight, as their devout cuſtome was, their Meditations upon the figurative and Metaphoricall phraſe of purging by Hyſſop, have found purgative vertues in that plant, and made uſefull and ſpirituall applications thereof, for the purging of our ſoules from ſin. In this
D doe S. *Ambroſe*, and *Auguſtine*, and *Hierome* agree, that Hyſſop hath vertue in it proper for the lungs, in which part, as it is the furnace of breath, they place the ſeat of pride and oppoſition againſt the Truth, making their uſe of that which is ſaid of *Saul, That he breathed out threatnings and ſlaughter againſt the Diſciples of the Lord.* And by this interpretation, *Davids* diſeaſe that he muſt be purged of, ſhould be pride. But except, as the Schoolemen, when they have tyred themſelves in ſeeking out the name of the ſin of the Angels, are content at laſt for their eaſe to call it Pride, both becauſe they thought they need goe no farther, for, where pride is, other ſins will certainly accompany it; and becauſe they extended the name of Pride to all refuſals and reſiſtances of the will of God, and ſo pride, in effect, includes all ſin; Except, I ſay, the Fathers take Pride in ſo large a ſenſe as that they would not preſcribe Hyſſop to purge *Davids* lungs, for his diſeaſe lay not properly there; They muſt have purged his liver, the ſeate of blood, the ſeat of con-
E cupiſcence; They muſt have purged his whole ſubſtance, for the diſtemper was gone over all. And to this rectifying of his blood, by the application of better blood, had *David* relation in this place.

*Hyſſopo.*

Acts 9.

All the ſacrifices of Expiation of ſin, in the old Law, were done by blood, and that blood was ſprinckled upon the people, by an inſtrument made of a certain plant, which becauſe the word in Hebrew is *Ezob*, for the nearneſſe of the ſound, and for the indifferency of the matter, (for it imports us nothing to know, of what plant that *Aſpergillum*, that Blood-ſprinckler was made) the Interpreters have ever uſed in all languages to call this word Hyſſop. And though we know no proper word for Hyſſop in Hebrew, (for when they finde not a word in the Bible, the Hebrew Rabbins will acknowledge no

Hebrew

Hebrew word for any thing) yet the other languages deduced from the Hebrew, Syriaque, and Arabique, have clearly another word for Hyſſop, *Zuf*; And the Hebrew Rabbins think this word of our text, *Ezob*, to ſignifie any of three or foure plants, rather then our Hyſſop. But be the plant what it will, the forme and the uſe of that Blood-ſprinkler is manifeſt. In the inſtitution of the Paſſeover, *Take a bunch of Hyſſop, and dip it in blood.* Exod. 12. Levit. 14. In the cleanſing of the Leper, there was to be the blood of a ſparrow, and then Cedar wood, and ſcarlet lace, and Hyſſop: And about that Cedar ſtick, they bound this Hyſſop with this lace, and ſo made this inſtrument to ſprinkle blood. And ſo the name of the *Hyſſop*, becauſe it did the principall office, was after given to the whole Inſtrument; all the ſprinkler was called an *Hyſſop*; As we ſee when they reached up a ſponge of vinegar to Chriſt upon the Croſſe, *They put it*, ſayes the text, *upon Hyſſop*, Ioh. 19. 29. that is, upon an Hyſſop; not upon an Hyſſop ſtalke, (as the old tranſlation had it) for no Hyſſop hath ſuch a ſtalke, but they called ſuch ſticks of Cedar, as ordinarily ſerved for the ſprinkling of blood, Hyſſops. And whether this were ſuch a Cedar ſtick, or ſome other ſuch thing, fit to reach up that ſpunge to Chriſt, we cannot ſay. For S. *Matthew* Mat. 27. 48. calls that, that S. *Iohn* calls an *Hyſſop*, a *Reed*.

This then was *Davids* petition here; firſt, That hee might have the blood of Chriſt Jeſus applied and ſprinkled upon him; *David* thought of no election, hee looked for no ſanctification, but in the blood of Chriſt Jeſus. And then he deſired this blood to be applied to him, by that Hyſſope, by that Blood-ſprinkler, which was ordained by God, for the uſe of the Church. Home-infuſions, and inward inſpirations of grace, are powerfull ſeales of Gods love; but all this is but the Privy ſeale, *David* deſired to bring it to the Great ſeale, the publike Ordinance of the Church. In a caſe of neceſſity God gave his children Manna and Quailes; Ioſh. 5. In caſes of neceſſity God allowes Sermons, and Sacraments at home; But as ſoone as ever they came to the Land of promiſe, the ſame day both Manna and Quailes ceaſed: God hath given us a free and publike paſſage of his Word, and Sacraments, the diet and the ordinary food of our ſouls, and he purges us with that Hyſſope, with the application of his promiſes, with the abſolution of our ſins, with a redintegration into his myſticall body, by the ſeales of reconciliation. And this reconciliation to God, by the blood of Chriſt, applied in the Ordinances of the Church, is that which *David* begs for his cleanſing, and is the laſt circumſtance of this branch, *Purge me with Hyſſope, and I ſhall be cleane.*

Cleanſing. This *Cleanſing* then implies that, which wee commonly call the enwrapping in the Covenant, the breeding in the viſible Church, when God takes a Nation out of the Common, and encloſes it, empailes it for his more peculiar uſe, when God withdrawes us from the impoſſibility, under which the Gentiles ſterve, who heare not Chriſt preached, to live within the ſound of his voyce, and within the reach of our ſpirituall food, the Word and Sacraments. It is that ſtate, which the holy Ghoſt ſo elegantly expreſſes and enlarges, Ezek. 16. That God found Jeruſalem, *Her father an Amorite, and her mother an Hittite*, none of the ſeed of the faithfull in her; that he found her *in Canaan*, not ſo much as in a place of true profeſſion; that he found her *in her blood, and her navell uncut*, ſtill incorporated in her former ſtock; And, *The time was a time of love*, ſayes God, *and I covered thy nakedneſſe, and ſware unto thee, and entred into a covenant with thee, and thou becameſt mine.* Will you ſay, this could not be the ſubject of *Davids* petition, this could not bee the cleanſing that he begged at Gods hand, to bee brought into that Covenant, to bee a member of that Church? for hee was in poſſeſſion of that before. Beloved, how many are borne in this Covenant, and baptized, and catechized in it, and yet fall away? How many have taught, and wrought, and thought in their owne conſcience that they did well, in defence of the Covenant, and yet fell away? And from how many places, which gave light to others, hath God removed the Candleſtick, and left themſelves in darkneſſe? Pſal. 84. 8. Though *David* ſay, *A day in thy Courts is better then a thouſand*, (then a thouſand any where elſe) yet he expreſſes his deſire, *That hee might continue in that happineſſe all the dayes of his life*; It is as fearefull a thing to be removed from the meanes of ſalvation, as never to have had them.

This then is *Cleanſing*, To be continued in the diſtance, and working of the meanes of cleanſing, that he may alwayes grow under the dew, and breath in the ayre of Gods grace exhibited in his Ordinance. Amongſt the Jewes there were many uncleanneſſes, which did not amount to ſin: They reckon in the Ceremoniall law, at leaſt fifty kinds of uncleanneſſes,

A uncleanneſſes, from which if they neglected to cleanſe themſelves, by thoſe ceremonies which were appropriated to them, then thoſe uncleanneſſes became ſins, and they were put to their ſacrifices, before they could be diſcharged of them. Many levities, many omiſſions, many acts of infirmity might be prevented by conſideration before, or cleanſed by conſideration now, if we did truly value the preſent grace, that is alwayes offered us in theſe the Ordinances of God. What ſin can I be guilty of, that is without example of mercy, in that Goſpel which is preached to me here? But if you will not accept it, when God offers it, you can never have it ſo good cheape, becauſe hereafter you ſhall have this preſent ſin, of refuſing that offer of grace, added to your burthen. *Becauſe I have purged thee, & thou waſt not purged, thou ſhalt not be purged any more, til I have cauſed my fury to light upon thee.* But ſhall we be purged then? Then, when his fury in any calamity hath lighted upon us? Is not this *donec*, this *untill*, ſuch a *donec*, as *donec faciam*, *Till I make thine ene-*
B *mies thy footſtoole*: Such a *donec* as the *donec peperit*, ſhee was a Virgin, *Till ſhee brought forth her firſt ſonne*? Is it not an everlaſting *donec*? That we ſhall not be purged till Gods Judgements fall upon us, nor then neither: Phyſicke may be miniſtred too late to worke, and Judgements may fall too late, to ſouple or entender the ſoule: For as wee may die with that Phyſick in our ſtomach, ſo may we be carried to the laſt Judgement, with that former Judgement upon our ſhoulders. And therefore our later Tranſlation hath expreſſed it more fully, Not that that fury ſhall *light*, but ſhall *reſt* upon us. Ezek. 24. 13.

This cleanſing therefore, is that diſpoſition, which God by his grace, infuſes into us, That we ſtand in the congregation, and Communion of Saints, capable of thoſe mercies, which God hath by his Ordinance, annexed to theſe meetings; That we may ſo feele at all times when we come hither, ſuch a working of his Hyſſop, ſuch a benefit of his Ordinance, as that we beleeve all our former ſins to be ſo forgiven, as that if God
C ſhould tranſlate us now, this minute, to another life, this *Doſis* of this purging Hyſſop, received now, had ſo wrought, as that we ſhould be aſſuredly tranſlated into the Kingdome of heaven. This cleanſing applies to us thoſe words of our Saviour, *My ſonne, be of good cheare, thy ſinnes are forgiven thee*; But yet there is a farther degree of cleaneneſſe expreſſed in Chriſts following words, *Goe, and ſin no more*; And that grace againſt relapſes, the gift of ſanctification, and perſeverance, is that that *David* askes in his other Petition, *Lava me, Waſh me, and I ſhall be whiter then ſnow*.

Here we propoſed firſt the action, *Lava, Waſh me*. This is more then a ſprinkling, A totall, and intire waſhing; More then being an ordinary partaker of the outward meanes, The Word, and Sacraments; more then a temporary feeling of the benefit thereof in a preſent ſenſe; for it is a building up of habits of religious actions, viſible to others, and it is a holy and firme confidence created in us by the Spirit of God, that we ſhall keepe
D that building in reparation, and goe forward with it to our lives end. It is a waſhing like *Naamans* in Jordan, to be iterated ſeaven times, ſeaventy ſeaven times, daily, hourly, all our life; A waſhing begun in Baptiſme, purſued in ſweat, in the induſtry of a lawfull calling, continued in teares, for our deficiencies in the workes of our calling, and perchance to bee conſummated in blood, at our deaths. Not ſuch a waſhing, as the Waſhes have, which are thoſe ſands that are overflowed with the Sea at every Tide, and then lie dry, but ſuch a waſhing as the bottome of the Sea hath, that is alwayes equally wet. It is not a *ſtillicidium*, a ſpout, a ſhowre, a bucket powred out upon us, when we come to Church, a Sabbath-ſanctification, and no more, but a water that enters into every office of out houſe, and waſhes every action proceeding from every faculty of the ſoule. And this is the waſhing, A continuall ſucceſſion of Grace, working effectually to preſent Habits of religious acts, and conſtituting a holy purpoſe of perſevering in them that induces the
E Whiteneſſe, the Candor, the Dealbation that *David* begs here, *Lava & Dealbabor*. *Lava.*

The purging with Hyſſope, which we ſpoke of before, which is the benefit which we have by being bred in a true Church, delivers us from that redneſſe, which is in the earth of which wee are made, from that guiltineſſe, which is by our naturall derivation from our Parents imprinted in us; Baptiſme doth much upon that; but that that is not Red, is not therefore White. But this is our caſe: Our firſt colour was white; God made man righteous. Our redneſſe is from *Adam*, and the more that redneſſe is waſhed off, the more we returne to our firſt whiteneſſe; And this which is petitioned here, is a waſhing of ſuch perfection, as cleanſes us *Ab omni inquinamento*, from all filthineſſe of fleſh and ſpirit. Thoſe *inquinamenta*, which are ordinary, are firſt in the fleſh, Concupiſcence and *Dealbabor.* 1 Cor. 7. 1.

Gal.5.19. Carnality, and thoſe other, of which the Apoſtle ſayes, *The works of the fleſh are manifeſt*; And in the ſpirit, they are Murmuring, Diffidence in God, and ſuch others. But beſides theſe, as an over-diligent cleanſing of the Body, and additionall beauty of the Body, is *inquinamentum carnis*, one of S. *Pauls* filthineſſes upon the fleſh, ſo an over purifying of the ſpirit, in an uncharitable undervaluing of other men, and in a ſchiſmaticall departing from the unity of the Church, is *Inquinamentum ſpiritus*: Falſe beauties are a foulneſſe of the body, falſe purity is a foulneſſe of the ſpirit. But the waſhing, that wee ſeeke, cleanſes us *Ab omni inquinamento*, from all foulneſſe of fleſh and ſpirit. All waters will not cleanſe us, nor all fires dry us, ſo as wee may be cleane, ſmoaky fires will not doe that. A

Ezek.36.25. *I will poure cleane water upon you, and you ſhall be cleane.* The Sunne produces ſweat upon us, and it dries us too: Zeale cleanſes us; but it muſt be zeale impermixt as the Sun, not mingled with our ſmoaky, ſooty, factious affections. Some Grammarians have noted, the word *Waſhing* here, to be derived from a word, that ſignifies a Lambe; we muſt be waſhed in the blood of the Lambe, and we muſt be brought to the whiteneſſe, the candor, the ſimplicity of the Lambe; no man is pure, that thinks no man pure but himſelfe. And this whiteneſſe, which is Sanctification in our ſelves, and charitable interpretation of other men, is exalted here to that Superlative, *Super Nivem, Waſh me, and I ſhall be whiter then Snow.* B

*Super nivem.* Eſay 1.18. *Though your ſins be as Scarlet, they ſhall be as white as ſnow.* *Eſay* was an Euangelicall Prophet, a propheticall Euangeliſt, and ſpeaks ſtill of the ſtate of the Chriſtian Church. There, by the ordinary meanes exhibited there, our Scarlet ſins are made as white as Snow; And the whiteneſſe of Snow, is a whiteneſſe that no art of man can reach to; So

Marke 9.3. Chriſts garments in his Transfiguration are expreſſed to have beene *as white as Snow*, ſo, as no Fuller on earth could white them. Nothing in this world can ſend me home in ſuch a whiteneſſe, no morall counſaile, no morall comfort, no morall conſtancy; as Gods Abſolution by his Miniſter, as the profitable hearing of a Sermon, the worthy receiving of the Sacrament do. This is to be as white as ſnow; In a good ſtate for the preſent. But *David* begs a whiteneſſe above Snow; for Snow melts, and then it is not white; our preſent Sanctification withers, and we loſe that cheereful verdure, the teſtimony of an upright conſcience; And Snow melted, Snow water, is the coldeſt water of all; Devout men departed from their former fervor are the coldeſt and the moſt irreducible to true zeale, true holineſſe. Therefore *David* who was metall tried ſeven times in the fire, and deſired to be ſuch gold as might be laid up in Gods Treaſury, might conſider, that in tranſmutation of metals, it is not enough to come to a calcination, or a liquefaction of the metall, (that muſt be done) nor to an Ablution, to ſever droſſe from pure, nor to a Tranſmutation, to make it a better metall, but there muſt be a Fixion, a ſettling thereof, ſo that it ſhall not evaporate into nothing, nor returne to his former nature. Therefore he ſaw that he needed not only a liquefaction, a melting into teares, nor only an Ablution, & a Tranſmutation, thoſe he had by this purging and this waſhing, this ſtation in the Church of God, and this preſent Sanctification there, but he needed *Fixionem*, an eſtabliſhment, which the compariſon of Snow afforded not; That as he had purged him with Hyſſop, and ſo cleanſed him, that is, enwrapped him in the Covenant, and made him a member of the true Church; and there waſhed him ſo, as that he was reſtored to a whiteneſſe, that is, made his Ordinances ſo effectuall upon him, as that then he durſt deliver his ſoule into his hands at that time: So he would exalt that whiteneſſe, above the whiteneſſe of Snow, ſo as nothing might melt it, nothing diſcolour it, but that under the ſeale of his bleſſed Spirit, he might ever dwell in that calme, in that aſſurance, in that acquieſcence, that as he is in a good ſtate this minute, he ſhall be in no worſe, whenſoever God ſhall be pleaſed to tranſlate him. C D E

*Concluſio.* We end all the Pſalmes in our ſervice, thoſe of Praiſe, and thoſe of Prayer too, with a *Gloria Patri, Glory be to the Father, &c.* For our concluſion of this Prayer in this Pſalme, we have reſerved a *Gloria Patri* too, This conſideration for the glory of God, that though in the firſt Part, The Perſons, the perſons were varied, God and man, yet in our ſecond Part, where we conſider the worke, the whole worke is put into Gods hand, and received from Gods hand. Let God be true, and every man a liar; Let God be ſtrong and every man infirme; Let God give, and man but receive. What man that hath no propriety therein, can take a penny out of another mans houſe, or a roote out of his Garden, but the Law will take hold of him? Hath any man a propriety in Grace? what had he to give

for

A for it? Nature? Is Nature equivalent to Grace? No man does refine, and exalt Nature to the height it would beare, but if naturall faculties were exalted to their higheſt, is Nature a fit exchange for Grace? and if it were, is Nature our owne? Why ſhould we be loath to acknowledge to have all our ability of doing good freely from God, and immediately by his grace, when as, even thoſe faculties of Nature, by which we pretend to do the offices of Grace, we have from God himſelfe too? For that queſtion of the Apoſtle involves all, *What haſt thou that thou haſt not received?* Thy naturall faculties are no more thine owne, then the grace of God is thine owne; I would not be beholden to God for Grace, and I muſt be as much beholden to him for Nature, if Nature do ſupply Grace; Becauſe he hath made thee to be a man, he hath given thee naturall faculties; becauſe he hath vouchſafed thee to be a Chriſtian, he hath given thee meanes of Grace. But, as thy body, conceived in thy Mothers wombe, could not claime a ſoule at Gods hand, nor wiſh a ſoule, no
B nor know that there was a ſoule to be had: So neither by being a man indued with naturall faculties canſt thou claime grace, or wiſh grace; nay thoſe naturall faculties, if they be not pre-tincted with ſome infuſion of Grace before, cannot make thee know what Grace is, or that Grace is. To a child rightly diſpoſed in the wombe, God does give a ſoule; To a naturall man rightly diſpoſed in his naturall faculties, God does give Grace; But that Soule was not due to that child, nor that grace to that man.

Therefore, (as we ſaid at firſt) *David* does not bring the Hyſſop, and pray God to make the potion, but, Doe thou purge me with Hyſſop, All is thine owne; There was no pre-exiſtent matter in the world, when God made the world; There is no pre-exiſtent merit in man, when God makes him his. *David* does not ſay, Do thou waſh me, and I will perfect thy worke; Give me my portion of Grace, and I will trouble thee for no more, but deale upon that ſtocke; But *Qui ſanctificatur, ſanctificetur adhuc*, Let him that is holy be
C more holy, but accept his Sanctification from him, of whom he had his Juſtification; and except he can think to glorifie himſelf becauſe he is ſanctified, let him not think to ſanctifie himſelf becauſe he is juſtified; God does all. Yet thus argues S. *Auguſtin* upon *Davids* words, *Tuus ſum Domine*, Lord I am thine, and therefore ſafer then they, that thinke themſelves their owne. Every man can and muſt ſay, I was thine, Thine by Creation; but few can ſay, I am thine, few that have not changed their Maſter. But how was *David* his ſo eſpecially? ſayes S. *Auguſtine*: *Quia quæſivi juſtificationes tuas*, as it followes there; Becauſe I ſought thy Righteouſneſſe, thy Juſtification. But where did he ſeeke it? Hee ſought it, and he found it in himſelfe. In himſelfe, as himſelfe, there was no good thing to be found, how far ſoever he had ſought: But yet he found a Juſtification, though of Gods whole making, yet in himſelfe.

So then, this is our Act of Recognition, we acknowledge God, and God onely to doe
D all; But we doe not ſo make him Soveraigne alone, as that we leave his preſence naked, and empty; Nor ſo make him King alone, as that we depopulate his Country, and leave him without Subjects; Nor ſo leave all to Grace, as that the naturall faculties of man do not become the ſervants, and inſtruments of that Grace. Let all, that we all ſeeke, be, who may glorifie God moſt; and we ſhall agree in this, That as the Pelagian wounds the glory of God deepely, in making Naturall faculties joynt-Commiſſioners with Grace, ſo do they diminiſh the glory of God too, if any deny naturall faculties to be the ſubordinate ſervants and inſtruments of Grace; for as Grace could not worke upon man to Salvation, if man had not a faculty of will to worke upon, becauſe without that will man were not man; ſo is this Salvation wrought in the will, by conforming this will of man to the will of God, not by extinguiſhing the will it ſelfe, by any force or conſtraint that God imprints in it by his Grace: God ſaves no man without, or againſt his will. *Glory be*
E *to God on high, and on earth Peace, and Good will towards men*; And to this God of Glory, the Father, and this God of Peace and reconciliation, the Son, and this God of Good will and love amongſt men, the Holy Ghoſt, be aſcribed all praiſe, &c.

# PREBEND
# SERMONS
## Preached at
## S^t. PAULS.

# PREBEND
# SERMONS

Preached at

S. PAUL'S.



**The firſt of the Prebend of *Cheſwicks* five Pſalmes; which five are appointed for that Prebend; as there are five other, for every other of our thirty Prebendaries.**

## SERM. LXV.

### *Preached at S.* Pauls, *May* 8. 1625.

PSAL. 62. 9.

*Surely men of low degree are vanity, and men of high degree are a lie; To bee laid in the balance, they are altogether lighter then vanity.*

WE conſider the dignity of the Booke of Pſalmes, either in the whole body together, or in the particular limmes and diſtribution thereof. Of the whole Body, it may be enough to tell you that which S. *Baſil* ſaith, That if all the other bookes of Scripture could periſh, there remained enough in the booke of Pſalmes for the ſupply of all: And therefore he cals it *Amuletum ad profligandum dæmonem*; Any Pſalme is Exorciſme enough to expell any Devill, Charme enough to remove any tentation, Enchantment enough to eaſe, nay to ſweeten any tribulation. It is abundantly enough that our Saviour Chriſt himſelfe cites the Pſalmes, not onely as Canonicall Scripture, but as a particular, and entire, and noble limme of that Body; *All muſt be fulfilled of me*, (ſaith he) *which is written in the Law, in the Prophets, and in the Pſalmes.* The Law alone was the Sadduces Scripture, they received no more: The Law and the Prophets were (eſpecially) the Scribes Scripture, they interpreted that: The Chriſtians Scripture, in the Old Teſtament, is eſpecially the Pſalmes. For (except the Prophecy of *Eſay* be admitted into the compariſon) no booke of the Old Teſtament is ſo like a Goſpel, ſo particular in all things concerning Chriſt, as the Pſalmes.

Baſil.

Luk. 24. 44.

So hath the Booke of Pſalmes an eſpeciall dignity in the intire Body, all together. It hath ſo alſo in divers diſtributions thereof into parts. For even amongſt the Jewes themſelves, thoſe fifteen Pſalmes which follow immediatly and ſucceſſively after the 119. Pſalme, were eſpecially diſtinguiſhed, and dignified by the name of *Graduall Pſalmes*; Whether becauſe they were ſung upon the Degrees and ſtaires aſcending to the Altar, Or becauſe hee that read them in the Temple, aſcended into a higher and more eminent place to reade them, Or becauſe the word *Graduall* implies a degree of excellency in the Pſalmes themſelves, I diſpute not; But a difference thoſe fifteen Pſalmes ever had above the reſt, in the Jewiſh and in the Chriſtian Church too. So alſo hath there beene a particular dignity aſcribed to thoſe ſeven Pſalmes, which we have ever called the *Penitentiall Pſalmes*; Of which S. *Auguſtine* had ſo much reſpect, as that he commanded them to be

Auguſt.

be written in a great Letter, and hung about the curtaines of his Death-bed within, that hee might give up the ghoſt in contemplation, and meditation of thoſe ſeven Pſalmes. And it hath beene traditionally received, and recommended by good Authors, that that *Hymne*, which Chriſt and his Apoſtles are ſaid to have ſung after the Inſtitution and celebration of the Sacrament, was a *Hymne* compoſed of thoſe ſix Pſalmes, which we call the *Allelujah Pſalmes*, immediatly preceding the hundred and nineteenth. A

Matt. 26. 30.

So then, in the whole Body, and in ſome particular limmes of the Body, the Church of God hath had an eſpeciall conſideration of the booke of Pſalmes. This Church in which we all ſtand now, and in which my ſelfe, by particular obligation ſerve, hath done ſo too. In this Church, by ancient Conſtitutions, it is ordained, That the whole booke of Pſalmes ſhould every day, day by day bee rehearſed by us, who make the Body of this Church, in the eares of Almighty God. And therefore every Prebendary of this Church, is by thoſe Conſtitutions bound every day to praiſe God in thoſe five Pſalmes which are appointed for his Prebend. And of thoſe five Pſalmes which belong to mee, this, out of which I have read you this Text, is the firſt. And, by Gods grace, (upon like occaſions) I ſhall here handle ſome part of every one of the other foure Pſalmes, for ſome teſtimony, that thoſe my five Pſalmes returne often into my meditation, which I alſo aſſure my ſelfe of the reſt of my brethren, who are under the ſame obligation in this Church. B

*Pſalmus integer.*

For this whole Pſalme, which is under our preſent conſideration, as *Athanaſius* amongſt all the Fathers, was moſt curious, and moſt particular, and exquiſite, in obſerving the purpoſe, and uſe of every particular Pſalm, (for to that purpoſe, he goes through them all, in this maner; If thou wilt encourage men to a love, and purſuit of goodneſſe, ſay the firſt Pſalme, and 31. and 140, &c. If thou wilt convince the Jewes, ſay the ſecond Pſalme; If thou wilt praiſe God for things paſt, ſay this, and this, And this, and this if thou wilt pray for future things) ſo for this Pſalme, which we have in hand, he obſerves in it a ſummary abridgement of all; For of this Pſalme he ſayes in generall, *Adverſus inſidiantes*, Againſt all attempts upon thy body, thy ſtate, thy ſoule, thy fame, tentations, tribulations, machinations, defamations, ſay this Pſalme. As he ſaith before, that in the booke of Pſalmes, every man may diſcerne *motus animi ſui*, his owne ſinfull inclinations expreſſed, and arme himſelfe againſt himſelfe; ſo in this Pſalme, he may arme himſelfe againſt all other adverſaries of any kinde. And therefore as the ſame Father entitles one Sermon of his, *Contra omnes hæreſes*, A Sermon for the convincing of all Hereſies, in which ſhort Sermon he meddles not much with particular hereſies, but onely eſtabliſhes the truth of Chriſts Perſon in both natures, which is indeed enough againſt all Hereſies, and in which (that is the conſubſtantiality of Chriſt with the Father, God of God) this Father *Athanaſius*, hath enlarged himſelfe more then the reſt (inſomuch, that thoſe heretiques which grow ſo faſt, in theſe our dayes, The Socinians, (who deny the Godhead of Chriſt) are more vexed with that Father, then with any other, and call him for *Athanaſius*, *Sathanaſius*) As he cals that Sermon, a Sermon againſt all Hereſies, ſo he preſents this Pſalme againſt all Tentations, and Tribulations; Not that therein *David* puts himſelfe to waigh particular tentations, and tribulations, but that he puts every man, in every triall, to put himſelfe wholly upon God, and to know, that if man cannot helpe him in this world, nothing can; And, for man, *Surely men of low degree are vanity, and men of high degree are a lie; To be laid in the balance, they are altogether lighter then vanity.* C D

*Diviſio.*

We conſider in the words, The maner, and the matter, How it is ſpoken, And what is ſaid. For the firſt, the maner, this is not abſolutely ſpoken, but comparatively, not peremptorily, but reſpectively, not ſimply, but with relation. The Holy Ghoſt, in *Davids* mouth, doth not ſay, That man can give no aſſiſtance to man; That man may looke for no helpe from man; But, that God is alwayes ſo preſent, and ſo all-ſufficient, that wee need not doubt of him, nor rely upon any other, otherwiſe then as an inſtrument of his. For that which he had ſpread over all the verſes of the Pſalme before, he ſummes up in the verſe immediatly before the Text, *Truſt in God at all times, for hee is a refuge for us*; and then, hee ſtrengthens that with this, What would yee prefer before God, or joyne with God? man? what man? *Surely men of low degree are vanity, and men of high degree are a lie; To be laid in the balance, they are altogether lighter then vanity.* E

Which words being our ſecond part, open to us theſe ſteps: Firſt, that other Doctrins, morall or civill Inſtructions may be delivered to us poſſibly, and probably, and likely, and

A and credibly, and under the like termes, and modifications, but this in our Text, is Aſſuredly, undoubtedly, undeniably, irrefragably, *Surely men of low degree, &c.* For howſoever when they two are compared together, with one another, it may admit diſcourſe and diſputation, whether men of high degree, or of low degree doe moſt violate the lawes of God; that is, whether proſperity or adverſity make men moſt obnoxious to ſin, yet, when they come to bee compared, not with one another, but both with God, this aſſeveration, this *ſurely* reaches to both; *Surely, The man of low degree is vanity*, and, as *Surely, The man of high degree is a lie.* And though this may ſeeme to leave ſome roome, for men of middle ranks, and fortunes, and places, That there is a mediocrity, that might give an aſſurance, and an eſtabliſhment, yet there is no ſuch thing in this caſe, for (as *ſurely* ſtill) *to be laid in the balance, they are all*, (not all of low, and all of high degree, all rich, and all poore, but) All, of all conditions, *altogether lighter then vanity.*

B Now, all this doth not deſtroy, not extinguiſh, not annihilate that affection in man, of hope, and truſt, and confidence in any thing; but it rectifies that hope, and truſt, and confidence, and directs it upon the right object: Truſt not in fleſh, but in ſpirituall things, That wee neither bend our hopes downeward, to infernall ſpirits, to ſeeke help in Witches; nor miſ-carry it upward, to ſeeke it in Saints, or Angels, but fix it in him, who is nearer us then our owne ſoules, our bleſſed, and gracious, and powerfull God, who in this one Pſalme is preſented unto us, by ſo many names of aſſurance and confidence, *My expectation, my ſalvation, my rocke, my defence, my glory, my ſtrength, my refuge*, and the reſt.

1 Part. *Quid homo erga Deum.*

First then theſe words, *Surely men of low degree, and men of high degree are vanity*, are not abſolutely, ſimple, unconditionally ſpoken; Man is not nothing: Nay, it is ſo farre from that, as that there is nothing but man. As, though there may bee many other creatures living, which were not derived from *Eve*, and yet *Eve* is called *Mater viventium*, C The Mother of all that live, becauſe the life of none but man, is conſidered; ſo there bee ſo many other Creatures, and Chriſt ſends his Apoſtles to preach, *Omni Creaturæ*, to every creature, yet he meanes none but Man. All that God did in making all other creatures, in all the other dayes, was but a laying in of Materials; The ſetting up of the work was in the making of Man. God had a picture of himſelfe from all eternity; from all eternity, the Sonne of God was the *Image of the inviſible God*; But then God would have one picture, which ſhould bee the picture of Father, Sonne, and Holy Ghoſt too, and ſo made man to the Image of the whole Trinity. As the Apoſtle argues, *Cui dixit, To whom did God ever ſay, This day have I begotten thee*, but to Chriſt? ſo we ſay, for the dignity of man, *Cui dixit*, of what creature did God ever ſay, *Faciamus*, Let us, us make it, All, all, the Perſons together, and to imploy, and exerciſe, not onely Power, but D Counſaile in the making of that Creature? Nay, when man was at worſt, he was at a high price; man being fallen, yet then, in that undervalue, he coſt God his own and onely Son, before he could have him. Neither became the Son of God capable of redeeming man, by any leſſe, or any other way, then by becomming man. The Redeemer muſt be better then he whom he is to redeeme; and yet, he muſt abaſe himſelfe to as low a nature as his; to his nature; elſe he could not redeeme him. God was aliened from man, and yet God muſt become man, to recover man.

Gen. 3. 20.

Luke 16. 15.

Coloſ. 1. 15.

Heb. 1. 5.

God joyned man in Commiſſion with himſelfe, upon his Creation, in the *Replete* and *Dominamini*, when he gave Man power to poſſeſſe the Earth, and ſubdue the Creature; And God hath made man ſo equall to himſelfe, as not onely to have a ſoule endleſſe and immortall, as God himſelfe, (though not endleſſe and immortall as himſelfe, yet endleſſe and immortall as himſelfe too, though not immortall the ſame way, (for Gods immortality is of himſelfe) yet as certainly, and as infallibly Immortall as he) but God E hath not onely given man ſuch an immortall ſoule, but a body that ſhall put on Incorruption and Immortality too, which he hath given to none of the Angels. In ſo much, that howſoever it be, whether an Angel may wiſh it ſelfe an Archangel, or an Archangel wiſh it ſelfe a Cherubin; yet man cannot deliberately wiſh himſelfe an Angel, becauſe he ſhould loſe by that wiſh, and lacke that glory, which he ſhall have in his body. *We ſhall be like the Angels*, ſayes Chriſt; In that wherein we can be like them, we ſhall be like them, in the exalting and refining of the faculties of our ſoules; But they ſhall never attaine to be like us in our glorified bodies. Neither hath God onely reſerved this treaſure and dignity of man to the next world, but even here he hath made him *filium Dei*, The

Gen. 1. 28.

Marke 12. 25.

Luke 6. 35.

1 Joh. 3. 9. 2 Pet. 1. 4. The Sonne of God, and *Semen Dei*, The ſeed of God, and *Conſortem divinæ naturæ*, Partaker of the divine Nature, and *Deos ipſos*, Gods themſelves, for *Ille dixit Dii eſtis*, he hath ſaid we are Gods. So that, as though the glory of heaven were too much for God alone, God hath called up man thither, in the aſcenſion of his Sonne, to partake thereof; and as though one God were not enough for the adminiſtration of this world, God hath multiplied gods here upon Earth, and imparted, communicated, not onely his power to every Magiſtrate, but the Divine nature to every ſanctified man. *David* asks that queſtion with a holy wonder, *Quid eſt homo? What is man that God is ſo mindfull of him?* But I may have his leave, and the holy Ghoſts, to ſay, ſince God is ſo mindfull of him, ſince God hath ſet his minde upon him, What is not man? Man is all. A

Since we conſider men in the place that they hold, and value them according to thoſe places, and aske not how they got thither, when we ſee Man made The Love of the Father, The Price of the Sonne, The Temple of the Holy Ghoſt, The Signet upon Gods hand, The Apple of Gods eye, Abſolutely, unconditionally we cannot annihilate man, not evacuate, not evaporate, not extenuate man to the levity, to the vanity, to the nullity of this Text (*Surely men altogether, high and low, are lighter then vanity.*) For, man is not onely a contributary Creature, but a totall Creature; He does not onely make one, but he is all; He is not a piece of the world, but the world it ſelfe; and next to the glory of God, the reaſon why there is a world. B

*Quid homo ergo hominem.* But we muſt not determine this conſideration here, That man is ſomething, a great thing, a noble Creature, if we refer him to his end, to his intereſt in God, to his reverſion in heaven; But, when we conſider man in his way, man amongſt men, man is not nothing, not unable to aſſiſt man, not unfit to be relyed upon by man; for, even in that reſpect alſo, God hath made *Hominem homini Deum*, He hath made one man able to doe the offices of God to another, in procuring his regeneration here, and advancing his ſalvation hereafter; As he ſayes, *Saviours ſhall come up on Mount Sion*; which is the Church. Neither hath God determined that power of aſſiſting others, in the Character of Prieſthood onely, (that the Prieſt ſhould be a god, that is, doe the offices and the work of God to the people, by delivering ſalvation unto them) but he hath alſo made the Prince, and the ſecular Magiſtrate, a god, that is able to doe the offices, and the works of God, not onely to the people, but to the Prieſt himſelfe, to ſuſtaine him, yea, and to countenance, and favour, and protect him too, in the execution and exerciſe of his prieſtly office; As we ſee in the firſt plantation of thoſe two great Cedars, The Secular, and the Eccleſiaſticall Power, (which, that they might alwayes agree like brethren, God planted at firſt in thoſe two brethren, *Moſes* and *Aaron*) There, though *Moſes* were the temporall, and *Aaron* the ſpirituall Magiſtrate, yet God ſayes to *Moſes*, *I have made thee a God to Pharaoh*, (but not onely to *Pharaoh*) but *Aaron thy brother ſhall be thy Prophet*; for, (as he had ſaid before) *Thou ſhalt be to him inſtead of a God.* So uſefull, ſo neceſſary is man to man, as that the Prieſt, who is of God, incorporated in God, ſubſiſts alſo by man; for, *Principes hujus ſeculi rationem reddituri ſunt*, The Princes of this world muſt give God an account, *Propter Eccleſiam, quam à Chriſto tuendam ſuſceperunt*, for that Church, which Chriſt hath committed to their protection. In ſpirituall difficulties, and for ſpirituall duties, God ſends us to the Prieſt; but to ſuch a *Prieſt* as is a man; and (as our comfort is expreſſed) *A Prieſt which was touched with the feeling of our infirmities, and was in all points tempted like as we are*: for the buſineſſes of this world, Rights, and Titles, and Proprieties, and Poſſeſſions, God ſends us ſtill to the Judge; (*Judges and officers ſhalt thou make in all thy gates*) Judges to try between man and man; And the ſword in battaile tryes between State and State, Prince and Prince; And therefore God commands and directs the levying of men to that purpoſe, in many places of the hiſtory of his people; particularly God appoints *Gideon* to take a certaine proportion of the army, a certaine number of Souldiers. And in another place, there goes out a preſſe for Souldiers from *Moſes* mouth; He preſſes them upon their holy allegeance to God, when he ſayes, *Who is on the Lords ſide, let him come unto me.* So, in infirmities, in ſickneſſes of the body, we aske with the Prophet, *Is there no balme in Gilead? Is there no Phyſitian there?* God does not reprove *Aſa* for ſeeking of helpe of the Phyſitians; but the increpation lyes onely upon this, *That he ſought to the Phyſitian, and not to the Lord.* God ſends man to the Prieſt, to the Prince, to the Judge, to the Phyſitian, to the Souldier, and ſo, (in other places) to the Merchant, and to cunning Artificers, (as in the building of the Temple)

Exod. 7. 1. Exod. 4. 16. Iſidor. Heb. 4. 15. Deut. 16. 18. Judg. 6. Exod. 32. 26. Jer. 8. 22. 2 Chro. 16. 12. C D E

A ple) that all that man needs might be communicated to man by man.

So that ſtill, ſimply, abſolutely, unconditionally, we cannot ſay, Surely, men, men altogether, high or low, or meane, all are leſſe then vanity. And ſurely they that pervert and detort ſuch words as theſe, to ſuch a uſe, and argue from thence, Man is nothing, no more then a worme or a fly, and therefore what needs this ſolemne conſideration of mans actions, it is all one what he does, for all his actions, and himſelfe too are nothing; They doe this but to juſtifie or excuſe their own lazineſſe in this world, in paſſing on their time, without taking any Calling, embracing any profeſſion, contributing any thing to the ſpirituall edification, or temporall ſuſtentation of other men. But take the words, as the Holy Ghoſt intends them, comparatively, what man compared with God, or what man conſidered without God, can doe any thing for others, or for himſelfe? When the Apoſtle ſayes, *That all the world is but dung*, when the Prophet ſayes, Phil. 3. 8.

B *That all the Nations of the world are leſſe then nothing*, when the Apoſtle ſayes even of Eſay 40. 15.
himſelfe, *that he is nothing*, all this is nothing in compariſon of that expreſſion in the ſame 2 Cor. 12. 11.
Apoſtle, *That even the preaching of the Goſpel is fooliſhneſſe*, That that which is the *favour* 1 Cor. 1. 21.
*of life unto life*, Gods owne Ordinance, *Preaching*, is but *fooliſhneſſe*; Let it be a *Paul* that plants, and an *Apollo* that waters, if God give not increaſe, all is but frivolouſneſſe, but fooliſhneſſe; And therefore boldly, confidently, uncontroulably we may proceed to the propoſitions of our Text, which conſtitute our ſecond part, Man, any man, every man, all men, collectively, diſtributively, conſidered ſo, (comparatiuely with God, or privatively without God) is but a *lie*, but *vanity*, *leſſe then vanity*.

To make our beſt uſe of the words, (as our tranſlation exhibits them) we make our 2 Part. Surely.
entrance, with this word of confidence, and infallibility, which onely becomes the holy
C Ghoſt, in his aſſeverations, and in which he eſtabliſhes the propoſitions following; Surely, ſurely men of low degree, and as ſurely, men of high, and, ſurely ſtill all men together, are lighter then vanity. Men deliver their aſſertions otherwiſe modified, and under other qualifications. They obtrude to us miraculous doctrines of Tranſubſtantiation, and the like, upon a poſſibility onely; It may be done, ſay they, It is poſſible, God can doe it. But that is far from the aſſuredneſſe of the Holy Ghoſt, Surely it is ſo; for *Aſylum hæreticorum, eſt omnipotentia Dei*, is excellently ſaid, and by more then one of the Fathers, The omnipotence of God is the Sanctuary of Heretiques, Thither they fly, to countenance any ſuch error; This God can doe, why ſhould you not beleeve it? Men proceed in their aſſeverations farther then ſo, from this poſſibility to a probability; It will abide argument, it hath been diſputed in the Schoole, and therefore is probable; why ſhould not you beleeve it? And ſo they offer us the doctrine of the immaculate conception of the bleſſed Virgin without Originall ſinne; But this probability reaches not to
D this aſſuredneſſe of our text, *ſurely*. They will goe farther then this probability, to a veriſimilitude, it is more then meerly poſſible, more then fairly probable, it is likely to be ſo; ſome of the ancient Fathers have thought ſo; and then, why ſhould not you beleeve it? and ſo they offer us prayer for the dead. Farther then this veriſimilitude they goe too; They goe to a *Piè creditur*, It may be piouſly beleeved, and it is fit to beleeve it, becauſe it may aſſiſt and exalt devotion to thinke ſo; And then why ſhould you not beleeve it? And ſo they offer us the worſhip of Images and Reliques. But ſtill, all this comes ſhort of our aſſuredneſſe, *Surely*, undoubtedly, undiſputably it is ſo. Chryſoſt.

And when the Romane Church would needs counterfeit the language of the Holy Ghoſt, and pronounce this ſureneſſe upon ſo many new Articles in the Councell of Trent, it hath not proſpered well with them; for we all know, they have repented that forwardneſſe ſince, and wiſhed they had not determined ſo many particulars to be matter
E of faith, becauſe after ſuch a determination by a Councell, they have bound themſelves not to recede from thoſe doctrines, how unmaintenable ſoever they be in themſelves, or how inconvenient ſoever they fall out to be to them. And therefore we ſee, that in all the ſolicitations that can be uſed, even by Princes, to whom they are moſt affected, they will not come now to pronounce ſo ſurely, to determine ſo poſitively upon divers points that reſt yet in perplexity amongſt them. Which hath rayſed ſo many commotions in the kingdome of Spaine, and put more then one of their later Kings, to ſend divers Ambaſſages to Rome, to ſolicite a cleare declaration in that point, but could never, nor can yet attaine it, that is, The immaculate conception of the bleſſed Virgin without Originall ſinne. So alſo, for the obligation that the lawes of ſecular Magiſtrates lay upon

on the Conſcience, ſo alſo for the Concurrence of Grace, and Free-will, and divers o- A
thers; in which they will not be drawne to this, Surely, to determine and declare of ei-
ther ſide; for, indeed that is the language of the Holy Ghoſt.

It hath been obſerved amongſt Philoſophers, that *Plato* ſpeaks probably, and *Ariſto-*
*tle* poſitively; *Platoes* way is, It may be thus, and *Ariſtotles*, It muſt be thus. The like hath
been noted amongſt Divines, between *Calvin*, and *Melanchton*; *Calvin* will ſay, *Videtur*,
It ſeemes to be thus, *Melanchton*, It can be no otherwiſe but thus. But the beſt men are
but Problematicall, Onely the Holy Ghoſt is Dogmaticall; Onely he ſubſcribes this
*ſurely*, and onely he ſeales with Infallibility. Our dealings are appointed to be in yea,
2 Cor. 1. 20. yea, and nay, nay, and no farther; But *all the promiſes of God are yea, and Amen*, that is,
Rev. 3. 14. ſurely, verily; for that is his Name; Theſe things ſaith *The Amen*, He that is Amen.
And it is not (I hope) an impertinent note, That that Euangeliſt S. *Iohn*, who conſiders
the Divinity of Chriſt, more then the other Euangeliſts doe, does evermore, conſtantly, B
without any change, double that which was Chriſts ordinary aſſeveration, *Amen*. As oft
as the other Euangeliſts mention it in Chriſts mouth, ſtill they expreſſe it with one *A-*
*men, verily I ſay*; S. *Iohn* alwayes, *Amen, Amen, verily, verily*, it is thus and thus. The
nearer we come to the conſideration of God, the farther we are removed from all con-
tingencies, and all inclination to Error, and the more is this *Amen, verily, ſurely*, multi-
plied and eſtabliſhed unto us.

It is in doctrines and opinions, as it is in deſignes and purpoſes; *Goe to*, (ſayes the Pro-
phet, by way of reprehenſion) *Goe to, you that ſay, we will goe to ſuch a City, and trade thus*
*and thus there, &c.* So, goe to, you that pronounce upon every invention, and Tradition
of your own, a *Quicunque vult ſalvus eſſe*, Whoſoever will be ſaved, muſt beleeve this,
and clogge every problematicall propoſition with an *Anathema*, Curſed be he, Excom-
municated he that thinks the contrary to this; Goe to you, that make matters of faith C
of the paſſions of men. So alſo, goe to you that proceed and continue in your ſinnes,
and ſay, Surely I ſhall have time enough to repent hereafter. Goe to you that in a ſpiri-
tuall and irreligious melancholy and diffidence in Gods mercy, ſay, Surely the Lord hath
locked up his mercy from me, ſurely I ſhall never ſee that Sunne more, never receive,
never feele beame of his mercy more, but paſſe through this darkneſſe into a worſe.
This word, *ſurely*, in ſuch caſes, in ſuch ſenſes, is not your mothers tongue, not the lan-
guage of the Chriſtian Church. She teaches you, to condition all in Chriſt; In him you
are enabled to doe all things, and without him nothing. But abſolutely, unconditionally,
this *ſurely* is appropriated to the propoſitions, to the aſſertions of God himſelfe; And
ſome of thoſe follow in this text.

*Comparatio*
*Divitis &*
*Pauperis.*

Now that which the Holy Ghoſt preſents here upon this aſſuredneſſe, is, *That men of*
*low degree are vanity, and that men of high degree are a lie*; Theſe are both ſure, and alike D
ſure. It is true that it conſtitutes a Probleme, that it admits a Diſcourſe, it will abide a
debatement, whether men of high degree, or of low degree be worſt; whether riches or
poverty, (both conſidered in a great meaſure, very rich, and very poore) Proſperity or
Adverſity occaſion moſt ſinnes. Though God call upon us in every leafe of the Scrip-
ture, to pity the poore, and relieve the poore, and ground his laſt Judgement upon our
Mat. 25. 34. works of mercy, (*Becauſe you have fed and clothed the poore, inherit the kingdome*) yet, as
the rich and the poore ſtand before us now, (as it were in Judgement) as we inquire and
heare evidence, which ſtates moſt obnoxious, and open to moſt ſinnes, we embrace,
Exod. 23. 3. and apply to our ſelves that law, *Thou ſhalt not countenance a poore man in his cauſe*; And
Levit. 19. 15. (as it is repeated) *Thou ſhalt not reſpect the perſon of the poore in Iudgement.*

There is then a poverty, which, without all queſtion, is the direct way to heaven;
Mat. 5. 3. but that is ſpirituall; *Bleſſed are the poore in ſpirit.* This poverty is humility, it is not beg- E
gary. A rich man may have it, and a beggar may be without it. The Wiſeman found
Ecclus 25. 2. not this poverty, (not humility) in every poore man. He found three ſorts of men,
whom his ſoule hated; And one of the three, *was a poore man that is proud.* And
Eſay 51. 21. when the Prophet ſaid of Jeruſalem in her afflictions, *Paupercula es & ebria. Thou*
*art poore, and miſerable, and yet drunke, though* (as he addes there) *it were not with wine*,
(which is now, in our dayes an ordinary refuge of men of all ſorts, in all ſadneſſes and
croſſes to relieve themſelves upon wine and ſtrong drinke, which are indeed ſtrong illu-
ſions) yet, though Jeruſalems drunkenneſſe were not with wine, it was worſe; It was a
ſtaggering, a vertiginouſneſſe, an ignorance, a blindneſſe, a not diſcerning the wayes to
God;

A God; which is the worſt drunkenneſſe, and fals often upon the poore and afflicted, That their poverty and affliction ſtaggers them, and damps them in their recourſe to God, ſo far, as that they know not, *That they are miſerable, and wretched, and poore, and blinde, and naked.* The Holy Ghoſt alwaies makes the danger of the poore great, as well as of the rich. *The rich mans wealth is his ſtrong City.* There is his fault, his confidence in that; But *Pavor pauperum, The deſtruction of the poore is his poverty*; There is his fault, Deſperation under it. *Solomon* preſents them, as equally dangerous, *Give me neither poverty, nor riches.* So does *Booz* to *Ruth*, *Bleſſed be thou of the Lord, my daughter, in as much as thou followedſt not young men, whether poore, or rich.* That which *Booz* intended there, Incontinency, and all vices that ariſe immediately out of the corruption of nature, and are not induced by other circumſtances, have as much inclination from poverty, as from riches. May we not ſay, more? I doubt we may. He muſt be a very ſanctified man, whom extreame pover-
B ty, and other afflictions, doe not decline towards a jealouſie, and a ſuſpicion, and a diſtruſting of God; And then, the ſins that bend towards deſperation, are ſo much more dangerous, then thoſe that bend towards preſumption, that he that preſumes, hath ſtill mercy in his contemplation, He does not thinke, that he needs no mercy, but that mercy is eaſily had; He beleeves there is mercy, he doubts not of that; But the deſpairing man imagines a cruelty, an unmercifulneſſe in God, and deſtroyes the very nature of God himſelfe. Riches is the Metaphor, in which, the Holy Ghoſt hath delighted to expreſſe God and Heaven to us; *Deſpiſe not the riches of his goodneſſe*, ſayes the Apoſtle; And againe, *O the depth of the riches of his wiſdome*; And ſo, after, *The unſearchable riches of Chriſt*; And for the conſummation of all, *The riches of his Glory*, Gods goodneſſe towards us in generall, our Religion in the way, his Grace here, his Glory hereafter, are all repreſented to us in Riches. With poverty God ordinarily accompanies his comminations; he
C threatens feebleneſſe, and warre, and captivity, and poverty every where, but he never threatens men with riches.

Rom. 2. 4. 11. 33. Ephes. 3. 8. ver. 16.

Ordinary poverty, (that is a difficulty, with all their labors, and induſtry to ſuſtaine their family, and the neceſſary duties of their place) is a ſhrewd, and a ſlippery tentation. But for that ſtreet-beggery, which is become a Calling, (for Parents bring up their children to it, nay they doe almoſt take prentiſes to it, ſome expert beggers teach others what they ſhall ſay, how they ſhall looke, how they ſhall lie, how they ſhall cry) for theſe, whom our lawes call Incorrigible, I muſt ſay of them (in a juſt accommodation of our Saviours words, *It is not meet to take the childrens bread, and to caſt it to dogs*) It is not meet, that this vermin ſhould devoure any of that, which belongs to them who are truely poore. Neither is there any meaſure, any proportion of riches, that expoſes man naturally to ſo much ſin, as this kinde of beggery doth. Rich men forget, or neglect the
D duties of their Baptiſme; but of theſe, how many are there, that were never baptized? Rich men ſleepe out Sermons, but theſe never come to Church: Rich men are negligent in the practiſe, but theſe are ignorant in all knowledge.

Matt. 25. 26.

It would require a longer diſquiſition, then I can afford to it now, whether Riches, or Poverty (conſidered in leſſer proportions, ordinary riches, ordinary poverty) open us to more, and worſe ſins; But conſider them in the higheſt and in the loweſt, abundant riches, beggerly poverty, and it will ſcarce admit doubt, but that the incorrigible vagabond is farther from all wayes of goodneſſe, then the corrupteſt rich man is. And therefore labour wee all earneſtly in the wayes of ſome lawfull calling, that we may have our portion of this world by good meanes. For firſt, the advantages of doing good to others in a reall reliefe of their wants, is in the rich onely, whereas the beſt way of a good poore man, to doe good to others, is but an exemplary patience, to catechize others by his ſuf-
E fering; And then, all degrees of poverty are dangerous and ſlippery, even to a murmuring againſt God, or an invading of the poſſeſſions, and goods of other men, but eſpecially the loweſt, the deſperate degree of beggery, and then eſpecially, when we cannot ſay it is inflicted by the hand of God, but contracted by our owne lazineſſe, or our owne waſtfulneſſe.

This is a problematicall, a diſputable caſe, Whether riches or poverty occaſion moſt ſins. And becauſe on both ſides there ariſe good doctrines of edification, I have thus far willingly ſtopped upon that diſputable conſideration. But now, that which wee receive here, upon *Davids*, upon the Holy Ghoſts ſecurity, Surely it is thus, It is ſurely ſo, is this, That we ſhall be deceived, if we put our truſt in men; for, what ſort of men would

Men of low degree.

we truſt? *Surely men of low degree are vanity.* And this, if it be taken of particular men, needs no proving, no illuſtrating, no remembring. Every man ſees and acknowledges, that to rely upon a man of no power, of no place, no blood, no fortune, no friends, no favour, is a vanity, *Surely men of low degree are vanity.* The firſt younger brother that was borne in the world, becauſe he was leſſe then another, is called by the very name of *vanity*; The eldeſt brother *Cain* ſignifies *poſſeſſion*, but *Abel* is *vanity*. A

But take it of a whole body of ſuch men, Men of low degree, and it is ſo too; the Applauſe of the people is vanity, Popularity is vanity. At how deare a rate doth that man buy the peoples affections, that payes his owne head for their hats? How cheaply doth he ſell his Princes favour, that hath nothing for it, but the peoples breath? And what age doth not ſee ſome examples of ſo ill merchants of their owne honours and lives too? How many men, upon confidence of that flattering gale of winde, the breath and applauſe of the people, have taken in their anchors, (that is, departed from their true, and ſafe hold, The right of the Law, and the favour of the Prince) and as ſoone as they hoyſed their ſailes, (that is, entred into any by-action) have found the wind in their teeth, that is, Thoſe people whom they truſted in, armed againſt them. And as it is in Civill, and Secular, ſo it is in Eccleſiaſticall, and Spirituall things too. How many men, by a popular hunting after the applauſe of the people, in their manner of preaching, and humouring them in their diſtempers, have made themſelves incapable of preferment in the Church where they tooke their Orders, and preached themſelves into a neceſſity of running away into forraine parts, that are receptacles of ſeditious and ſchiſmaticall Separatiſts, and have been put there, to learne ſome trade, and become Artificers for their ſuſtentation? The ſame people that welcommed Chriſt, from the Mount of Olives, into Jeruſalem, upon Sunday, with their *Hoſannaes to the Sonne of David*, upon Friday mocked him in Jeruſalem, with their *Haile King of the Iewes*, and blew him out of Jeruſalem to Golgotha, with the peſtilent breath, with the tempeſtuous whirlwind of their *Crucifige's*. And of them, who have called the Maſter Beelzebub, what ſhall any ſervant looke for? *Surely men of low degree are vanity.* B C

Matt. 21. 9.

Matt. 10. 25.

High degree

And then, under the ſame oath, and aſſeveration, *Surely*, as ſurely as the other, *men of high degree are a lie.* Doth *David* meane theſe men, whom he calls *a lie*, to be any leſſe then thoſe whom hee called *vanity*? Leſſe then vanity, then emptineſſe, then nothing, nothing can be; And low, and high are to this purpoſe, and in this conſideration, (compared with God, or conſidered without God) equally nothing. He that hath the largeſt patrimony, and ſpace of earth, in the earth, muſt heare me ſay, That all that was nothing; And if he ask, But what was this whole Kingdom, what all Europe, what all the World? It was all, not ſo much as another nothing, but all one and the ſame nothing as thy dunghill was. But yet the Holy Ghoſt hath beene pleaſed to vary the phraſe here, and to call *Men of high degree*, not *vanity*, but *a lie*, becauſe the poore, men of low degree, in their condition promiſe no aſſiſtance, feed not men with hopes, and therefore cannot be ſaid to *lie*, but in the condition of men of high degree, who are of power, there is a tacit promiſe, a naturall and inherent aſſurance of protection, and aſſiſtance, flowing from them. For, the Magiſtrate cannot ſay, That he never promiſed me Juſtice, never promiſed mee Protection; for in his aſſuming that place, he made me that promiſe. I cannot ſay, that I never promiſed my Pariſh, my ſervice; for in my Induction, I made them that promiſe, and if I performe it not, I am a lie; for ſo this word *Chaſab* (which we tranſlate *a lie*) is frequently uſed in the Scriptures, for that which is defective in the duty it ſhould performe; *Thou ſhalt bee a ſpring of water*, (ſayes God in *Eſay*) *Cujus aqua non mentiuntur, whoſe waters never lie*, that is, never dry, never faile. D

Eſay 58. 11.

So then, when men of high degree doe not performe the duties of their places, then they are a lie of their owne making; And when I over-magnifie them in their place, flatter them, humor them, aſcribe more to them, expect more from them, rely more upon them, then I ſhould, then they are a lie of my making. But whether the lie be theirs, That they feare greater men then themſelves, and ſo prevaricate in their duties; Or the lie be mine, that canonize them and make them my God, they, and I ſhall be diſappointed; for, *Surely men of high degree are a lie.* But we are upon a Sermon, not upon a Satyr, therefore we paſſe from this. E

Mediocrity.

And, for all this, there may ſeeme to be roome left for the Middle-ſtate, for a mediocrity; when it is not ſo low as to be made the ſubject of oppreſſion, nor ſo high as to be made

A made the object of ambition, when it is neither exposed to scorne and contempt, nor to envy, and undermining, may we not then trust upon, not rest in such a condition? Indeed, this mediocrity seemes (and justly) the safest condition; for this, and this onely enjoyes it selfe: The lazy man gets not up to it; The stirring man stayes not at it, but is gone beyond it. From our first Themes at Schoole, to our Texts in the Pulpit, we continue our praysing and perswading of this mediocrity. A man may have too much of any thing; *Anima saturata, A full soule will tread hony under his feete*; He may take in know- Prov. 27. 7.
ledge till he be ignorant; Let the Prophet *Ieremy* give the Rule, *Stultus factus est omnis* Ier. 10, 14.
*homo à scientia, Every man becomes a foole by knowledge*, by over-weening, and over-valuing his knowledge; And let *Adam* be the example of this Rule, His eyes were opened by eating the fruit, and he knew so much, as he was ashamed of it; Let the Apostle be the Physitian, the moderator, *Sapere ad sobrietatem*, not to dive into secrets, and unrevealed Rom. 12. 3.
B mysteries. There is enough of this doctrine involved in the fable, *Acteon* saw more then he should have seene, and perished. There is abundantly enough expressed in the Oracle of Truth, *Vzza* was over-zealous in an office that appertained not to him, in assisting the 2 Sam. 6. 6.
Arke, and suffered for that.

We may quickly exceed a mediocrity, even in the praise of Mediocrity. But all our diligence will scarce finde it out. What is mediocrity? Or where is it? In the Hierarchy of the Roman Church they never thought of this mediocrity; They go very high, and very low, but there is no meane station; I meane no denomination of any Order from meanneſse, from mediocrity. In one degree you finde embroydered shooes, for Kings to kisse, and in another degree bare feet; we finde an Order of the *Society of Iesus*; and that is very high, for, Society implies community, partnership; And we finde low descents, *Minorits*, men lesse then others, And *Minims*, least of all men; and lower then all them,
C *Nullans*, men that call themselves, *Nothing*; And truly, this Order, best of all others hath answered and justified the name, for, very soone, they came to nothing. Wee finde all extreames amongst them, even in their names, but none denominated from this mediocrity.

But to passe from names to the thing; indeed what is Mediocrity? where is it? Is it the same thing as Competency? But what is competency? or where is that? Is it that which is sufficient for thy present degree? perchance thy present degree is not sufficient for thee; Thy charge perchance, perchance thy parts and abilities, or thy birth and education may require a better degree. God produced plants in Paradise therefore, that they might grow; God hath planted us in this world, that we might grow; and he that does not endeavour that by all lawfull meanes, is inexcusable, as well as he that pursues unlawfull. But, if I come to imagine such a mediocrity, such a competency, such a suffi-
D ciency in my selfe, as that I may rest in that, that I thinke I may ride out all stormes, all dis-favours, that I have enough of mine owne, wealth, health, or morall constancy, if any of these decay, this is a verier vanity, then trusting in men of low degree, and a verier lye, then men of high degree; for, this is to trust to our selves; this is a *sacrificing* to our Habbak. 1. 16.
owne *nets*, our owne industry, our owne wisdome, our owne fortune; And of all the Idolatries of the Heathen, who made Gods of every thing they saw or imagined, of every thing, in, and betweene Heaven and hell, we reade of no man that sacrificed to himselfe. Indeed no man flatters me so dangerously, as I flatter my selfe, no man wounds me so desperately, as I wound my selfe; And therefore, since this which we call Mediocrity, and Competency is conditioned so, that it is enough to subsist alone, without relation to others, dependency upon others, feare from others, induces a confidence, a relying upon my selfe; As, that which we imagine to be the middle region of the ayre, is the coldest of
E all, So this imagined mediocrity, that induces a confidence in our selves, is the weakest rest, the coldest comfort of all, and makes me a lye to my selfe. Therefore may the Prophet well spread, and safely extend his asseveration, his *Surely*, upon all, high, and low, and meane; *Surely to be laid in the balance, they are altogether lighter then vanity.*

Here then, upon a full enumeration of all parts, the Prophet concludes upon all. If Lighter then vanity.
therefore thou have the favour of great ones, the applause of the people, confidence in thy selfe, in an instant, the power of those great ones may be overthrowne, or their favour to thee withdrawne from thee, (and so, that bladder is pricked, upon which thou swommest) The applause of the people may be hushed and silenced, (either they would not, or they dare not magnifie thee) And, thine owne constancy may be turned into a

dejection of ſpirit, and conſternation of all thy faculties. Put all together, (which fals out ſeldome, that any man can do ſo) but if he can do that, (which is the beſt ſtate of man, that can be imagined in this world, that he hath all theſe together, the favour of High and low, and of himſelfe, that is, his owne teſtimony in his conſcience, (though perchance an erring, a miſtaking conſcience) yet, the Prophet had delivered the ſame aſſurance before (even of that ſtate of man, which is rather imagined, then ever poſſeſt) *Surely every man, at his beſt ſtate, is altogether vanity*; And here, he adds, *lighter then vanity*. Vanity is nothing, but there is a condition worſe then nothing. Confidence in the things, or perſons of this world, but moſt of all, a confidence in our ſelves, will bring us at laſt to that ſtate, wherein we would faine be nothing, and cannot. But yet, we have a balance in our text; And all theſe are but put together in one balance. In the other ſcale there is ſomething put to, in compariſon whereof all this world is ſo light. God does not leave our great and noble faculty, and affection of hope, and truſt, and confidence, without ſomething to direct it ſelfe upon, and rectifie it ſelfe in. He does not; for, for that he propoſes himſelfe; The words immediately before the text, are, *God is a refuge*; and in compariſon of him, *To be laid in the balance, Surely they are altogether lighter then vanity*.

Pſal. 39. 5.

*Deus omnia.*

So then, it is not enough not to truſt in the fleſh (for, for that, *Curſed be man, that truſted in man, or maketh fleſh his arme*; Their fleſh cannot ſecure thee, neither is thine owne *fleſh braſſe*, that thou canſt endure the vexations of this world, neither can *fleſh* and *blood* reveale unto thee the things of the next world) It is not enough not to truſt in fleſh, but thou muſt truſt in that that is Spirit. And when thou art to direct thy truſt upon him, who is ſpirit, the ſpirit of power, and of conſolation, ſtop not, ſtray not, divert not upon evill ſpirits, to ſeeke advancement, or to ſeeke knowledge from them, nor upon good ſpirits, the glorious Saints of GOD in Heaven, to ſeeke ſalvation from them, nor upon thine owne ſpirit, in an over-valuation of thy purity, or thy merits. For, there is a peſtilent pride in an imaginary humility, and an infectious foulneſſe in an imaginary purity; but turne onely to the onely inviſible and immortall God, who turnes to thee, in ſo many names and notions of power, and conſolation, in this one Pſalme. In the laſt verſe but one of this Pſalme, *David* ſayes, *God hath ſpoken once, and twice have I heard him*. God hath ſaid enough at once; but twice, in this Pſalme, hath he repeated this, in the ſecond, and in the ſixt verſe, *He onely is my Rocke, and my Salvation, and my Defence*, And, (as it is inlarged in the ſeventh verſe) *my Refuge, and my Glory*. If my *Refuge*, what enemy can purſue me? If my *Defence*, what tentation ſhall wound me? If my *Rock*, what ſtorme ſhall ſhake me? If my *Salvation*, what melancholy ſhall deject me? If my *Glory*, what calumny ſhall defame me?

Ier. 17. 5.

Iob 6. 12.

Mat. 16. 17.

I muſt not ſtay you now, to infuſe into you, the ſeverall conſolations of theſe ſeverall names, and notions of God towards you. But, goe your ſeverall wayes home, and every ſoule take with him that name, which may miniſter moſt comfort unto him. Let him that is purſued with any particular tentation, inveſt God, as God is a *Refuge*, a Sanctuary. Let him that is buffeted with the meſſenger of Satan, battered with his owne concupiſcence, receive God, as God is his *Defence* and target. Let him that is ſhaked with perplexities in his underſtanding, or ſcruples in his conſcience, lay hold upon God, as God is his *Rock*, and his anchor. Let him that hath any diffident jealouſie or ſuſpition of the free and full mercy of God, apprehend God, as God is his *Salvation*; And him that walks in the inglorioufneſſe and contempt of this world, contemplate God, as God is his *Glory*. Any of theſe notions is enough to any man, but God is all theſe, and all elſe, that all ſoules can thinke, to every man. Wee ſhut up both theſe Conſiderations, (man ſhould not, (that is not all) God ſhould be relied upon) with that of the Prophet, *Truſt ye not in a friend, put not your confidence in a guide, keepe the doores of thy mouth from her that lies in thy boſome*; (there is the excluſion of truſt in man) and then he adds in the ſeventh verſe, becauſe it ſtands thus betweene man and man, *I will looke unto the Lord, I will looke to the God of my Salvation, my God will heare me*.

Mic. ult. 5.

SERM.

# SERM. LXVI.

## The ſecond of my Prebend Sermons upon my five Pſalmes.

### *Preached at S.* Pauls, *Ianuary* 29. 1625.

PSAL. 63. 7.

*Becauſe thou haſt been my helpe, Therefore in the ſhadow of thy wings will I rejoyce.*

THe Pſalmes are the Manna of the Church. As Manna taſted to every man like that that he liked beſt, ſo doe the Pſalmes miniſter Inſtruction, and ſatisfaction, to every man, in every emergency and occaſion. *David* was not onely a cleare Prophet of Chriſt himſelfe, but a Prophet of every particular Chriſtian; He foretels what I, what any ſhall doe, and ſuffer, and ſay. And as the whole booke of Pſalmes is *Oleum effuſum*, (as the Spouſe ſpeaks of the name of Chriſt) an Oyntment powred out upon all ſorts of ſores, A Searcloth that ſouples all bruiſes, A Balme that ſearches all wounds; ſo are there ſome certaine Pſalmes, that are Imperiall Pſalmes, that command over all affections, and ſpread themſelves over all occaſions, Catholique, univerſall Pſalmes, that apply themſelves to all neceſſities. This is one of thoſe; for, of thoſe Conſtitutions which are called Apoſtolicall, one is, That the Church ſhould meet every day, to ſing this Pſalme. And accordingly, S. *Chryſoſtome* teſtifies, That it was decreed, and ordained by the Primitive Fathers, that no day ſhould paſſe without the publique ſinging of this Pſalme. Under both theſe obligations, (thoſe ancient Conſtitutions, called the Apoſtles, and thoſe ancient Decrees made by the primitive Fathers) belongs to me, who have my part in the ſervice of Gods Church, the eſpeciall meditation, and recommendation of this Pſalme. And under a third obligation too, That it is one of thoſe five pſalmes, the daily rehearſing whereof, is injoyned to me, by the Conſtitutions of this Church, as five other are to every other perſon of our body. As the whole booke is Manna, ſo theſe five Pſalmes are my Gomer, which I am to fill and empty every day of this Manna.

Wiſd. 16. 20.

Cant. 1. 3.

Conſtitut. Apoſtol.

Chryſoſt.

Now as the ſpirit and ſoule of the whole booke of Pſalmes is contracted into this pſalme, ſo is the ſpirit and ſoule of this whole pſalme contracted into this verſe. The key of the pſalme, (as S. *Hierome* calls the Titles of the pſalmes) tells us, that *David* uttered this pſalme, *when he was in the wilderneſſe of Iudah*; There we ſee the preſent occaſion that moved him; And we ſee what was paſſed between God and him before, in the firſt clauſe of out Text; (*Becauſe thou haſt been my helpe*) And then we ſee what was to come, by the reſt, (*Therefore in the ſhadow of thy wings will I rejoyce.*) So that we have here the whole compaſſe of Time, Paſt, Preſent, and Future; and theſe three parts of Time, ſhall be at this time, the three parts of this Exerciſe; firſt, what *Davids* diſtreſſe put him upon for the preſent; and that lyes in the Context; ſecondly, how *David* built his aſſurance upon that which was paſt; (*Becauſe thou haſt been my help*) And thirdly, what he eſtabliſhed to himſelfe for the future, (*Therefore in the ſhadow of thy wings will I rejoyce.*) Firſt, His diſtreſſe in the Wilderneſſe, his preſent eſtate carried him upon the memory of that which God had done for him before, And the Remembrance of that carried him upon that, of which he aſſured himſelfe after. Fixe upon God any where, and you ſhall finde him a Circle; He is with you now, when you fix upon him; He was with you before, for he brought you to this fixation; and he will be with you hereafter, for *He is yeſterday, and to day, and the ſame for ever.*

*Diviſio.*

Hieron.

Heb. 13. 8.

For *Davids* preſent condition, who was now in a baniſhment, in a perſecution in the Wilderneſſe of Judah, (which is our firſt part) we ſhall onely inſiſt upon that, (which is indeed ſpread over all the pſalme to the Text, and ratified in the Text) That in all thoſe temporall

temporall calamities *David* was onely ſenſible of his ſpirituall loſſe; It grieved him not that he was kept from *Sauls* Court, but that he was kept from Gods Church. For when he ſayes, by way of lamentation, *That he was in a dry and thirſty land, where no water was*, he expreſſes what penury, what barrenneſſe, what drought and what thirſt he meant; *To ſee thy power, and thy glory, ſo as I have ſeene thee in the Sanctuary.* For there, *my ſoule ſhall be ſatisfied as with marrow, and with fatneſſe*, and there, *my mouth ſhall praiſe thee with joyfull lips.* And in ſome few conſiderations conducing to this, That ſpirituall loſſes are incomparably heavier then temporall, and that therefore, The Reſtitution to our ſpirituall happineſſe, or the continuation of it, is rather to be made the ſubject of our prayers to God, in all preſſures and diſtreſſes, then of temporall, we ſhall determine that firſt part. And for the particular branches of both the other parts, (The Remembring of Gods benefits paſt, And the building of an aſſurance for the future, upon that Remembrance) it may be fitter to open them to you, anon when we come to handle them, then now. Proceed we now to our firſt part, The comparing of temporall and ſpirituall afflictions.

Ver. 1. Ver. 2. Ver. 5. Ver. 3.

1 Part. *Afflictio univerſalis.*

In the way of this Compariſon, falls firſt the Conſideration of the univerſality of afflictions in generall, and the inevitableneſſe thereof. It is a bleſſed Metaphore, that the Holy Ghoſt hath put into the mouth of the Apoſtle, *Pondus Gloriæ*, That our *afflictions* are but *light*, becauſe there is an *exceeding*, and an *eternall waight of glory* attending them. If it were not for that exceeding waight of glory, no other waight in this world could turne the ſcale, or waigh downe thoſe infinite waights of afflictions that oppreſſe us here. There is not onely *Peſtis valde gravis*, (*the peſtilence grows heavy upon the Land*) but there is *Muſca valde gravis*, God calls in but the fly, to vexe Egypt, and even the fly is a heavy burden unto them. It is not onely *Iob* that complains, *That he was a burden to himſelfe*, but even *Abſaloms* haire was a burden to him, till it was polled. It is not onely *Ieremy* that complains, *Aggravavit compedes*, That God had made their fetters and their chains heavy to them, but the workmen in harveſt complaine, That God had made a faire day heavy unto them, (*We have borne the heat, and the burden of the day.*) *Sand is heavy*, ſayes *Solomon*; And how many ſuffer ſo? under a ſand-hill of croſſes, daily, hourely afflictions, that are heavy by their number, if not by their ſingle waight? And *a ſtone is heavy*; (ſayes he in the ſame place) And how many ſuffer ſo? How many, without any former preparatory croſſe, or comminatory, or commonitory croſſe, even in the midſt of proſperity, and ſecurity, fall under ſome one ſtone, ſome grind-ſtone, ſome mil-ſtone, ſome one inſupportable croſſe that ruines them? But then, (ſayes *Solomon* there) *A fooles anger is heavier then both*; And how many children, and ſervants, and wives ſuffer under the anger, and moroſity, and peeviſhneſſe, and jealouſie of fooliſh Maſters, and Parents, and Husbands, though they muſt not ſay ſo? *David* and *Solomon* have cryed out, That all this world is *vanity*, and *levity*; And (God knowes) all is waight, and burden, and heavineſſe, and oppreſſion; And if there were not a waight of future glory to counterpoyſe it, we ſhould all ſinke into nothing.

Afflictio univerſalis. 2 Cor. 4. 17. Exod. 9. 3. 8. 24. Job 7. 20. 2 Sam. 14. 26. Lament. 3. 7. Mat. 20. 12. Pro. 27. 3.

I aske not *Mary Magdalen*, whether lightneſſe were not a burden; (for ſin is certainly, ſenſibly a burden) But I aske *Suſanna* whether even chaſt beauty were not a burden to her; And I aske *Ioſeph* whether perſonall comelineſſe were not a burden to him. I aske not *Dives*, who periſhed in the next world, the queſtion; but I aske them who are made examples of *Solomons* Rule, of that *ſore evill*, (as he calls it) *Riches kept to the owners thereof for their hurt*, whether Riches be not a burden.

Eccleſ. 5. 13.

All our life is a continuall burden, yet we muſt not groane; A continuall ſqueaſing, yet we muſt not pant; And as in the tenderneſſe of our childhood, we ſuffer, and yet are whipt if we cry, ſo we are complained of, if we complaine, and made delinquents if we call the times ill. And that which addes waight to waight, and multiplies the ſadneſſe of this conſideration, is this, That ſtill the beſt men have had moſt laid upon them. As ſoone as I heare God ſay, that he hath found *an upright man, that feares God, and eſchews evill*, in the next lines I finde a Commiſſion to Satan, to bring in Sabeans and Chaldeans upon his cattell, and ſervants, and fire and tempeſt upon his children, and loathſome diſeaſes upon himſelfe. As ſoone as I heare God ſay, That he hath found *a man according to his own heart*, I ſee his ſonnes raviſh his daughters, and then murder one another, and then rebell againſt the Father, and put him into ſtraites for his life. As ſoone as I heare God teſtifie of Chriſt at his Baptiſme, *This is my beloved Sonne in whom*

Mat. 3. 17.

*I am*

A *I am well pleased*, I finde that Sonne of his *led up by the Spirit, to be tempted of the Devill.* Matt. 4. 1.
And after I heare God ratifie the same testimony againe, at his Transfiguration, (*This is my beloved Sonne, in whom I am well pleased*) I finde that beloved Sonne of his, deserted, Matt. 17. 5.
abandoned, and given over to Scribes, and Pharisees, and Publicans, and Herodians, and Priests, and Souldiers, and people, and Judges, and witnesses, and executioners, and he that was called the beloved Sonne of God, and made partaker of the glory of heaven, in this world, in his Transfiguration, is made now the Sewer of all the corruption, of all the sinnes of this world, as no Sonne of God, but a meere man, as no man, but a contemptible worme. As though the greatest weakenesse in this world, were man, and the greatest fault in man were to be good, man is more miserable then other creatures, and good men more miserable then any other men.

But then there is *Pondus Gloriæ, An exceeding waight of eternall glory*, and that turnes *Afflictio spiritualis.*
B the scale; for as it makes all worldly prosperity as dung, so it makes all worldly adversity as feathers. And so it had need; for in the scale against it, there are not onely put temporall afflictions, but spirituall too; And to these two kinds, we may accommodate those words, *He that fals upon this stone*, (upon temporall afflictions) may be bruised, broken, *But he upon whom that stone falls*, (spirituall afflictions) *is in danger to be ground to powder.* And then, the great, and yet ordinary danger is, That these spirituall afflictions Matt. 21. 44.
grow out of temporall; Murmuring, and diffidence in God, and obduration, out of worldly calamities; And so against nature, the fruit is greater and heavier then the Tree, spirituall heavier then temporall afflictions.

They who write of Naturall story, propose that Plant for the greatest wonder in na- Plin. l. 27. 11. Lithospermus.
ture, which being no firmer then a bull-rush, or a reed, produces and beares for the fruit thereof no other but an intire, and very hard stone. That temporall affliction should pro-
C duce spirituall stonenesse, and obduration, is unnaturall, yet ordinary. Therefore doth God propose it, as one of those greatest blessings, which he multiplies upon his people, *I will take away your stony hearts, and give you hearts of flesh*; And, Lord let mee have a Ezek. 11. 19. & 36. 26.
fleshly heart in any sense, rather then a stony heart. Wee finde mention amongst the observers of rarities in Nature, of hairy hearts, hearts of men, that have beene overgrowne Plin. & Plutar.
with haire; but of petrified hearts, hearts of men growne into stone, we read not; for this petrefaction of the heart, this stupefaction of a man, is the last blow of Gods hand upon the heart of man in this world. Those great afflictions which are powred out of Revel. 16.
the Vials of the seven Angels upon the world, are still accompanied with that heavy effect, that that affliction hardned them. *They were scorched with heats and plagues*, by the fourth Angel, and it followes, *They blasphemed the name of God, and repented not, to give* ver. 9.
*him glory.* Darkenesse was induced upon them by the fift Angel, and it followes, *They* ver. 11.
D *blasphemed the God of heaven, and repented not of their deeds.* And from the seventh Angel there fell haile-stones of the waight of talents, (perchance foure pound waight) upon ver. 29.
men; And yet these men had so much life left, as to *blaspheme God*, out of that respect, which alone should have brought them to glorifie God, *Because the plague thereof was exceeding great.* And when a great plague brings them to blaspheme, how great shall that second plague be, that comes upon them for blaspheming?

Let me wither and weare out mine age in a discomfortable, in an unwholesome, in a penurious prison, and so pay my debts with my bones, and recompence the wastfulnesse of my youth, with the beggery of mine age; Let me wither in a spittle under sharpe, and foule, and infamous diseases, and so recompence the wantonnesse of my youth, with that loathsomnesse in mine age; yet, if God with-draw not his spirituall blessings, his Grace, his Patience, If I can call my suffering his Doing, my passion his Action, All this that is
E temporall, is but a caterpiller got into one corner of my garden, but a mill-dew fallen upon one acre of my Corne; The body of all, the substance of all is safe, as long as the soule is safe. But when I shall trust to that, which wee call a good spirit, and God shall deject, and empoverish, and evacuate that spirit, when I shall rely upon a morall constancy, and God shall shake, and enfeeble, and enervate, destroy and demolish that constancy; when I shall think to refresh my selfe in the serenity and sweet ayre of a good conscience, and God shall call up the damps and vapours of hell it selfe, and spread a cloud of diffidence, and an impenetrable crust of desperation upon my conscience; when health shall flie from me, and I shall lay hold upon riches to succour me, and comfort me in my sicknesse, and riches shall flie from me, and I shall snatch after favour, and good opinion,

to

to comfort me in my poverty; when even this good opinion ſhall leave me, and calumnies and miſinformations ſhall prevaile againſt me; when I ſhall need peace, becauſe there is none but thou, O Lord, that ſhould ſtand for me, and then ſhall finde, that all the wounds that I have, come from thy hand, all the arrowes that ſtick in me, from thy quiver; when I ſhall ſee, that becauſe I have given my ſelfe to my corrupt nature, thou haſt changed thine; and becauſe I am all evill towards thee, therefore thou haſt given over being good towards me; When it comes to this height, that the fever is not in the humors, but in the ſpirits, that mine enemy is not an imaginary enemy, fortune, nor a tranſitory enemy, malice in great perſons, but a reall, and an irreſiſtible, and an inexorable, and an everlaſting enemy, The Lord of Hoſts himſelfe, The Almighty God himſelfe, the Almighty God himſelfe onely knowes the waight of this affliction, and except hee put in that *pondus gloriæ*, that exceeding waight of an eternall glory, with his owne hand, into the other ſcale, we are waighed downe, we are ſwallowed up, irreparably, irrevocably, irrecoverably, irremediably. A B

This is the fearefull depth, this is ſpirituall miſery, to be thus fallen from God. But was this *Davids* caſe? was he fallen thus farre, into a diffidence in God? No. But the danger, the precipice, the ſlippery ſliding into that bottomleſſe depth, is, to be excluded from the meanes of comming to God, or ſtaying with God; And this is that that *David* laments here, That by being baniſhed, and driven into the wilderneſſe of Judah, hee had not acceſſe to the Sanctuary of the Lord, to ſacrifice his part in the praiſe, and to receive his part in the prayers of the Congregation; for Angels paſſe not to ends, but by wayes and meanes, nor men to the glory of the triumphant Church, but by participation of the Communion of the Militant. To this note *David* ſets his Harpe, in many, many Pſalms: Sometimes, that God had ſuffered his enemies to poſſeſſe his Tabernacle, (*Hee forſooke the Tabernacle of Shiloh, Hee delivered his ſtrength into captivity, and his glory into the enemies hands*) But moſt commonly he complaines, that God diſabled him from comming to the Sanctuary. In which one thing he had ſummed up all his deſires, all his prayers, (*One thing have I deſired of the Lord, that will I looke after; That I may dwell in the houſe of the Lord, all the dayes of my life, to behold the beauty of the Lord, and to enquire in his Temple*) His vehement deſire of this, he expreſſes againe, (*My ſoule thirſteth for God, for the living God; when ſhall I come and appeare before God?*) He expreſſes a holy jealouſie, a religious envy, even to the ſparrows and ſwallows, (yea, *the ſparrow hath found a houſe, and the ſwallow a neſt for her ſelfe, and where ſhe may lay her yong, Even thine Altars, O Lord of Hoſts, my King and my God.*) Thou art my King, and my God, and yet excludeſt me from that, which thou affordeſt to ſparrows, *And are not we of more value then many ſparrows?* C

Pſal. 78. 60.

Pſal. 27. 4.

Pſal. 42. 2.

Pſal. 84. 3.

Luk. 12. 7.

And as though *David* felt ſome falſe eaſe, ſome half-tentation, ſome whiſpering that way, That God is *in the wilderneſſe of Iudah*, in every place, as well as in his *Sanctuary*, there is in the Originall in that place, a patheticall, a vehement, a broken expreſſing expreſſed, *O thine Altars*; It is true, (ſayes *David*) thou art here in the wilderneſſe, and I may ſee thee here, and ſerve thee here, but, *O thine Altars, O Lord of hoſts, my King and my God.* When *David* could not come in perſon to that place, yet he bent towards the Temple, (*In thy feare will I worſhip towards thy holy Temple.*) Which was alſo *Daniels* devotion; when he prayed, *his Chamber windowes were open towards Ieruſalem*; And ſo is *Hezekias* turning to the wall to weepe, and to pray in his ſick bed, underſtood to be to that purpoſe, to conforme, and compoſe himſelfe towards the Temple. In the place conſecrated for that uſe, God by *Moſes* fixes the ſervice, and fixes the Reward; And towards that place, (when they could not come to it) doth *Solomon* direct their devotion in the Conſecration of the Temple, (*when they are in the warres, when they are in Captivity, and pray towards this houſe, doe thou heare them.*) For, as in private prayer, when (according to Chriſts command) we are ſhut in our chamber, there is exerciſed *Modeſtia fidei*, The modeſty and baſhfulneſſe of our faith, not preſſing upon God in his houſe: ſo in the publique prayers of the Congregation, there is exerciſed the fervor, and holy courage of our faith, for *Agmine facto obſidemus Deum*, It is a Muſtering of our forces, and a beſieging of God. Therefore does *David* ſo much magnifie their bleſſednesſe, that are in this houſe of God; (*Bleſſed are they that dwell in thy houſe, for they will be ſtill praiſing thee*) Thoſe that looke towards it, may praiſe thee ſometimes, but thoſe men who dwell in the Church, and whoſe whole ſervice lyes in the Church, have certainly D

Pſal. 84. 3.

Pſal. 5. 7.

Dan. 6. 10.

Eſa. 38. 2.

Deut. 31. 11.

1 King. 8. 44.

E

Tertull.

A an advantage of all other men (who are neceſſarily withdrawne by worldly buſineſſes) in making themſelves acceptable to almighty God, if they doe their duties, and obſerve their Church-ſervices aright.

*Excommunicatio.*

Man being therefore thus ſubject naturally to manifold calamities, and ſpirituall calamities being incomparably heavier then temporall, and the greateſt danger of falling into ſuch ſpirituall calamities being in our abſence from Gods Church, where onely the outward meanes of happineſſe are miniſtred unto us, certainely there is much tenderneſſe and deliberation to be uſed, before the Church doores be ſhut againſt any man. If I would not direct a prayer to God, to excommunicate any man from the Triumphant Church, (which were to damne him) I would not oyle the key, I would not make the way too ſlippery for excommunications in the Militant Church; For, that is to endanger him. I know how diſtaſtfull a ſin to God, contumacy, and contempt, and diſobedience B to Order and Authority is; And I know, (and all men, that chooſe not ignorance, may know) that our Excommunications (though calumniators impute them to ſmall things, becauſe, many times, the firſt complaint is of ſome ſmall matter) never iſſue but upon contumacies, contempts, diſobediences to the Church. But they are reall contumacies, not interpretative, apparant contumacies, not preſumptive, that excommunicate a man in Heaven; And much circumſpection is required, and (I am far from doubting it) exerciſed in thoſe caſes upon earth; for, though every Excommunication upon earth be not ſealed in Heaven, though it damne not the man, yet it dammes up that mans way, by ſhutting him out of that Church, through which he muſt goe to the other; which being ſo great a danger, let every man take heed of Excommunicating himſelfe. The imperſwaſible Recuſant does ſo; The negligent Libertin does ſo; The fantaſtique Separatiſt does ſo; The halfe-preſent man, he, whoſe body is here, and minde away, does ſo; And C he, whoſe body is but halfe here, his limbes are here upon a cuſhion, but his eyes, his eares are not here, does ſo: All theſe are are ſelfe-Excommunicators, and keepe themſelves from hence. Onely he enjoyes that bleſſing, the want whereof *David* deplores, that is here intirely, and is glad he is here, and glad to finde this kinde of ſervice here, that he does, and wiſhes no other.

And ſo we have done with our firſt Part, *Davids* aſpect, his preſent condition, and his danger of falling into ſpirituall miſeries, becauſe his perſecution, and baniſhment amounted to an Excommunication, to an excluding of him from the ſervice of God, in the Church. And we paſſe, in our Order propoſed at firſt, to the ſecond, his retroſpect, the Conſideration, what God had done for him before, *Becauſe thou haſt beene my helpe.*

2 Part.

Through this ſecond part, we ſhall paſſe by theſe three ſteps. Firſt, That it behoves us, in all our purpoſes, and actions, to propoſe to our ſelves a copy to write by, a patterne D to worke by, a rule, or an example to proceed by, Becauſe it hath beene thus heretofore, ſayes *David*, I will reſolve upon this courſe for the future. And ſecondly, That the copy, the patterne, the precedent which we are to propoſe to our ſelves, is, The obſervation of Gods former wayes and proceedings upon us, Becauſe God hath already gone this way, this way I will awaite his going ſtill. And then, thirdly and laſtly, in this ſecond part, The way that God had formerly gone with *David*, which was, That he had been his helpe, (*Becauſe thou haſt beene my helpe.*)

*Idea.*

Firſt then, from the meaneſt artificer, through the wiſeſt Philoſopher, to God himſelfe, all that is well done, or wiſely undertaken, is undertaken and done according to pre-conceptions, fore-imaginations, deſignes, and patterns propoſed to our ſelves beforehand. A Carpenter builds not a houſe, but that he firſt ſets up a frame in his owne minde, what kinde of houſe he will build. The little great Philoſopher *Epictetus*, would E undertake no action, but he would firſt propoſe to himſelfe, what *Socrates*, or *Plato*, what a wiſe man would do in that caſe, and according to that, he would proceed. Of God himſelfe, it is ſafely reſolved in the Schoole, that he never did any thing in any part of time, of which he had not an eternall pre-conception, an eternall Idea, in himſelfe before. Of which Ideaes, that is, pre-conceptions, pre-determinations in God, S. *Auguſtine* pronounces, *Tanta vis in Ideis conſtituitur*, There is ſo much truth, and ſo much power in theſe Ideaes, as that without acknowledging them, no man can acknowledge God, for he does not allow God Counſaile, and Wiſdome, and deliberation in his Actions, but ſets God on worke, before he have thought what he will doe. And therefore he, and others of the Fathers read that place, (which we read otherwiſe) *Quod factum eſt, in ipſo vita erat*;

Auguſt.

Ioh. 1. 3, 4.

*erat*; that is, in all their Expoſitions, whatſoever is made, in time, was alive in God, before it was made, that is, in that eternall Idea, and patterne which was in him. So alſo doe A
Heb. 11. 3. divers of thoſe Fathers read thoſe words to the Hebrews, (which we read, *The things that are ſeene, are not made of things that doe appeare*) *Ex inviſibilibus viſibilia facta ſunt, Things formerly inviſible, were made viſible*; that is, we ſee them not till now, till they are made, but they had an inviſible being, in that Idea, in that pre-notion, in that purpoſe of God before, for ever before. Of all things in Heaven, and earth, but of himſelfe, God had an Idea, a patterne in himſelfe, before he made it.

And therefore let him be our patterne for that, to worke after patternes; To propoſe to our ſelves Rules and Examples for all our actions; and the more, the more immediately, the more directly our actions concerne the ſervice of God. If I aske God, by what Idea he made me, God produces his *Faciamus hominem ad Imaginem noſtram*, That there was a concurrence of the whole Trinity, to make me in *Adam*, according to that Image B
which they were, and according to that Idea, which they had pre-determined. If I pretend to ſerve God, and he aske me for my Idea, How I meane to ſerve him, ſhall I bee able to produce none? If he aske me an Idea of my Religion, and my opinions, ſhall I not be able to ſay, It is that which thy word, and thy Catholique Church hath imprinted in me? If he aske me an Idea of my prayers, ſhall I not be able to ſay, It is that which my particular neceſſities, that which the forme preſcribed by thy Son, that which the care, and piety of the Church, in conceiving fit prayers, hath imprinted in me? If he aske me an Idea of my Sermons, ſhall I not be able to ſay, It is that which the Analogy of Faith, the edification of the Congregation, the zeale of thy worke, the meditations of my heart have imprinted in me? But if I come to pray or to preach without this kind of Idea, if I come to extemporall prayer, and extemporall preaching, I ſhall come to an extemporall faith, and extemporall religion; and then I muſt looke for an extemporall Heaven, a Hea- C
ven to be made for me; for to that Heaven which belongs to the Catholique Church, I ſhall never come, except I go by the way of the Catholique Church, by former Idea's, former examples, former patterns, To beleeve according to ancient beliefes, to pray according to ancient formes, to preach according to former meditations. God does nothing, man does nothing well, without theſe Idea's, theſe retroſpects, this recourſe to pre-conceptions, pre-deliberations.

*Via Domini.* Something then I muſt propoſe to my ſelfe, to be the rule, and the reaſon of my preſent and future actions; which was our firſt branch in this ſecond Part; And then the ſecond is, That I can propoſe nothing more availably, then the contemplation of the hiſtory of Gods former proceeding with me; which is *Davids* way here, Becauſe this was Gods way before, I will looke for God in this way ſtill. That language in which God ſpake to man, the Hebrew, hath no preſent tenſe; They forme not their verbs as our D
Weſterne Languages do, in the preſent, *I heare*, or *I ſee*, or *I reade*, But they begin at that which is paſt, *I have ſeene* and *heard*, and *read*. God carries us in his Language, in his ſpeaking, upon that which is paſt, upon that which he hath done already; I cannot have better ſecurity for preſent, nor future, then Gods former mercies exhibited to me. *Quis*
Auguſt. *non gaudeat*, ſayes S. *Auguſtine*, Who does not triumph with joy, when hee conſiders what God hath done? *Quis non & ea, quæ nondum venerunt, ventura ſperat, propter illa, quæ jam tanta impleta ſunt?* Who can doubt of the performance of all, that ſees the greateſt part of a Propheſie performed? If I have found that true that God hath ſaid, of the perſon of Antichriſt, why ſhould I doubt of that which he ſayes of the ruine of Antichriſt? *Credamus modicum quod reſtat*, ſayes the ſame Father, It is much that wee have ſeene done, and it is but little that God hath reſerved to our faith, to beleeve that it ſhall be done. E

There is no State, no Church, no Man, that hath not this tie upon God, that hath not God in theſe bands, That God by having done much for them already, hath bound himſelfe to doe more. Men proceed in their former wayes, ſometimes, leſt they ſhould confeſſe an error, and acknowledge that they had beene in a wrong way. God is obnoxious to no error, and therefore he does ſtill, as he did before. Every one of you can ſay now to God, Lord, Thou broughteſt me hither, therefore enable me to heare; Lord, Thou doeſt that, therefore make me underſtand; And that, therefore let me beleeve; And that too, therefore ſtrengthen me to the practiſe; And all that, therefore continue me to a perſeverance. Carry it up to the firſt ſenſe and apprehenſion that ever thou hadſt of Gods

working

A working upon thee, either in thy ſelfe, when thou cameſt firſt to the uſe of reaſon, or in others in thy behalfe, in thy baptiſme, yet when thou thinkeſt thou art at the firſt, God had done ſomething for thee before all that; before that, hee had elected thee, in that election which S. *Auguſtine* ſpeaks of, *Habet electos, quos creaturus eſt eligendos*, God hath elected certaine men, whom he intends to create, that he may elect them; that is, that he may declare his Election upon them. God had thee, before he made thee; He loved thee firſt, and then created thee, that thou loving him, he might continue his love to thee. The ſureſt way, and the neareſt way to lay hold upon God, is the conſideration of that which he had done already. So *David* does; And that which he takes knowledge of, in particular, in Gods former proceedings towards him, is, Becauſe God had been his helpe, which is our laſt branch in this part, *Becauſe thou haſt beene my helpe.* Auguſt.

From this one word, That God hath been my *Helpe*, I make account that we have *Quia auxi-*
B both theſe notions; firſt, That God hath not left me to my ſelfe, He hath come to my ſuccour, He hath helped me; And then, That God hath not left out my ſelfe; He hath been my Helpe, but he hath left ſome thing for me to doe with him, and by his helpe. My ſecurity for the future, in this conſideration of that which is paſt, lyes not onely in this, That God hath delivered me, but in this alſo, that he hath delivered me by way of a Helpe, and Helpe alwayes preſumes an endevour and co-operation in him that is helped. God did not elect me as a helper, nor create me, nor redeeme me, nor convert me, by way of helping me; for he alone did all, and he had no uſe at all of me. God infuſes his firſt grace, the firſt way, meerly as a Giver; intirely, all himſelfe; but his ſubſequent graces, as a helper; therefore we call them Auxiliant graces, Helping graces; and we alwayes receive them, when we endevour to make uſe of his former grace. *Lord, I beleeve*, Mar. 9. 24.
(ſayes the Man in the Goſpel to Chriſt) *Helpe mine unbeliefe.* If there had not been un-
C beliefe, weakneſſe, unperfectneſſe in that faith, there had needed no helpe; but if there had not been a Beliefe, a faith, it had not been capable of helpe and aſſiſtance, but it muſt have been an intire act, without any concurrence on the mans part.

So that if I have truly the teſtimony of a rectified Conſcience, That God hath helped me, it is in both reſpects; firſt, That he hath never forſaken me, and then, That he hath never ſuffered me to forſake my ſelfe; He hath bleſſed me with that grace, that I truſt in no helpe but his, and with this grace too, That I cannot looke for his helpe, except I helpe my ſelfe alſo. God did not helpe heaven and earth to proceed out of nothing in the Creation, for they had no poſſibility of any diſpoſition towards it; for they had no beeing: But God did helpe the earth to produce graſſe, and herbes; for, for that, God had infuſed a ſeminall diſpoſition into the earth, which, for all that, it could not have perfected without his farther helpe. As in the making of Woman, there is the very word of our
D Text, *Gnazar*, God made him a *Helper*, one that was to doe much for him, but not without him. So that then, if I will make Gods former working upon me, an argument of his future gracious purpoſes, as I muſt acknowledge that God hath done much for me, ſo I muſt finde, that I have done what I could, by the benefit of that grace with him; for God promiſes to be but a helper. *Lord open thou my lips*, ſayes *David*; that is Gods Pſal. 51. 15.
worke intirely; And then, *My mouth, My mouth ſhall ſhew forth thy praiſe*; there enters *David* into the worke with God. And then, ſayes God to him, *Dilata os tuum, Open thy* Pſal. 81. 10.
*mouth*, (It is now made *Thy mouth*, and therefore doe thou open it) *and I will fill it*; All inchoations and conſummations, beginnings and perfectings are of God, of God alone; but in the way there is a concurrence on our part, (by a ſucceſſive continuation of Gods grace) in which God proceeds as a Helper; and I put him to more then that, if I doe nothing. But if I pray for his helpe, and apprehend and husband his graces well,
E when they come, then he is truly, properly my helper; and upon that ſecurity, that teſtimony of a rectified Conſcience, I can proceed to *Davids* confidence for the future, *Becauſe thou haſt been my Helpe, therefore in the ſhadow of thy wings will I rejoyce*; which is our third, and laſt generall part.

In this laſt part, which is, (after *Davids* aſpect, and conſideration of his preſent con- *Diviſio.*
dition, which was, in the effect, an Excluſion from Gods Temple, And his retroſpect, 3 Part.
his conſideration of Gods former mercies to him, That he had been his Helpe) his proſpect, his confidence for the future, we ſhall ſtay a little upon theſe two ſteps; firſt, That that which he promiſes himſelfe, is not an immunity from all powerfull enemies, nor a ſword of revenge upon thoſe enemies; It is not that he ſhall have no adverſary, nor that

that

that adversary shall be able to doe him no harme, but that he should have a refreshing, a respiration, *In velamento alarum*, under the shadow of Gods wings. And then, (in the second place) That this way which God shall be pleased to take, this manner, this measure of refreshing, which God shall vouchsafe to afford, (though it amount not to a full deliverance) must produce a joy, a rejoycing in us; we must not onely not decline to a murmuring, that we have no more, no nor rest upon a patience for that which remains, but we must ascend to a holy joy, as if all were done and accomplished, *In the shadow of thy wings will I rejoyce.*

*Vmbra Alarum.*

First then, lest any man in his dejection of spirit, or of fortune, should stray into a jealousie or suspition of Gods power to deliver him, As God hath spangled the firmament with starres, so hath he his Scriptures with names, and Metaphors, and denotations of power. Sometimes he shines out in the name of a *Sword*, and of a *Target*, and of a *Wall*, and of a *Tower*, and of a *Rocke*, and of a *Hill*; And sometimes in that glorious and manifold constellation of all together, *Dominus exercituum*, *The Lord of Hosts*. God, as God, is never represented to us, with Defensive Armes; He needs them not. When the Poets present their great Heroes, and their Worthies, they alwayes insist upon their Armes, they spend much of their invention upon the description of their Armes; both because the greatest valour and strength needs Armes, (*Goliah* himselfe was armed) and because to expose ones selfe to danger unarmed, is not valour, but rashnesse. But God is invulnerable in himselfe, and is never represented armed; you finde no shirts of mayle, no Helmets, no Cuirasses in Gods Armory. In that one place of *Esay*, where it may seeme to be otherwise, where God is said *to have put on righteousnesse as a breastplate, and a Helmet of salvation upon his head*; in that prophecy God is Christ, and is therefore in that place, called *the Redeemer*. Christ needed defensive armes, God does not. Gods word does; His Scriptures doe; And therefore S. *Hierome* hath armed them, and set before every booke his *Prologum galeatum*, that prologue that armes and defends every booke from calumny. But though God need not, nor receive not defensive armes for himselfe, yet God is to us a Helmet, a Breastplate, a strong tower, a rocke, every thing that may give us assurance and defence; and as often as he will, he can refresh that Proclamation, *Nolite tangere Christos meos*, Our enemies shall not so much as touch us.

Esay 59. 17.

Psal. 105. 15.

But here, by occasion of his Metaphore in this Text, (*Sub umbra alarum*, *In the shadow of thy wings*) we doe not so much consider an absolute immunity, That we shall not be touched, as a refreshing and consolation, when we are touched, though we be pinched and wounded. The Names of God, which are most frequent in the Scriptures, are these three, *Elohim*, and *Adonai*, and *Iehovah*; and to assure us of his Power to deliver us, two of these three are Names of Power. *Elohim* is *Deus fortis*, The mighty, The powerfull God: And (which deserves a particular consideration) *Elohim* is a plurall Name; It is not *Deus fortis*, but *Dii fortes*, powerfull Gods. God is all kinde of Gods; All kinds, which either Idolaters and Gentils can imagine, (as Riches, or Justice, or Wisdome, or Valour, or such) and all kinds which God himself hath called gods, (as Princes, and Magistrates, and Prelates, and all that assist and helpe one another) God is *Elohim*, All these Gods, and all these in their height and best of their power; for *Elohim*, is *Dii fortes*, Gods in the plurall, and those plurall gods in their exaltation.

The second Name of God, is a Name of power too, *Adonai*. For, *Adonai* is *Dominus*, The Lord, such a Lord, as is Lord and Proprietary of all his creatures, and all creatures are his creatures; And then, *Dominium est potestas tum utendi, tum abutendi*, sayes the law; To be absolute Lord of any thing, gives that Lord a power to doe what he will with that thing. God, as he is *Adonai*, *The Lord*, may give and take, quicken and kill, build and throw downe, where and whom he will. So then two of Gods three Names are Names of absolute power, to imprint, and re-imprint an assurance in us, that hee can absolutely deliver us, and fully revenge us, if he will. But then, his third Name, and that Name which hee chooses to himselfe, and in the signification of which Name, hee employes *Moses*, for the reliefe of his people under Pharaoh, that Name *Iehovah*, is not a Name of Power, but onely of Essence, of Being, of Subsistence, and yet in the vertue of that Name, God relieved his people. And if, in my afflictions, God vouchsafe to visit mee in that Name, to preserve me in my being, in my subsistence in him, that I be not shaked out of him, disinherited in him, excommunicate from him, devested of him, annihilated towards him, let him, at his good pleasure, reserve his *Elohim*, and his *Adonai*, the exercises

A ercises and declarations of his mighty Power, to those great publike causes, that more concerne his Glory, then any thing that can befall me; But if he impart his *Iehovah*, enlarge himselfe so far towards me, as that I may live, and move, & have my beeing in him; though I be not instantly delivered, nor mine enemies absolutely destroyed, yet this is as much as I should promise my selfe, this is as much as the Holy Ghost intends in this Metaphor, *Sub umbra alarum, Vnder the shadow of thy wings*, that is a Refreshing, a Respiration, a Conservation, a Consolation in all afflictions that are inflicted upon me.

Yet, is not this Metaphor of *Wings* without a denotation of Power. As no Act of Gods, though it seeme to imply but spirituall comfort, is without a denotation of power, (for it is the power of God that comforts me; To overcome that sadnesse of soule, and that dejection of spirit, which the Adversary by temporall afflictions would induce upon me, is an act of his Power) So this Metaphor, *The shadow of his wings*, (which in this
B place expresses no more, then consolation and refreshing in misery, and not a powerfull deliverance out of it) is so often in the Scriptures made a denotation of Power too, as that we can doubt of no act of power, if we have this shadow of his wings. For, in this Metaphor of *Wings*, doth the Holy Ghost expresse the *Maritime* power, the power of some Nations at Sea, in Navies, (*Woe to the land shadowing with wings*;) that is, that hovers over the world, and intimidates it with her sailes and ships. In this Metaphor doth God remember his people, of his powerfull deliverance of them, (*You have seene what I did unto the Egyptians, and how I bare you on Eagles wings, and brought you to my selfe.*) In this Metaphor doth God threaten his and their enemies, what hee can doe, (*The noise of the wings of his Cherubims, are as the noise of great waters, and of an Army.*) So also, what hee will doe, (*Hee shall spread his wings over Bozrah, and at that day shall the hearts of the mighty men of Edom, be as the heart of a woman in her pangs.*) So that, if I have the shadow
C of his wings, I have the earnest of the power of them too; If I have refreshing, and respiration from them, I am able to say, (as those three Confessors did to *Nebuchadnezzar*) *My God is able to deliver me*, I am sure he hath power; *And my God will deliver me*, when it conduces to his glory, I know he will; *But, if he doe not, bee it knowne unto thee, O King, we will not serve thy Gods*; Be it knowne unto thee, O Satan, how long soever God deferre my deliverance, I will not seeke false comforts, the miserable comforts of this world. I will not, for I need not; for I can subsist under this shadow of these Wings, though I have no more.

Esay 18.1. Exod.19.14. Ezek.1.24. Ier.49.22. Dan.3.17.

The Mercy-seat it selfe was covered with the Cherubims Wings; and who would have more then Mercy? and a Mercy-seat; that is, established, resident Mercy, permanent and perpetuall Mercy; present and familiar Mercy; a Mercy-seat. Our Saviour Christ intends as much as would have served their turne, if they had laid hold upon it, when hee sayes, *That hee would have gathered Ierusalem, as a henne gathers her chickens under her wings.* And though the other Prophets doe (as ye have heard) mingle the signification of Power, and actuall deliverance, in this Metaphor of Wings, yet our Prophet, whom wee have now in especiall consideration, *David*, never doth so; but in every place where hee uses this Metaphor of Wings (which are in five or sixe severall Psalmes) still hee rests and determines in that sense, which is his meaning here; That though God doe not actually deliver us, nor actually destroy our enemies, yet if hee refresh us in the shadow of his Wings, if he maintaine our subsistence (which is a religious Constancy) in him, this should not onely establish our patience, (for that is but halfe the worke) but it should also produce a joy, and rise to an exultation, which is our last circumstance, *Therefore in the shadow of thy wings, I will rejoice.*

Exod.25.20. Mat.23.37.

I would always raise your hearts, and dilate your hearts, to a holy Joy, to a joy in the
E Holy Ghost. There may be a just feare, that men doe not grieve enough for their sinnes; but there may bee a just jealousie, and suspition too, that they may fall into inordinate griefe, and diffidence of Gods mercy; And God hath reserved us to such times, as being the later times, give us even the dregs and lees of misery to drinke. For, God hath not onely let loose into the world a new spirituall disease; which is, an equality, and an indifferency, which religion our children, or our servants, or our companions professe; (I would not keepe company with a man that thought me a knave, or a traitor; with him that thought I loved not my Prince, or were a faithlesse man, not to be beleeved, I would not associate my selfe; And yet I will make him my bosome companion, that thinks I doe not love God, that thinks I cannot be saved) but God hath accompanied, and com-

*Gaudium.*

plicated almoſt all our bodily diſeaſes of theſe times, with an extraordinary ſadneſſe, a predominant melancholy, a faintneſſe of heart, a cheerleſneſſe, a joyleſneſſe of ſpirit, and therefore I returne often to this endeavor of raiſing your hearts, dilating your hearts with a holy Joy, Joy in the holy Ghoſt, for *Vnder the ſhadow of his wings*, you may, you ſhould *rejoyce*. A

If you looke upon this world in a Map, you find two Hemiſphears, two half worlds. If you cruſh heaven into a Map, you may find two Hemiſphears too, two half heavens; Halfe will be Joy, and halfe will be Glory; for in theſe two, the joy of heaven, and the glory of heaven, is all heaven often repreſented unto us. And as of thoſe two Hemiſphears of the world, the firſt hath been knowne long before, but the other, (that of America, which is the richer in treaſure) God reſerved for later Diſcoveries; So though he reſerve that Hemiſphear of heaven, which is the Glory thereof, to the Reſurrection, yet the other Hemiſphear, the Joy of heaven, God opens to our Diſcovery, and delivers for our habitation even whilſt we dwell in this world. As God hath caſt upon the unrepentant ſinner two deaths, a temporall, and a ſpirituall death, ſo hath he breathed into us two lives; for ſo, as the word for death is doubled, *Morte morieris*, *Thou ſhalt die the death*, ſo is the word for life expreſſed in the plurall, *Chaiim, vitarum*, *God breathed into his noſtrils the breath of lives*, of divers lives. Though our naturall life were no life, but rather a continuall dying, yet we have two lives beſides that, an eternall life reſerved for heaven, but yet a heavenly life too, a ſpirituall life, even in this world; And as God doth thus inflict two deaths, and infuſe two lives, ſo doth he alſo paſſe two Judgements upon man, or rather repeats the ſame Judgement twice. For, that which Chriſt ſhall ſay to thy ſoule then at the laſt Judgement, *Enter into thy Maſters joy*, Hee ſayes to thy conſcience now, *Enter into thy Maſters joy*. The everlaſtingneſſe of the joy is the bleſſedneſſe of the next life, but the entring, the inchoation is afforded here. For, that which Chriſt ſhall ſay then to us, *Venite benedicti*, *Come ye bleſſed*, are words intended to perſons that are comming, that are upon the way, though not at home; Here in this world he bids us *Come*, there in the next, he ſhall bid us *Welcome*. The Angels of heaven have joy in thy converſion, and canſt thou bee without that joy in thy ſelfe? If thou deſire revenge upon thine enemies, as they are Gods enemies, That God would bee pleaſed to remove, and root out all ſuch as oppoſe him, that Affection appertaines to Glory; Let that alone till thou come to the Hemiſphear of Glory; There joyne with thoſe Martyrs under the Altar, *Vſquequo Domine*, How long O Lord, doſt thou deferre Judgement? and thou ſhalt have thine anſwere there for that. Whilſt thou art here, here joyne with *David*, and the other Saints of God, in that holy increpation of a dangerous ſadneſſe, *Why art thou caſt downe O my ſoule? why art thou diſquieted in mee?* That ſoule that is diſſected and anatomized to God, in a ſincere confeſſion, waſhed in the teares of true contrition, embalmed in the blood of reconciliation, the blood of Chriſt Jeſus, can aſſigne no reaſon, can give no juſt anſwer to that Interrogatory, *Why art thou caſt downe O my ſoule? why art thou diſquieted in me?* No man is ſo little, as that he can be loſt under theſe wings, no man ſo great, as that they cannot reach to him; *Semper ille major eſt, quantumcumque creverimus*, To what temporall, to what ſpirituall greatneſſe ſoever wee grow, ſtill pray wee him to ſhadow us under his Wings; for the poore need thoſe wings againſt oppreſſion, and the rich againſt envy. The Holy Ghoſt, who is a Dove, ſhadowed the whole world under his wings; *Incubabat aquis*, He hovered over the waters, he ſate upon the waters, and he hatched all that was produced, and all that was produced ſo, was good. Be thou a Mother where the Holy Ghoſt would be a Father; Conceive by him; and be content that he produce joy in thy heart here. Firſt thinke, that as a man muſt have ſome land, or els he cannot be in wardſhip, ſo a man muſt have ſome of the love of God, or els he could not fall under Gods correction; God would not give him his phyſick, God would not ſtudy his cure, if he cared not for him. And then thinke alſo, that if God afford thee the ſhadow of his wings, that is, Conſolation, reſpiration, refreſhing, though not a preſent, and plenary deliverance, in thy afflictions, not to thanke God, is a murmuring, and not to rejoyce in Gods wayes, is an unthankfulneſſe. Howling is the noyſe of hell, ſinging the voyce of heaven; Sadneſſe the damp of Hell, Rejoycing the ſerenity of Heaven. And he that hath not this joy here, lacks one of the beſt pieces of his evidence for the joyes of heaven; and hath neglected or refuſed that Earneſt, by which God uſes to binde his bargaine, that true joy in this world ſhall flow

Gen. 2. 17.

Matt. 25. 23.

Verſe 24.

Luk. 15. 10.

Revel. 6. 10.

Pſal. 42. 5.

Auguſt.

B C D E

flow into the joy of Heaven, as a River flowes into the Sea; This joy ſhall not be put out in death, and a new joy kindled in me in Heaven; But as my ſoule, as ſoone as it is out of my body, is in Heaven, and does not ſtay for the poſſeſſion of Heaven, nor for the fruition of the ſight of God, till it be aſcended through ayre, and fire, and Moone, and Sun, and Planets, and Firmament, to that place which we conceive to be Heaven, but without the thouſandth part of a minutes ſtop, as ſoone as it iſſues, is in a glorious light, which is Heaven, (for all the way to Heaven is Heaven; And as thoſe Angels, which came from Heaven hither, bring Heaven with them, and are in Heaven here, So that ſoule that goes to Heaven, meets Heaven here; and as thoſe Angels doe not deveſt Heaven by comming, ſo theſe ſoules inveſt Heaven, in their going.) As my ſoule ſhall not goe towards Heaven, but goe by Heaven to Heaven, to the Heaven of Heavens, So the true joy of a good ſoule in this world is the very joy of Heaven; and we goe thither, not that being without joy, we might have joy infuſed into us, but that as Chriſt ſayes, *Our joy might be full*, perfected, ſealed with an everlaſtingneſſe; for, as he promiſes, *That no man ſhall take our joy from us*, ſo neither ſhall Death it ſelfe take it away, nor ſo much as interrupt it, or diſcontinue it, But as in the face of Death, when he layes hold upon me, and in the face of the Devill, when he attempts me, I ſhall ſee the face of God, (for, every thing ſhall be a glaſſe, to reflect God upon me) ſo in the agonies of Death, in the anguiſh of that diſſolution, in the ſorrowes of that valediction, in the irreverſibleneſſe of that tranſmigration, I ſhall have a joy, which ſhall no more evaporate, then my ſoule ſhall evaporate, A joy, that ſhall paſſe up, and put on a more glorious garment above, and be joy ſuperinveſted in glory. *Amen.*

John 16. 24. 22.

# SERM. LXVII.

## The third of my Prebend Sermons upon my five Pſalmes:

### *Preached at S.* Pauls, *November* 5. 1626. *In Veſperis.*

PSAL. 64. 10.

*And all the upright in heart ſhall glory.*

I Have had occaſion to tell you more then once before, that our Predeceſſors, in the inſtitution of the Service of this Church, have declared ſuch a reverence and ſuch a devotion to this particular Booke of Scripture, The Pſalmes, as that by diſtributing the hundred and fifty Pſalmes (of which number the body of this booke conſiſts) into thirty portions, (of which number the body of our Church conſiſts) and aſſigning to every one of thoſe thirty perſons, his five Pſalmes, to bee ſaid by him every day, every day God receives from us (howſoever wee be divided from one another in place) the Sacrifice of Praiſe, in the whole Booke of Pſalmes. And, though we may be abſent from this Quire, yet whereſoever diſperſed, we make up a Quire in this Service, of ſaying over all the Pſalmes every day. This ſixty fourth Pſalme, is the third of my five. And when, (according to the obligation which I had laid upon my ſelfe, to handle in this place ſome portion of every one of theſe my five Pſalmes) in handling of thoſe words, of the Pſalme immediately before this, in the ſeventh verſe, (*Becauſe thou haſt beene my helpe, therefore in the ſhadow of thy Wings I will rejoyce*) I told you, that the next world, Heaven, was (as this world is) divided into two Hemiſpheares, and that the two Hemiſpheares of Heaven, were Joy and Glory, (for, in thoſe two notions of Joy and Glory, is Heaven often repreſented unto us) as in thoſe words which we handled then, wee ſailed about the firſt Hemiſpheare, That of Joy, (*In the ſhadow of thy Wings will I rejoyce*) So, in theſe which I have read to you now, our voyage lies about the Hemiſpheare of Glory, for, (*All the upright in heart ſhall*

*ſhall Glory.*) As we ſaid then of Joy, we ſay of Glory now; There is an inchoative joy here, though the conſummative joy be reſerved for Heaven; ſo is there alſo ſuch a taſte, ſuch an inchoation of glory in this life. And as no man ſhall come to the joyes of Heaven, that hath no joy in this world, (for, there is no peace of conſcience without this joy) ſo no man ſhall come to the glory of Heaven, that hath not a holy ambition of this glory in this world; for, this glory which we ſpeake of, is the evidence, and the reflexion of the glory from above; for, the glory of God ſhines through godly men, and wee receive a beame and a tincture of that glory of God, when we have the approbation, and teſtimony, and good opinion, and good words of good men; which is the Glory of our Text, as far as this world is capable of glory. *All the upright in heart ſhall glory*, that is, They ſhall be celebrated and encouraged with the glory and praiſe of good men here, and they ſhall be rewarded with everlaſting glory in Heaven. A

*Diviſio.* In theſe words we propoſe to you but two parts; Firſt, The diſpoſition of the Perſons, *Omnes recti corde*, *All the upright in heart*, and then, The retribution upon theſe Perſons, *Gloriabuntur*, *They ſhall Glory*, or, (as it is in the Vulgat, and well) *Laudabuntur*, They ſhall be celebrated, they ſhall be praiſed. In the firſt, The qualification of the perſons, wee ſhall paſſe by theſe ſteps; Firſt, that God in his puniſhments and rewardings propoſes to himſelfe Perſons, Perſons already made, and qualified. God does not begin at a retribution, nor begin at a condemnation, before he have Perſons, Perſons fit to be rewarded, Perſons fit to be condemned. God did not firſt make a Heaven and a Hell, and after thinke of making man, that he might have ſome perſons to put in them; but, firſt for his Glory he made Man, and for thoſe, who by a good uſe of his grace preſerved their ſtate, Heaven, and for thoſe, who by their owne fault fell, he made Hell. Firſt, he propoſed Perſons, Perſons in being; And then, for the Perſons (as his delight is for the moſt part to doe) in this Text he expreſſes it; which is, rather to inſiſt upon the Rewards, which the Good ſhall receive, then upon the condemnation and judgements of the wicked. If he could chuſe, that is, If his owne Glory, and the edification of his Children would beare it, he would not ſpeake at all of judgements, or of thoſe perſons that draw neceſſary judgements upon themſelves, but he would exerciſe our contemplation wholly upon his mercy, and upon Perſons qualified and prepared for his gracious retributions. So he does here; He ſpeakes not at all of perverſe, and froward, and ſiniſter, and oblique men, men incapable of his retributions, but onely of Perſons diſpoſed, ordained, prepared for them. B C

And, in the qualification of theſe Perſons, he propoſes firſt a rectitude, a directneſſe, an uprightneſſe; declinations downeward, deviations upon the wrong hand, ſquint-eyed men, ſplay-footed men, left-handed men, (in a ſpirituall ſenſe) he meddles not withall. They muſt be direct, and upright; And then, *upright in heart*; for, to be good to ill ends, (as, in many caſes, a man may be) God accepts not, regards not. But, let him be a perſon thus qualified, *Vpright*; upright becauſe he loves uprightneſſe, *Vpright in heart*; And then, he is infallably imbraced, and enwrapped in that generall rule, and propoſition, that admits no exception, *Omnes recti corde*, All the upright in heart ſhall be partakers of this retribution: And in theſe branches we ſhall determine our firſt Part, firſt, That God propoſes to himſelfe Perſons; Perſons thus and thus qualified; he begins at them. Secondly, That God had rather dwell himſelfe, and propoſe to us the conſideration of good perſons, then bad, of his mercies, then his judgements, for he mentions no other here, but perſons capable of his retributions; And then, the goodneſſe that God conſiders, is rectitude, and rectitude in the roote, in the heart; And from that roote growes that ſpreading univerſality, that infallibility, *Omnes*, All ſuch are ſure of the Reward. D

And then, in our ſecond Part, in the Reward it ſelfe, though it be delivered here in the whole barre, in the Ingot, in the Wedge, in Bulloyn, in one ſingle word, *Gloriabuntur*, *Laudabuntur*, *They ſhall Glory*, yet it admits this Mintage, and coyning, and iſſuing in leſſer pieces, That firſt we conſider the thing it ſelfe, The metall in which God rewards us, Glory, Praiſe; And then, ſince Gods promiſe is faſtened upon that, (We ſhall be praiſed) As we may lawfully ſeeke the praiſe of good men, ſo muſt wee alſo willingly afford praiſe to good men, and to good actions. And then, ſince we finde this retribution fixed in the future, (We ſhall be praiſed, we ſhall be in glory) there ariſes this Conſolation, That though we have it not yet, yet we ſhall have it, Though wee be in diſhonour, and contempt, and under a cloud, of which we ſee no end our ſelves, yet there is a determined E

A ned future in God, which ſhall be made preſent, we ſhall overcome this contempt, and *Gloriabimur*, and *Laudabimur*, we ſhall Glory, we ſhall be celebrated; In which future, the conſolation is thus much farther exalted, that it is an everlaſting future; the glory, and praiſe, the approbation, and acclamation, which we ſhall receive from good men, here, ſhall flow out and continue, to the *Hoſannaes* in Heaven, in the mouth of Saints, and Angels, and to the *Euge bone ſerve, Well done, good and faithfull Servant*, in the mouth of God himſelfe. Mat. 25. 21.

First then, God propoſes to himſelfe, (in his Rewards and Retributions) Perſons; Perſons diſpoſed and qualified. Not diſpoſed by nature, without uſe of grace; that is flat and full Pelagianiſme; Not diſpoſed by preventing grace, without uſe of ſubſequent grace, by Antecedent and anticipant, without concomitant and auxiliant grace; that is Semi-pelagianiſme. But perſons obſequious to his grace, when it comes, and perſons in- 1 Part. *Perſonæ qualificatæ.*

B duſtrious and ambitious of more and more grace, and husbanding his grace well all the way, ſuch perſons God propoſes to himſelfe. God does not onely reade his own works, nor is he onely delighted with that which he hath writ himſelfe, with his own eternall Decrees in heaven, but he loves alſo to reade our books too, our hiſtories which we compoſe in our lives and actions, and as *his delight is to be with the ſonnes of men*, ſo his ſtudy is Pro. 8. 31.
in this Library, to know what we doe. S. *Paul* ſayes, *That God made him a Miniſter of the* Epheſ. 3. 7.
*Goſpel, to preach to the Gentils, to the intent that the Angels might know the manifold wiſdome of God by the Church*; That is, by that that was done in the Church. The Angels ſaw God; Did they not ſee theſe things in God? No; for, *Theſe things were hid in God*, ſayes the Apoſtle there; And the Angels ſee no more in God, then God reveales unto them; and theſe things of the Church, God reſerved to a future, and to an experimentall knowledge, to be knowne then when they were done in the Church. So there are De-

C crees in God, but they are hid in God; To this purpoſe and entendment, and in this ſenſe, hid from God himſelfe, that God accepts or condemnes Man *Secundum allegata & Probata*, according to the Evidence that ariſes from us, and not according to thoſe Records that are hid in himſelfe. Our actions and his Records agree; we doe thoſe things which he hath Decreed; but onely our doing them, and not his Decreeing them, hath the nature of evidence. God does not Reward, nor Condemne out of his Decrees, but out of our actions. God ſent downe his Commiſſioners the Angels to Sodome, to inquire, and Gen. 18. 17.
to informe him how things went. God goes down himſelfe to inquire, and informe him- Gen. 3. 9.
ſelfe, how it ſtood with *Adam* and *Eve*. Not that God was ever ignorant of any thing concerning us, but that God would prevent that dangerous imagination in every man, That God ſhould firſt meane to deſtroy him, and then to make him, that he might de-

D ſtroy him, without having any evidence againſt him. For God made man *Ad imaginem ſuam*, To his owne Image. If he had made him under an inevitable, and irreſiſtible neceſſity of damnation, he had made him *Ad Imaginem Diabolicam*, to the Image of the Devill, and not to his own. God goes not out as a Fowler, that for his pleaſure and recreation, or for his commodity, or commendation, would kill, and therefore ſeeks out
game that he may kill it; It is not God *that ſeeks whom he may devoure*: But God ſees the 1 Pet. 5. 8.
Vulture tearing his Chickens, or other birds picking his Corne, or pecking his fruit, and then when they are in that miſchievous action, God takes his bowe and ſhoots them for that. When God condemns a man, he propoſes not that man to himſelfe, as he meant to make him, and as he did make him, but as by his ſinnes he hath made himſelfe. At the firſt Creation, God looked upon nothing; there was nothing; But ever ſince there have been Creatures, God hath looked upon the Creature: and as *Adam* gave every Crea-

E ture the Name, according as he ſaw the Nature thereof to be; ſo God gives every man reward or puniſhment, the name of a Saint or a Devill, in his purpoſe, as he ſees him a good or a bad uſer of his graces. When I ſhall come to the ſight of the Booke of life, and the Records of heaven, amongſt the Reprobate, I ſhall never ſee the name of *Cain* alone, but *Cain* with his addition, *Cain that killed his brother*; Nor *Iudas* name alone; but *Iudas* with his addition, *Iudas that betrayed his Maſter*. God does not begin with a *morte moriendum*, ſome body muſt die, and therefore I will make ſome body to kill; But God came to a *morte morieris*, yet thou art alive, and mayeſt live, but if thou wilt rebell, thou muſt die. God did not call up feavers, and peſtilence, and conſumptions, and fire, and Levit. 26. 16.
famine, and warre, and then make man, that he might throw him into their mouths, but when man threw downe himſelfe, God let him fall into their mouths. Had I never

finned in wantonneſſe, I ſhould never have had conſumption; nor feaver, if I had not ſinned in Riot; nor death, if I had not tranſgreſſed againſt the Lord of life. If God be pleaſed to looke upon me, at the laſt day, as I am renewed in Chriſt, I am ſafe. But if God ſhould looke upon me, (as he made me) in *Adam*, I could not be un-acceptable in his ſight, except he looked farther, and ſaw me in mine own, or in *Adams* ſin. I would never wiſh my ſelfe better, then God wiſhed me at firſt; no, nor then God wiſhes me now, as manifold a ſinner as he ſees me now, if yet I would conforme my will to his. God looks upon perſons; perſons ſo conditioned as they were, which was our firſt branch, in this firſt part; and our ſecond is, That he delights to propoſe to himſelfe Perſons that are capable of his rewards; for he mentions no others in this place, *All that are upright in heart.* A

*Inſiſtit in bonis.*

The firſt thing that *Moſes* names to have been made, was Heaven, (*In the beginning God made Heaven and Earth*) And infinite millions of generations before this Heaven was made, there was a Heaven, an eternall emanation of beams of glory, from the preſence of God. But *Moſes* tells us of no Hell made at the Creation; And before the Creation, ſuch a Hell, as there was a Heaven, there could not be; for, the preſence of God made Heaven; and God was equally preſent every where. And they who have multiplied Hells unto us, and made more Hells then God hath made, more by their two Limboes, (one for Fathers, another for Children) and one Purgatory, have yet made their new Hells, more of the nature of Heaven then of Hell. For, in one of their Limboes, (that of the Fathers) and in their Purgatory, there is in them, who are there, an infallible aſſurance of Heaven, They that are there, are infallibly aſſured to come to Heaven; And an aſſurance of ſalvation will hardly conſiſt with Hell; He that is ſure to come to Heaven, can hardly be ſaid to be in Hell. B

God was loath and late in making places of torment; He is loath to ſpeake of Judgements, or of thoſe that extort Judgements from him. How plentifully, how abundantly is the word *Beatus*, *Bleſſed*, multiplied in the Booke of Pſalmes? Bleſſed, and Bleſſed in every Pſalme, in every Verſe; The Booke ſeems to be made out of that word, *Bleſſed*, And the foundation rayſed upon that word, *Bleſſed*, for it is the firſt word of the Booke. But in all the Booke, there is not one *Væ*, not one *woe*, ſo denounced; Not one *woe*, upon any ſoule in that Booke. And when this *Væ*, this *woe* is denounced in ſome other of the Prophets, it is very often *Vox dolentis*, and not *Increpantis*, That *Væ*, that *woe*, is a voyce of compaſſion in him that ſpeaks it, and not of deſtruction to them to whom it is ſpoken. C

Jerem. 9. 1. God, in the perſon of *Ieremy*, weeps in contemplation of the calamities threatned, *Oh that my head were waters, and mine eyes a fountaine of teares, that I might weepe day and night for the ſlaine of the Daughter of my people.* It is God that was their Father, and it is God, their God that ſlew them; but yet, that God, their Father weepes over the ſlaughter. D

Eſay 16. 9. So in the perſon of *Eſay*, God weeps againe, *I will bewaile thee with weeping, and I will water thee with teares.* And without putting on the perſon of any man, God himſelfe avowes his ſighing, when he comes to name Judgements, *Heu, vindicabor, Alas, I will revenge me of mine enemies*; And he ſighs, when he comes but to name their ſinnes, *Heu abominationes, Alas, for all the evill abominations of the houſe of Iſrael.* As though God had contracted an Irregularity, by having to doe in a cauſe of blood, He ſighs, he weeps when he muſt draw blood from them. God delights to inſtitute his diſcourſes, and to take, and to make his Examples, from men that ſtand in ſtate of grace, and are capable of his Mercies, and his Retributions, as here in this Text, he names onely thoſe, who are *Recti corde*, *The upright in heart*, They ſhall be conſidered, rewarded.

Eſay 1. 24.

Ezek. 16. 11.

*Recti.*

The diſpoſition that God propoſes here in thoſe perſons, whom he conſiders, is Rectitude, Uprightneſſe, and Directneſſe. God hath given Man that forme in nature, much more in grace, that he ſhould be upright, and looke up, and contemplate Heaven, and God there. And therefore to bend downwards upon the earth, to fix our breaſt, our heart to the earth, to lick the duſt of the earth with the Serpent, to inhere upon the profits and pleaſures of the earth, and to make that which God intended for our way, and our riſe to heaven, (the bleſſings of this world) the way to hell; this is a manifeſt Declination from this Uprightneſſe, from this Rectitude. Nay, to goe ſo far towards the love of the earth, as to be in love with the grave, to be impatient of the calamities of this life, and murmur at Gods detaining us in this priſon, to ſinke into a ſordid melancholy, or irreligious dejection of ſpirit; this is alſo a Declination from this Rectitude, this Uprightneſſe. So is it too, E

A too, to decline towards the left hand, to Modifications, and Temporiſings in matter or forme of Religion, and to thinke all indifferent, all one; or to decline towards the right hand, in an over-vehement zeale, To pardon no errors, to abate nothing of hereſie, if a man beleeve not all, and juſt all that we beleeve; To abate nothing of Reprobation, if a man live not juſt as we live; this is alſo a Diverſion, a Deviation, a Deflection, a Defection from this Rectitude, this Uprightneſſe. For, the word of this Text, *Iaſhar*, ſignifies *Rectitudinem*, and *Planitiem*; It ſignifies a direct way; for, the Devils way was Circular, Compaſſing the Earth; But the Angels way to heaven upon *Iacobs* ladder, was a ſtraight, a direct way. And then it ſignifies, as a direct and ſtraight, ſo a plaine, a ſmooth, an even way, a way that hath been beaten into a path before, a way that the Fathers, and the Church have walked in before, and not a diſcovery made by our curioſity, or our confidence, in venturing from our ſelves, or embracing from others, new doctrines and
B opinions.

The perſons then, whom God propoſes here to be partakers of his Retributions, are firſt *Recti*, (that is, both Direct men, and Plaine men) and then *recti corde*, this qualification, this ſtraightneſſe, and ſmoothneſſe muſt be in the heart; All the upright in heart ſhall have it. Upon this earth, a man cannot poſſibly make one ſtep in a ſtraight, and a direct line. The earth it ſelfe being round, every ſtep wee make upon it, muſt neceſſarily bee a ſegment, an arch of a circle. But yet though no piece of a circle be a ſtraight line, yet if we take any piece, nay if wee take the whole circle, there is no corner, no angle in any piece, in any intire circle. A perfect rectitude we cannot have in any wayes in this world; In every Calling there are ſome inevitable tentations. But, though wee cannot make up our circle of a ſtraight line, (that is impoſſible to humane frailty) yet wee may paſſe on, without angles, and corners, that is, without diſguiſes in our Religion, and without the
C love of craft, and falſehood, and circumvention in our civill actions. A Compaſſe is a neceſſary thing in a Ship, and the helpe of that Compaſſe brings the Ship home ſafe, and yet that Compaſſe hath ſome variations, it doth not looke directly North; Neither is that ſtarre which we call the North-pole, or by which we know the North-pole, the very Pole it ſelfe; but we call it ſo, and we make our uſes of it, and our concluſions by it, as if it were ſo, becauſe it is the neereſt ſtarre to that Pole. He that comes as neere uprightneſſe, as infirmities admit, is an upright man, though he have ſome obliquities. To God himſelfe we may alwayes go in a direct line, a ſtraight, a perpendicular line; For God is verticall to me, over my head now, and verticall now to them, that are in the Eaſt, and Weſt-Indies; To our Antipodes, to them that are under our feet, God is verticall, over their heads, then when he is over ours.

To come to God there is a ſtraight line for every man every where: But this we doe
D not, if we come not with our heart. *Præbe mihi fili cor tuum*, ſaith God, *My ſonne give me thy heart*. Was hee his ſonne, and had hee not his heart? That may very well bee. There is a filiation without the heart; not ſuch a filiation, as ſhall ever make him partaker of the inheritance, but yet a filiation. The aſſociating our ſelves to the ſonnes of God, in an outward profeſſion of Religion, makes us ſo farre the ſonnes of God, as that the judgement of man cannot, and the judgement of God doth not diſtinguiſh them. Becauſe, then when the ſonnes of God ſtood in his preſence, Satan ſtood amongſt the ſons of God; God doth not diſavow him, God doth not excommunicate him, God makes his uſe of him, and yet God knew his heart was farre from him. So, when God was in Councell with his Angels, about *Ahabs* going up to Ramoth Gilead, A ſpirit came forth and offered his ſervice, and God refuſes not his ſervice, but employes him, though hee knew his heart to be farre from him. So, no doubt, many times, they to whom God
E hath committed ſupreme government, and they who receive beames of this power by ſubordination, and delegation from them, they ſee Satan amongſt the ſonnes of God, hypocrites and impiouſly diſpoſed men come into theſe places of holy convocation, and they ſuffer them, nay they employ them, nay they preferre them, and yet they know their hearts are farre from them; but as long as they ſtand amongſt the ſonnes of God, that is, appeare and conforme themſelves in the outward acts of Religion, they are not diſavowed, they are not ejected: by us here, they are not. But howſoever wee date our Excommunications againſt them, but from an overt act, and apparant diſobedience, yet in the Records of heaven, they ſhall meet an Excommunication, and a conviction of Recuſancy, that ſhall beare date from that day, when they came firſt to Church, with that purpoſe

*Recti Corde.*

Pro. 23. 26.

Iob 1. 6.

1 King. 22. 22.

purpoſe to delude the Congregation, to elude the lawes in that behalfe provided, to advance their treacherous deſignes by ſuch diſguiſes, or upon what other collaterall and indirect occaſion ſoever, men come to this place: for, though they bee in the right way, when they are here, at Church, yet becauſe they are not upright in heart, therefore that right way brings not them to the right end. A

And that is it which *David* lookes upon in God, and deſires that God ſhould looke upon in him; (*According to thine owne heart*, ſaith *David* to God, *haſt thou done all theſe great things unto us*) (For, ſometimes God doth give temporall bleſſings to men, upon whom he hath not ſet his heart) And then in the 27. Verſe he ſayes, (*Therefore hath thy ſervant found in his heart, to pray this prayer unto thee*) If he had onely found it in the Liturgy, and in the manner of the Service of that Church, to which hee came with an ill will, and againſt his heart, he would not have prayed that prayer, nay he would not have come to that Church. For, though *David* place a great joy in that, (*That he can come to praiſe God in the Congregation, and in the great Congregation*) And though *David* ſeeme even to determine Gods preſence in the Church, (for he multiplies that expoſtulation, that adprecation many times, *When ſhall I come, in conſpectum tuum, into thy preſence?* And, *Reſtore me, O Lord, conſpectui tuo, to thy preſence*, Hee was not right, not in the right way, if he came not to Church) yet there is a caſe in which *David* glories in, though (as hee ſaith there) *In corde meo abſcondi eloquium tuum, Thy word have I hidden*, locked up, *in my heart*. Though in another, in many other places, he rejoyce in that, (*I have not hid thy righteouſneſſe in my heart, I have not concealed thy truth from the great Congregation*) yet here he glories in his *Abſcondi*, I have hid it. Which, (as both S. *Hilary*, and S. *Ambroſe* referre it to a diſcreet and ſeaſonable ſuppreſſing of the myſteries of Religion, and not to caſt pearles before ſwine) may alſo inferre this Inſtruction; That a man were better ſerve God at home, (though not in ſo right a way, if he thinke it right) then to come hither againſt his heart, and conſcience. Not, but that there is better meanes of receiving good here, then at home in private prayer, (though made the right way) But his end in comming is not to make this meanes his way to that good; And therefore his very being here, (though hee be thereby in the right way) becauſe it comes not from an upright heart, as it is a greater danger to us, who are deluded by their hypocriticall conformity, ſo is it a greater ſinne to them, who come ſo againſt their conſcience. *David* prayes thus, *Incola ſum, ne abſcondas, I am a ſtranger, hide not thy commandements from mee*, (Let me not be a ſtranger at Church, at thy Service.) And ſo it behooves us to pray too, That thoſe Doores, and thoſe Books may alwayes bee open unto us; But yet I will ſay with *David* too, *Abſcondam eloquium*, where I am a ſtranger, and in a place of ſtrange, and ſuperſtitious worſhip, I will hide my religion ſo farre, as not to communicate with others, in a ſervice againſt my heart; It is not ſafe for us to truſt our ſelves at a ſuperſtitious Service, though curioſity, or company, or dependency upon others draw us thither; neither is it ſafe to truſt all that come hither, if their hearts be not here. For the Retribution of our Text, that is, Thanks and Praiſe, belongs onely to them, who are Right, and Right of heart, and to them it is made due, and infallible, by this promiſe from God, and made univerſall, *Omnes, All the upright in heart ſhall glory.*

2 Sam. 7. 21.

Pſal. 35. 11. 40. 10.

Pſal. 119. 11.

Pſal. 40. 10.

Pſal. 119. 19.

A

B

C

D

*Omnes.*

How often God admits into his owne Name, this addition of Univerſality, *Omne, All*, as though he would be knowne by that eſpecially. He is Omnipotent, There he can doe All; He is Omniſcient, There he can know All; Hee is Omnipreſent, There he can direct All. Neither doth God extend himſelfe to all, that he may gather from all, but that he may gather all, and all might meet in him, and enjoy him. So, God is all Center, as that hee looks to all, and ſo, all circumference, as that hee embraces all. The Sunne works upon things that he ſees not, (as Mynes in the wombe of the earth) and ſo works the leſſe perfectly. God ſees all, and works upon all, and deſires perfection in all. There is no one word ſo often in the Bible, as this, *Omne, All.* Neither hath God ſpread the word more liberally upon all the lines of this Booke, then he hath his gracious purpoſes upon all the ſoules of men. And therefore, to withdraw Gods generall goodneſſe out of his generall propoſitions, That he would have all repent, That he came to ſave all, is to contract and abridge God himſelfe, in his moſt extenſive Attribute, or Denotation, that is, his Mercy: And as there is a curſe laid upon them, that take away any part, any propoſition out of this Booke, ſo may there be a curſe, or an ill affection, and countenance and ſuſpicion from God, that preſſes any of his generall propoſitions to a narrower, and leſſe

E

A leſſe gracious ſenſe then God meant in it. It were as eaſily beleeved, that God lookes towards no man, as that there ſhould be any man (in whom he ſees, that is, conſiders no ſin) that he lookes not towards. I could as eaſily doubt of the univerſall providence of God, as of the univerſall mercy of God, if man continued not in rebellion, and in oppoſition. If I can ſay, by way of confeſſion, and accuſing my ſelfe, Lord, my wayes have not beene right, nor my heart right, there is yet mercy for mee. But, to them who have ſtudied and accuſtomed themſelves to this uprightneſſe of heart, there is mercy in that exaltation, mercy in the nature of a Reward, of a Retribution; And this Retribution expreſſed here, in this word *Glory*, conſtitutes our ſecond Part, *All the upright in heart ſhall Glory.*

This Retribution is expreſſed in the Originall, in the word *Halal*; And *Halal*, to thoſe Tranſlators that made up our Booke of Common Prayer, preſented the ſignification of 2 Part. *Laus.*

B *Gladneſſe*, for ſo it is there, *They ſhall be glad*; So it did to the Tranſlators that came after, for there it is, *They ſhall rejoyce*; And to our laſt Tranſlators it ſeemed to ſignifie *Glory*, *They ſhall Glory*, ſay they. But the firſt Tranſlation of all into our Language (which was long before any of theſe three) cals it *Praiſe*, and puts it in the Paſſive, *All men of right full heart ſhall be praiſed.* He followed S. *Hierom*, who reads it ſo, and interprets it ſo, in the Paſſive, *Laudabuntur*, *They ſhall be praiſed.* And ſo truly *Iithhalelu*, in the Original, beares it, nay requires it, which is not of a praiſe that they ſhall give to God, but of a praiſe, that they ſhall receive for having ſerved God with an upright heart; not that they ſhall praiſe God in doing ſo, but that godly men ſhall praiſe them for having done ſo. All this will grow naturally out of the roote; for, the roote of this word, is *Lucere*, *Splendere*, To ſhine out in the eyes of men, and to create in them a holy and a reverentiall admiration, as it was *Iohn Baptiſts* praiſe, That he was *A burning, and a ſhining Lampe.* Properly it is,

C by a good and a holy exemplary life, to occaſion others to ſet a right value upon Holineſſe, and to give a due reſpect to holy men. For ſo, where we read, *Their Maidens were not given in Marriage*, we finde this word of our Text, *Their Maidens were not praiſed*, that is, there was not a due reſpect held of them, nor a juſt value ſet upon them. Pſal. 78.63.

So that, this retribution intended for the upright in heart, as in the growth and extenſion of the word, it reaches to Joy, and Glory, and Eminency, and Reſpect, ſo in the roote, it ſignifies Praiſe; And it is given them by God, as a Reward, That they ſhall be *Praiſed*; now, Praiſe (ſayes the Philoſopher) is *Sermo elucidans magnitudinem virtutis*; It is the good word of good men, a good teſtimony given by good men of good actions. And this difference we uſe to aſſigne betweene Praiſe, and Honour, *Laus eſt in ordine ad finem*, *Honor eorum qui jam in fine*; Praiſe is an encouragement to them that are in the way, and ſo far, a Reward, a Reward of good beginnings; Honour is reſerved to

D the end, to crowne their conſtancy, and perſeverance. And therefore, where men are rewarded with great honours at the beginning, in hope they will deſerve it, they are paid beforehand. Thanks, and Grace, and good countenance, and Praiſe, are interlocutory encouragements, Honours are finall Rewards. But, ſince Praiſe is a part of Gods retribution, a part of his promiſe in our text, *They ſhall be praiſed*, we are thereby not onely allowed, but bound to ſeeke this praiſe from good men, and to give this praiſe to good men; for, in this Coine God hath promiſed, that the upright in heart ſhall be paid, *They ſhall be praiſed.*

To ſeeke praiſe from good men, by good meanes, is but the ſame thing which is recommended to us by *Solomon*, *A good name is rather to be choſen, then great riches, and loving favour, then ſilver and Gold.* For, *Habent & mores colores ſuos, habent & odores*; Our good works have a colour, and they have a ſavor; we ſee their Candor, their ſincerity in *Laus à bonis quærenda.* Prov. 22.1. Bernar.

E our owne conſciences, there is their colour; (for, in our owne conſciences our works appeare in their true colours; no man can be an hypocrite to himſelfe, nor ſeriouſly, deliberately deceive himſelfe) And, when others give allowance of our works, and are edified by them, there is their ſavour, their odor, their perfume, their fragrancy. And therefore S. *Hierom*, and S. *Auguſtin* differ little in their manner of expreſſing this, *Non paratum habeas illud è trivio*, Serve not thy ſelfe with that triviall, and vulgar ſaying, As long as my conſcience teſtifies well to me, I care not what men ſay of me; And ſo ſayes that other Father, They that reſt in the teſtimony of their owne conſciences, and contemne the opinion of other men, *Imprudenter agunt, & crudeliter*, They deale weakly, and improvidently for themſelves, in that they aſſiſt not their conſciences, with more witneſſes, Hieron. Auguſt.

neſſes, And they deale cruelly towards others, in that they provide not for their edification, by the knowledge and manifeſtation of their good works. For, (as he adds well there) *Qui à criminibus vitam cuſtodit, bene facit*, He that is innocent in his owne heart, does well for himſelfe, but *Qui famam cuſtodit, & in alios miſericors eſt*, He that is known to live well, he that hath the praiſe of good men, to bee a good man, is mercifull, in an exemplary life, to others, and promoves their ſalvation. For, when that Father gives a meaſure, how much praiſe a man may receive, and a rule, how he may receive it, when he hath firſt ſaid, *Nec totum, nec nihil accipiatur*, Receive not all, but yet refuſe not all praiſe, he adds this, That that which is to be received, is not to be received for our owne ſakes, *ſed propter illos, quibus conſulere non poteſt, ſi nimia dejectione vileſcat*, but for their ſakes, who would undervalue goodneſſe it ſelfe, if good men did too much undervalue themſelves, or thought themſelves never the better for their goodneſſe. And therefore S. *Bernard* applies that in the Proverbs to this caſe; *Haſt thou found Honey? eate that which is ſufficient. Mellis nomine, favor humanæ laudis*, ſayes he, By Honey, favour, and praiſe, and thankfulneſſe is meant; *Meritóque non ab omni, ſed ab immoderato edulio prohibemur*, We are not forbid to taſte, nor to eate, but to ſurfet of this Honey, of this praiſe of men. S. *Auguſtine* found this love of praiſe in himſelfe, and could forbid it no man, *Laudari à bene viventibus, ſi dicam, nolo, mentior*, If I ſhould ſay, that I deſired not the praiſe of good men, I ſhould belie my ſelfe. He carries it higher then thus; He does not doubt, but that the Apoſtles themſelves had a holy joy, and complacency, when their Preaching was acceptable, and thereby effectuall upon the Congregation. Such a love of praiſe is rooted in Nature; and Grace deſtroyes not Nature; Grace extinguiſhes not, but moderates this love of praiſe in us, nor takes away the matter, but onely exhibits the meaſure. Certainly, he that hath not ſome deſire of praiſe, will bee negligent in doing praiſe-worthy things; and negligent in another duty intended here too, that is, To praiſe good men, which is alſo another particular branch in this Part.

Prov. 25. 16.

*Laus danda aliis.*

The hundred forty fift Pſalme is, in the Title thereof, called *A Pſalme of Praiſe*; And the Rabbins call him *Filium futuri Seculi*, A child of the next World, that ſayes that Pſalme thrice a day. We will interpret it, by way of Accommodation, thus, that he is a child of the next World, that directs his Praiſe every day, upon three objects, upon God, upon himſelfe, upon other men. Of God, there can be no queſtion; And for our ſelves, it is truly the moſt proper, and moſt literall ſignification of this word in our Text, *Iithhaleln*, That they ſhall praiſe themſelves, that is, They ſhall have the teſtimony of a rectified conſcience, that they have deſerved the praiſe of good men, in having done laudible ſervice to God. And then, for others, That which God promiſes to Iſrael in their reſtauration, belongs to all the Iſrael of the Lord, to all the faithfull, *I will get thee praiſe, and fame in every land, and I will make thee a name, and a praiſe amongſt all the people of the earth.* This, God will doe; procure them a name, a glory: By whom? When God bindes himſelfe, he takes us into the band with him, and when God makes himſelfe the debtor, he makes us ſtewards; when he promiſes them praiſe, he meanes that we ſhould give them that praiſe. Be all waies of flatterings, and humourings of great perſons precluded with a Proteſtation, with a deteſtation; Be *Philo Iudæus* his compariſon received, His *Coquus*, and his *Medicus*, One provides ſweetneſſe for the preſent taſte, but he is but a Cooke, The other is a Phyſitian, and though by bitter things, provides for thy future health; And ſuch is the hony of Flatterers, and ſuch is the wormewood of better Counſellors. I will not ſhake a Proverbe, not the *Ad Corvos*, That wee were better admit the Crowes, that picke out our eyes, after we are dead, then Flatterers that blinde us, whilſt we live; I caſt juſtly upon others, I take willingly upon my ſelfe, the name of wicked, (if I bleſſe the covetous whom the Lord abhorreth) or any other whom he hath declared to be odious to him. But making my object goodneſſe in that man, and taking that goodneſſe in that man, to be a Candle, ſet up by God in that Candleſticke, God having engaged himſelfe, that that good man ſhall be praiſed, I will be a Subſidy man ſo far, ſo far pay Gods debts, as to celebrate with condigne praiſe the goodneſſe of that man; for, in that, I doe, as I ſhould deſire to be done to, And in that, I pay a debt to that man, And in that I ſuccour their weakneſſe, who, (as S. *Gregory* ſayes) when they heare another praiſed, *Si non amore virtutis, at delectatione laudis accenduntur*, At firſt for the love of Praiſe, but after, for the love of goodneſſe it ſelfe, are drawne to bee good. For, when the Apoſtle had directed the Philippians upon things that were *True*, and

Zephan. 3. 19.

Greg.

Phil. 4. 8.

A and *honeſt*, and *juſt*, and *pure*, and *lovely*, and *of a good report*, he ends all thus, *If there be any vertue, and if there be any praiſe, thinke on theſe things*. In thoſe two ſayes S. *Auguſtine*, he divides all, Vertue, and Praiſe; Vertue in our ſelves, that may deſerve Praiſe; Praiſe towards others, that may advance and propagate Vertue. This is the retribution which God promiſes to all the upright in heart, *Gloriabuntur*, *Laudabuntur*, They ſhall Glory, they ſhall have, they ſhall give praiſe. And then it is ſo far from diminiſhing this Glory, as that it infinitely exalts our conſolation, that God places this Retribution in the future, *Gloriabuntur*, If they doe not yet, yet certainly they ſhall glory, And if they doe now, that glory ſhall not goe out, ſtill they ſhall, they ſhall for ever glory.

In the Hebrew there is no Preſent tenſe; In that language wherein God ſpake, it could not be ſaid, *The upright in heart, Are praiſed*; Many times they are not. But God ſpeaks in the future; firſt, that he may ſtill keepe his Children in an expectation and de- *Futurum.*

B pendance upon him, (you ſhall be, though you be not yet) And then, to eſtabliſh them in an infallibility, becauſe he hath ſaid it, (I know you are not yet, but comfort your ſelves, I have ſaid it, and it ſhall be.) As the Hebrew hath no Superlatives, becauſe God would keepe his Children within compaſſe, and in moderate deſires, to content themſelves with his meaſures, though they be not great, and though they be not heaped; ſo, conſidering what preſſures, and contempts, and terrors, the upright in heart are ſubject to, it is a bleſſed reliefe, That they have a future propoſed unto them, That they ſhall be praiſed, That they ſhall be redeemed out of contempt. This makes even the Expectation it ſelfe as ſweet to them, as the fruition would be. This makes them, that when *David* ſayes, *Expectа viriliter*, Waite upon the Lord with a good courage; Waite, I ſay, Pſal. 27. 14.

upon the Lord, they doe not anſwer with the impatience of the Martyrs under the Altar, *Vſquequo*, How long, Lord, wilt thou defer it? But they anſwer in *Davids* owne Rev. 6. 10.

C words, *Expectans expectavi*, I have waited long, And, *Expectabo nomen tuum*, ſtill I will Pſal. 40. 1.
waite upon thy Name; I will waite till the Lord come; His kingdome come in the mean Pſal. 52. 9.
time, His kingdome of Grace, and Patience; and for his Eaſe, and his Deliverance, and his Praiſe, and his Glory to me, let that come, when he may be moſt glorified in the comming thereof. Nay, not onely the Expectation, (that is, that that is expected) ſhall be comfortable, becauſe it ſhall be infallible; but that very preſent ſtate that he is in, ſhall be comfortable, according to the firſt of our three Tranſlations, *They that are true of heart, ſhall be glad thereof*; Glad of that; Glad that they are true of heart, though their future retribution were never ſo far removed; Nay, though there were no future retribution in the caſe, yet they ſhall finde comfort enough in their preſent Integrity. Nay, not onely their preſent ſtate of Integrity, but their preſent ſtate of miſery, ſhall be comfortable to them; for this very word of our Text, *Halal*, that is here tranſlated *Joy*, and

D *Glory*, and *Praiſe*, in divers places of Scripture, (as Hebrew words have often ſuch a tranſplantation) ſignifies *Inglorioуſneſſe*, and *contempt*, and *dejection of ſpirit*; So that Ingloriouſneſſe, and contempt, and dejection of ſpirit, may be a part of the retribution; God Pſal. 75. 4. Eſa. 44. 25. Job 12. 17.
may make Ingloriouſneſſe, and Contempt, and Dejection of ſpirit, a greater bleſſing and benefit, then Joy, and Glory, and Praiſe would have been; and ſo reſerve all this Glory and Praiſing to that time, that *David* intends, *The righteous ſhall be in everlaſting remembrance*. Though they live and die contemptibly, they ſhall be in an honorable remembrance, even amongſt men, as long as men laſt, and even when time ſhall be no more, and men no more, they ſhall have it in *futuro æterno*; where there ſhall be an everlaſting preſent, and an everlaſting future, there *the upright in heart ſhall be praiſed*, and that for ever, which is our concluſion of all. Pſal. 112. 6.

If this word of our Text, *Halal*, ſhall ſignifie *Joy*, (as the Service Booke, and the Gene- *Æternum.*

E va tranſlation render it) that may be ſomewhat towards enough, which we had occaſion to ſay of the Joyes of heaven, in our Exerciſe upon the precedent Pſalme, when we ſayled thorough that Hemiſpheare of Heaven, by the breath of the Holy Ghoſt, in handling thoſe words, *Vnder the ſhadow of thy wings I will rejoyce*. So that, of this ſignification of the word, *Gaudebunt in æterno*, They ſhall rejoyce for ever, we adde nothing now. If the word ſhall ſignifie *Glory*, (as our laſt tranſlation renders it) conſider with me, That when that Glory which I ſhall receive in Heaven, ſhall be of that exaltation, as that my body ſhall inveſt the glory of a ſoule, (my body ſhall be like a ſoule, like a ſpirit, like an Angel of light, in all endowments that glory it ſelfe can make that body capable of, that body remaining ſtill a true body) when my body ſhall be like a ſoule, there will be

nothing

2 Pet. 1. 4. 1 Cor. 6. 17. nothing left for my ſoule to be like but God himſelfe; *I ſhall be partaker of the Divine nature, and the ſame Spirit with him.* Since the glory that I ſhall receive in body, and in ſoule, ſhall be ſuch, ſo exalted, what ſhall that glory of God be, which I ſhall ſee by the light of this glory ſhed upon me there? In this place, and at this time the glory of God is; but we lack that light to ſee it by. When my ſoule and body are glorified in heaven, by that light of glory in me, I ſhall ſee the glory of God. But then, what muſt that glory of the Eſſence of God be, which I ſhall ſee thorough the light of Gods own glory? I muſt have the light of glory upon me, to ſee the glory of God, and then by his glory Rom. 11. 33. I ſhall ſee his Eſſence. When S. *Paul* cryes out upon the bottomleſſe depth of the riches of his Attributes, (*O the depth of the riches, both of the wiſedome and knowledge of God!*) how glorious, how bottomleſſe is the riches of his Eſſence? If I cannot look upon him 1 Cor. 13. 12. in his glaſſe, in the body of the Sunne, how ſhall I looke upon him *face to face?* And if I 1 Joh. 3. 2. be dazeled to ſee him as he works, how ſhall I ſee him, *Sicuti eſt, as he is*, and in his Eſſence? But it may be ſome eaſe to our ſpirits, (which cannot endure the ſearch of this glory of heaven, which ſhall ſhew us the very Eſſence of God) to take this word of our Text, as our firſt tranſlation of all tooke it, for one beame of this glory, that is *Praiſe*; Conſider we therefore this everlaſting future onely ſo, How the upright in heart ſhall be praiſed in heaven.

First, The Militant Church ſhall tranſmit me to the Triumphant, with her recommendation, That I lived in the obedience of the Church of God, That I dyed in the faith of the Sonne of God, That I departed and went away from them, in the company and conduct of the Spirit of God, into whoſe hands they heard me, they ſaw me recommend my ſpirit, And that I left my body, which was 1 Cor. 6. 19. *the Temple of the Holy Ghoſt*, to them, and that they have placed it in Gods treaſury, in his conſecrated earth, to attend the Reſurrection, which they ſhall beſeech him to haſten for my ſake, and to make it joyfull and glorious to me, and them, when it comes. So the Militant Church ſhall tranſmit me to the Triumphant, with this praiſe, this teſtimony, this recommendation. And then, if I have done any good to any of Gods ſervants, (or to any that hath not been Gods ſervant, for Gods ſake) If I have but fed a hungry man, If I have but clothed a naked childe, If I have but comforted a ſad ſoule, or inſtructed an ignorant ſoule, If I have but preached a Sermon, and then printed that Sermon, that is, firſt preached it, and then lived according to it, (for the ſubſequent life is the beſt printing, and the moſt uſefull and profitable publiſhing of a Sermon) All thoſe things that I have done for Gods glory, ſhall follow me, ſhall accompany me, ſhall be in heaven before me, and meet me with their teſtimony, That as I did not ſerve God for nothing, (God gave me his bleſſings with a large hand, and in overflowing meaſures) ſo I did not nothing for the ſervice of God; Though it be as it ought to be, nothing in mine own eyes, nothing in reſpect of my duty, yet to them who have received any good by it, it muſt not ſeeme nothing; for then they are unthankfull to God, who gave it, by whoſe hand ſoever.

This ſhall be my praiſe to Heaven, my recommendation thither; And then, my praiſe in Heaven, ſhall be my preferment in Heaven. That thoſe bleſſed Angels, that rejoyced at my Converſion before, ſhall praiſe my perſeverance in that profeſſion, and admit me to a part in all their Hymns and Hoſannaes, and Hallelujahs; which *Hallelujah* is a word produced from the very word of this Text, *Halal*; My *Hallelujah* ſhall be my *Halal*, my praiſing of God ſhall be my praiſe. And from this teſtimony I ſhall come to the accompliſhment of all, to receive from my Saviours own mouth, that glorious, that victorious, that harmonious praiſe, that Diſſolving, and that Recollecting teſtimony, that ſhall melt my bowels, and yet fix me, powre me out, and yet gather me into his boſome, that *Euge* Mat. 25. 21. *bone ſerve, Well done, good and faithfull ſervant, enter into thy Maſters joy.* And when he hath ſealed me with his *Euge*, and accepted my ſervice, who ſhall ſtamp a *Va quod non*, upon me? who ſhall ſay, Woe be unto thee, that thou didſt not preach, this or that day, in this or that place? When he ſhall have ſtyled me *Bone & fidelis, Good and faithfull ſervant*, who ſhall upbraid me with a late undertaking this Calling, or a ſlack purſuing, or a lazy intermitting the function thereof? When he ſhall have *entred me into my Maſters joy*, what fortune, what ſin can caſt any Cloud of ſadneſſe upon me? This is that that makes Heaven, Heaven, That this Retribution, which is future now, ſhall be preſent then, and when it is then preſent, it ſhall be future againe, and preſent and future for ever, ever enjoyed, and expected ever. *The upright in heart* ſhall have, whatſoever all

Tranſlations

A Translations can enlarge and extend themſelves unto; They ſhall *Rejoyce*, they ſhall *Glory*, they ſhall *Praiſe*, and they ſhall bee *praiſed*, and all theſe in an everlaſting future, for ever. Which everlaſtingneſſe is ſuch a Terme, as God himſelfe cannot enlarge; As God cannot make himſelfe a better God then he is, becauſe hee is infinitely good, infinite goodneſſe, already; ſo God himſelfe cannot make our Terme in heaven longer then it is; for it is infinite everlaſtingneſſe, infinite eternity. That that wee are to beg of him is, that as that ſtate ſhall never end, ſo he will be pleaſed to haſten the beginning thereof, that ſo we may be numbred with his Saints in Glory everlaſting. Amen.

B

# SERM. LXVIII.

## The fourth of my Prebend Sermons upon my five Pſalmes:

### *Preached at S.* Pauls, 28. *Ianuary*, 1626.

PSAL. 65. 5.

*By terrible things in righteouſneſſe wilt thou anſwer us, O God of our ſalvation; who art the confidence of all the ends of the earth, and of them that are a far off, upon the Sea.*

C GOd makes nothing of nothing now; God eaſed himſelfe of that incomprehenſible worke, and ended it in the firſt Sabbath. But God makes great things of little ſtill; And in that kinde hee works moſt upon the Sabbath; when by the fooliſhneſſe of Preaching hee infatuates the wiſedome of the world, and by the word, in the mouth of a weake man, he enfeebles the power of ſinne, and Satan in the world, and by but ſo much breath as blows out an houre-glaſſe, gathers three thouſand ſoules at a Sermon, and five thouſand ſoules at a Sermon, as upon *Peters* preaching, in the ſecond, and in the fourth of the Acts. And this worke of his, to make much of little, and to doe much by little, is moſt properly a Miracle. For, the Creation, (which was a production of all out of nothing) was not properly a miracle: A miracle is a thing done againſt nature; when ſomething in the courſe of nature D reſiſts that worke, then that worke is a miracle; But in the Creation, there was no reluctation, no reſiſtance, no nature, nothing to reſiſt. But to doe great works by ſmall meanes, to bring men to heaven by Preaching in the Church, this is a miracle. When Chriſt intended a miraculous feeding of a great multitude, he askt, *Quot panes habetis?* Mark 6.38. Firſt hee would know, how many loaves they had; and when hee found that they had ſome, though they were but five, he multiplied them, to a ſufficiency for five thouſand perſons. This Pſalme is one of my five loaves, which I bring; One of thoſe five Pſalms, which by the Inſtitution of our Anceſtors in this Church, are made mine, appropriated eſpecially to my daily meditation, as there are five other Pſalmes to every other perſon of our Church. And, by ſo poore meanes as this, (my ſpeaking) his Bleſſing upon his Ordinance may multiply to the advancement, and furtherance of all your ſalvations. He multiplies now, farther then in thoſe loaves; not onely to feed you all, (as he did all E that multitude) but to feed you all three meales.

In this Pſalme (and eſpecially in this Text) God ſatisfies you with this threefold knowledge: Firſt, what he hath done for man, in the light and law of nature; Then, how much more he had done for his choſen people, the Jewes, in affording them a law; And laſtly, what he had reſerved for man after, in the eſtabliſhing of the Chriſtian Church. The firſt, (in this Metaphore, and miracle of feeding) works as a break-faſt; for though there bee not a full meale, there is ſomething to ſtay the ſtomach, in the light of nature. The ſecond, that which God did for the Jewes in their Law, and Sacrifices, and Types, and Ceremonies, is as that Dinner, which was ſpoken of in the Goſpel, which was plentifully prepared, but prepared for ſome certaine gueſts, that were bidden, and no more;

Better meanes then were in nature, they had in the law, but yet onely appropriated to them that were bidden, to that Nation, and no more. But in the third meale, Gods plentifull refection in the Christian Church, and meanes of salvation there; first, Christ comes in the visitation of his Spirit, (*Behold I come, and knock, and will sup with him*) (Hee sups with us, in the private visitation of his Spirit) And then, (as it is added there) hee invites us to sup with him, hee calls us home to his house, and there makes us partakers of his blessed Sacraments; And by those meanes we are brought at last to that blessednesse, which he proclaimes, (*Blessed are all they which are called to the marriage Supper of the Lambe*) in the Kingdome of heaven. For all these three meales, wee say Grace in this Text, (*By terrible things, in righteousnesse, wilt thou answer us, O God of our salvation*) for all these wayes of comming to the knowledge and worship of God, we blesse God in this Text, (*Thou art the confidence of all the ends of the Earth, and of them that are a farre off, upon the Sea.*

Revel. 3. 20.

Revel. 19. 9.

A

B

The consideration of the meanes of salvation, afforded by God to the Jewes in their law, inanimates the whole Psalme, and is transfused thorow every part thereof; and so, it falls upon this Verse too, as it doth upon all the rest; And then, for that, that God had done before in nature, and for all, is in the later part of this Verse, (*Who art the confidence of all the ends of the Earth, and of them that are a farre off, upon the Sea*) And lastly, that that hee hath reserved for the Christian Church, God hath centred, and embowelled in the wombe and bosome of the Text, in that compellation, (*O God of our salvation*) for there the word *salvation*, is rooted in *Iashang*, which *Iashang* is the very Name of *Iesus*, the foundation, and the whole building of the Christian Church. So then our three parts will bee these; What God hath done in Nature, what in the Law, what in the Gospel. And, when in our Order wee shall come to that last part, which is that, that we drive all to, (The advantage which wee have in the Gospel, above Nature, and the Law) wee shall then propose, and stop upon the Holy Ghosts manner of expressing it in this place, (*By terrible things in righteousnesse wilt thou answer us, O God of our salvation*) But first, look we a little into the other two, Nature, and Law.

C

1 Part. *Natura.*

First then, the last words settle us upon our first consideration, What God hath done for man in Nature, *Hee is the confidence of all the ends of the earth, and of them that are a far off, upon the Sea*, that is, of all the world, all places, all persons in the world; All, at all times, every where, have Declarations enow of his power, Demonstrations enow of his Goodnesse, to confide in him, to rely upon him. The Holy Ghost seemes to have delighted in the Metaphore of *Building*. I know no figurative speech so often iterated in the Scriptures, as the name of a *House*; Heaven and Earth are called by that name, and wee, who being upon earth, have our conversation in heaven, are called so too, (*Christ hath a House, which House wee are*) And as God builds his House, (*The Lord builds up Ierusalem*, saith *David*) so hee furnishes it, he plants Vineyards, Gardens, and Orchards about it, He layes out a way to it, (*Christ is the way*) He opens a gate into it, (*Christ is the gate*) And when hee hath done all this, (built his house, furnished it, planted about it, made it accessible, and opened the gate) then hee keepes house, as well as builds a house, he feeds us, and feasts us in his house, as well as he lodges us, and places us in it. And as Christ professes what his owne Diet was, what he fed upon, (*My meat is to doe the will of my Father*) so our meat is to know the will of the Father, Every man, even in nature, hath that appetite, that desire, to know God. And therefore if God have made any man, and not given him meanes to know him, he is but a good Builder, he is no good Housekeeper, He gives him lodging, but he gives him no meat; But *the eyes of all wait upon thee, and thou giv'st them their meat in due season. All*, (not onely we) wait upon God; and he gives them *Their* meat, though not our meat, (The Word and the Sacraments) yet *Their* meat, such as they are able to digest and endue. Even in nature, *He is the confidence of all the ends of the earth, and of them that are a far off, upon the Sea.* That is his daily bread, which even the naturall man begs at Gods hand, and God affords it him.

Phil. 3. 20.

Heb. 3. 6.

Psal. 147. 2.

D

Ioh. 14. 6.

Matt. 7. 13.

Ioh. 10. 7.

Ioh. 4. 34.

Psal. 145. 15.

E

The most precious and costly dishes are alwaies reserved for the last services, but yet there is wholesome meat before too. The cleare light is in the Gospel, but there is light in Nature too. At the last Supper, (the Supper of the Lambe in Heaven) there is no bill of fare, there are no particular dishes named there. It is impossible to tell us what we shall feed upon, what we shall be feasted with, at the Marriage Supper of the Lamb; Our way of knowing God there cannot be expressed. At that Supper of the Lambe, which

Revel. 19. 9.

A which is here, here in our way homewards, that is, in the Sacramentall Supper of the Lambe, it is very hard to tell, what we feed upon; How that meat is dreſſed, how the Body and Blood of Chriſt is received by us, at that Supper, in that Sacrament, is hard to be expreſſed, hard to be conceived, for the way and manner thereof. So alſo in the former meale, that which we have called the Dinner, which is The knowledge which the Jews had in the Law, it was not eaſie to diſtinguiſh the taſte, and the nature of every diſh, and to finde the ſignification in every Type, and in every Ceremony. There are ſome difficulties (if curious men take the matter in hand, and be too inquiſitive) even in the Goſpel; more in the Law; moſt of all in Nature. But yet, even in this firſt refection, this firſt meale, that God ſets before man, (which is our knowledge of God in Nature) becauſe wee are then in Gods Houſe, (all this World, and the next make God but one Houſe) though God doe not give *Marrow and fatneſſe*, (as *David* ſpeaks) though he doe Pſal. 63. 6.
B not *feed them with the fat of the wheat, nor ſatiſfie them with honey out of the Rock*, (for the 81. 16.
Goſpel is the honey, and Chriſt is the Rock) yet, even in Nature, hee gives ſufficient meanes to know him, though they come to neither of the other Meales, neither to the Jews Dinner, The benefit of the Law, nor to the Chriſtians Supper, either when they feed upon the Lamb in the Sacrament, or when they feed with the Lamb in the poſſeſſion and fruition of Heaven.

Though therefore the Septuagint, in their Tranſlation of the Pſalms, have, in the Title of this Pſalme, added this, *A Pſalme of Ieremy and Ezekiel, when they were departing out of the Captivity of Babylon*, intimating therein, that it is a Pſalme made in contemplation of that bleſſed place which we are to go to, (as, literally, it was of their happie ſtate in their reſtitution from Babylon to Jeruſalem) And though the ancient Church, by appropriating this Pſalme to the office of the dead, to the ſervice at Burials, intimate alſo,
C that this Pſalme is intended of that fulneſſe of knowledge, and Joy, and Glory, which they have that are departed in the Lord, yet the Holy Ghoſt ſtops, as upon the way, before we come thither, and, ſince we muſt lie in an Inne, that is, Lodge in this World, he enables the World to entertaine us, as well as to lodge us, and hath provided, that the World, the very world it ſelfe, (before wee conſider the Law in the World, or the Church in the World, or Glory in the next World) This very World, that is, Nature, and no more, ſhould give ſuch an univerſall light of the knowledge of God, as that he ſhould bee *The confidence of all the ends of the Earth, and of them that are a farre off upon the Sea.*

And therefore as men that come to great places, and preferments, when they have entred by a faire and wide gate of Honour, but yet are laid downe upon hard beds of trouble and anxiety in thoſe places, (for, when the body ſeemes in the ſight of men, to
D go on in an eaſie amble, the minde is every day (if not all day) in a ſhrewd and diſeaſefull trot) As thoſe men will ſometimes ſay, It was better with me, when I was in a lower place, and fortune, and will remember, being Biſhops, the pleaſures they had when they were Schoole-boyes, and yet, for all this, intermit not their thankfulneſſe to God, who hath raiſed them to that height, and thoſe meanes of glorifying him: ſo, howſoever we abound with joy and thankfulneſſe, for theſe gracious and glorious Illuſtrations of the Law, and the Goſpel, and beames of future Glory, which we have in the Chriſtian Church, Let us reflect often upon our beginning, upon the conſideration of Gods firſt benefits, which he hath given to us all in Nature, *That light, by which he enlighteneth every* Iohn 1. 9.
*man that commeth into the World*, That he hath given us a reaſonable ſoule capable of grace, here, (that, he hath denied no man, and no other creature hath that) That he hath given us an immortal ſoul capable of glory hereafter, (and that, that immortality he hath
E denied no man, and no other creature hath that.) Conſider we alwaies the grace of God, to be the Sun it ſelfe, but the nature of man, and his naturall faculties to be the Sphear, in which that Sun, that Grace moves. Conſider we the Grace of God to be the ſoule it ſelf, but the naturall faculties of man, to be as a body, which miniſters Organs for that ſoule, that Grace to worke by. That ſo, as how much ſoever I feare the hand of a mighty man, that ſtrikes, yet I have a more immediate feare of the ſword he ſtrikes with; So, though I impute juſtly my ſins, and my feares of judgements for them, to Gods withdrawing, or to my neglecting his grace, yet I looke alſo upon that which is next me, Nature, and naturall light, and naturall faculties, and that I conſider how I uſe to uſe them; whether I be as watchfull upon my tongue, that that miniſter no tentation to others, and upon

mine eye, that that receive no tentation from others, as by the light of Nature, I might, and as ſome morall Men, without addition of particular Grace, have done. That ſo, firſt for my ſelfe, I be not apt to lay any thing upon God, and to ſay, that hee ſtarved me, though he ſhould not bid me to the Jews dinner, in giving me the light of the Law, nor bid me to the Chriſtians Supper, in giving me the light of the Goſpell, becauſe he hath given me a competent refection even in Nature. And then, that for others, I may firſt ſay with the Apoſtle, *That they are without excuſe, who doe not ſee the inviſible God, in the viſible Creature*, and may ſay alſo with him, *O altitudo!* The wayes of the Lord are paſt my finding out; And therefore to thoſe, who doe open their eyes to that light of Nature, in the beſt exaltation thereof, God does not hide himſelfe, though he have not manifeſted to me, by what way he manifeſts himſelfe to them. For, God diſappoints none, and he is *The confidence of all the ends of the Earth, and of them who are a farre off upon the Sea.*

Rom. 1. 20. 11. 33.

*Commit thy way unto the Lord*, ſayes *David*; And he ſayes more, then our Tranſlation ſeemes to expreſſe; The Margin hath expreſſed it; for, according to the Originall word, *Galal*, it is in the Margin, not *Commit*, but *Roll thy way upon the Lord*; which may very well imply, and intend this precept, Carry thy Rolling trench up to God, and gather upon him; As *Abraham*, when he beat the price with God for Sodom, from fifty, to ten, rolled his Petition upon God, ſo roll thy wayes upon him, come up to him in a thankfull acknowledgement, what he hath done for thee, in the Goſpel, in the Law, and in Nature; And then, as *Tertullian* ſayes of publique Prayers, *Obſidemus Deum*, In the Prayers of the Congregation wee beſiege God, So this way wee entrench our ſelves before God, ſo, as that nothing can beat us out of our trenches; for, if all the Canons of the Church beat upon me, ſo that I be by Excommunication removed from the aſſiſtances of the Church, (though I be inexcuſable, if I labour not my Reconciliation, and my Abſolution) yet, before that be effected, I am ſtill in my firſt trench, ſtill I am a man, ſtill I have a ſoule capable of Grace, ſtill I have the light of Nature, and ſome preſence of God in that; though I be attenuated, I am not annihilated, though by my former abuſes of Gods graces, and my contumacy, I be caſt back to the ends of the earth, and a far off upon the Sea, yet even there, God is the confidence of all them; As long as I conſider that I have ſuch a ſoule, capable of Grace and Glory, I cannot deſpaire.

Pſal. 37. 5.

Gen. 18. 23.

Thus Nature makes Pearls, Thus Grace makes Saints. A drop of dew hardens, and then another drop fals, and ſpreads it ſelfe, and cloathes that former drop, and then another, and another, and become ſo many ſhels and films that inveſt that firſt ſeminall drop, and ſo (they ſay) there is a pearle in Nature. A good ſoule takes firſt Gods firſt drop into his conſideration, what he hath ſhed upon him in Nature, and then his ſecond coate, what in the Law, and ſucceſſively his other manifold graces, as ſo many ſhels, and films, in the Chriſtian Church, and ſo we are ſure, there is a Saint.

Roll thy wayes upon God; And (as it followes in the ſame verſe) *Spera in eo, & ipſe faciet*; we tranſlate it, *Truſt in him, and he ſhall bring it to paſſe*; Begin at *Alpha*, and hee ſhall bring it to *Omega*: Conſider thy ſelfe but in the ſtate of Hope, (for the ſtate of Nature is but a ſtate of Hope, a ſtate of Capableneſſe; In Nature wee have the capacity of Grace, but not Grace in poſſeſſion, in Nature) *Et ipſe faciet*, ſayes that Text, God ſhall doe, God ſhall work; There is no more in the Originall but ſo, *Ipſe faciet*; Not God ſhall doe it, or doe this, or doe that, but doe all; doe but conſider that God hath done ſomething for thee, and he ſhall doe all, for, *He is the confidence of all the ends of the earth, and of them that are a farre off upon the Sea.* Here is a new Mathematiques; without change of Elevation, or parallax, I that live in this Climate, and ſtand under this Meridian, looke up and fixe my ſelf upon God, And they that are under my feete, looke up to that place, which is above them, And as divers, as contrary as our places are, we all fixe at once upon one God, and meet in one Center; but we doe not ſo upon one Sunne, nor upon one conſtellation, or configuration in the Heavens; when we ſee it, thoſe Antipodes doe not; but they, and we ſee God at once. How various formes of Religion ſoever paſſe us through divers wayes, yet by the very light and power of Nature, we meet in one God; and for ſo much, as may make God acceſſible to us, and make us inexcuſable towards him, there is light enough in this dawning of the day, refection enough in this firſt meale, The knowledge of God, which we have in Nature; That alone diſcharges God, and condemns us; for, by that, *He is*, that is, He offers himſelfe to be, *The confidence of all the ends of the*

A *the Earth, and of them who are afar off upon the Sea*; that is, of all mankinde.

But then, *Lunæ radiis non matureſcit botrus*, fruits may be ſeene by the Mooneſhine, but the Mooneſhine will not ripen them. Therefore a Sunne riſes unto us, in the law, and in the Prophets, and gives us another manner of light, then we had in nature. *The way of the wicked is as Darkneſſe*, ſayes *Solomon*; Wherein? It follows, *They know not at what they ſtumble.* A man that calls himſelfe to no kinde of account, that takes no candle into his hand, never knowes at what he ſtumbles, not what occaſions his ſin. But by the light of nature, if he will looke upon his owne infirmities, his own deformities, his own inclinations, he may know at what he ſtumbles, what that is that leads him into tentation. For, though S. *Paul* ſay, That *by the law is the knowledge of ſin*, And, *Sin is not imputed when there is no law*; And againe, *I had not knowne ſin, but by the law*; in ſome of theſe places, the law is not intended onely of the law of the Jews, but of the law of na-

B ture in our hearts, (for, by that law, every man knows that he ſins) And then, ſin is not onely intended of ſin produced into act, but ſin in the heart; as the Apoſtle inſtances there, *I had not knowne luſt, except the law had ſaid, Thou ſhalt not covet.* Of ſome ſinnes, there is no cleare evidence given by the light of nature: That the law ſupplied; and more then that. The law did not onely ſhew, what was ſin, but gave ſome light of remedy againſt ſin, and reſtitution after ſin, by thoſe ſacrifices, which, though they were ineffectuall in themſelves, yet involved, and repreſented Chriſt, who was their ſalvation. So then, God was to the Jews, in generall, as he was to his principall ſervant amongſt them, *Moſes*; He ſaw the land of promiſe, but he entred not into it; The Jews ſaw Chriſt, but embraced him not. *Abraham* ſaw his day, and rejoyced; They ſaw it, that is, they might have ſeen it, but winked at it. *Luther* ſayes well, *Judæi habuere jus mendicandi*, The Jews had a licence to beg, They had a Breve, and might gather, They had a Cove-

C nant, and might plead with God; But they did not; and therefore, though they were inexcuſable for their neglect of the light of Nature, and more inexcuſable for reſiſting the light of the law, That they and we might be abſolutely inexcuſable, if we continued in darkneſſe after that, God ſet up another light, the light of the Goſpel, which is our third and laſt part, wrapped up in thoſe firſt words of our Text, *By terrible things, in righteouſneſſe, wilt thou anſwer us, O God of our ſalvation.*

Rom. 3. 20. Rom. 5. 13. Rom. -. 7. Deut. 34. 1.

3 Part. *Eccleſia Chriſtiana.*

This word, *Salvation*, *Iaſhang*, is the roote of the name of *Ieſus*. In the beginning of the Primitive Church, when the followers of Chriſt left or diſcontinued their being called *the Diſciples*, and *the Faithfull*, and *the Brethren*, and *the Profeſſors*, as they had been called before, and would bring the Name of their founder, Chriſt Jeſus, into more evidence and manifeſtation, yet they were not called by the Name of *Ieſus*, but from *Chriſt*; at Antioch firſt they were called *Chriſtians*. For, it is well diſtinguiſhed, That the Name

Acts 11. 26.

D of *Ieſus*, as it ſignifies a *Saviour*, firſt contemplates God, and the Divine nature, (which onely could ſave us) And then hath relation to Man, and the Humane nature, without aſſuming of which, the Sonne of God could not have ſaved us that way, that God had propoſed, The ſatisfaction of his Juſtice; And then, the Name of *Chriſt*, (as it ſignifies *Anointed*, and appointed to a certaine purpoſe, as to die for us) firſt contemplates Man, and the Humane nature, which onely could die, And then hath relation to God, and the Divine nature. So that Jeſus is God, and Man in Him; And Chriſt is Man, and God in Him. So the Name *Ieſus* ſeemes to taſte of more Myſtery, and more Incomprehenſibleneſſe; And the Name of *Chriſt*, of more Humility, and Appliableneſſe.

Bonavent.

And with this lower Name, to be called *Chriſtians* from *Chriſt*, was the Church of God contented; Whereas a later race of men in the Romane Church, will needs take their Denomination from *Ieſus* himſelfe; But I know not whether they meane our *Ieſus*

E or no. *Ioſephus* remembers two (at leaſt) of that name, *Ieſus*, that were infamous malefactors, and men of blood; and they may deduce themſelves from ſuch a *Ieſus*. And a Jeſuit teaches us, that it is the common opinion, that *Barrabas* the murderer, was by his proper Name called *Ieſus*; that his name was *Ieſus Barrabas*; and that therefore *Pilate* made that difference upon our Saviour, *Ieſus Nazarenus*, *This is Ieſus of Nazareth*, and not *Ieſus Barrabas*; and from that *Ieſus*, *Ieſus Barrabas* they may deduce themſelves. And we know alſo, that that miſchievous ſorcerer, was called by that Name, *Bar-jeſu*, The Sonne of Jeſus. From which *Ieſus* amongſt theſe, they will make their extraction, let them chuſe. As amongſt the Jeſuits, the bloodieſt of them all, (even to the drawing of the ſacred blood of Kings) is, by his name, *Mariana*; So all the reſt of them, both in that

Joſephus. Lorinus. Act. 13. 6. Ibid.

reſpect, of ſucking blood, and occaſioning maſſacres, and other reſpects too, are rather Marianits then Jeſuits, Idolaters of the bleſſed Virgin *Mary*, then worſhippers of Jeſus. A

We conſiſt in the Humility of the Ancients; we are *Chriſtians*, *Ieſus* is meerly a *Saviour*, A name of Myſtery, *Chriſt* is *Anointed*, A name of Communication, of Accommodation,

Cant. 1. 3. of Imitation; And ſo this name, the name of *Chriſt*, is *Oleum effuſum*, (as the Spouſe ſpeaks) An oyntment, a perfume powred out upon us, and we are *Chriſtians*. In the

Corn. Lap. name of *Ieſus*, S. *Paul* abounded, but in the Name of *Chriſt* more; for, (as a Jeſuit gives

Eph. 1. 10. us the account) he repeats the name of *Ieſus* almoſt three hundred times, but the name of *Chriſt* more then foure hundred, in his Epiſtles. In this Church then, which is gathered in the Name of *Chriſt*, (though in the power and merit of *Ieſus*) This light which we ſpeake of, This knowledge of God, and means of ſalvation, is in the higheſt exaltation. In the ſtate of nature, we conſider this light, as the Sunne, to be riſen at the Moluccæ, in the fartheſt Eaſt; In the ſtate of the law, we conſider it, as the Sunne come to Ormus, B the firſt Quadrant; But in the Goſpel, to be come to the Canaries, the fortunate Ilands, the firſt Meridian. Now, whatſoever is beyond this, is Weſtward, towards a Declination. If we will goe farther then to be Chriſtians, and thoſe doctrines, which the whole

1 Cor. 1. 12. Chriſtian Church hath ever beleeved, if we will be of *Cephas*, and of *Apollos*, if we will call our ſelves, or endanger, and give occaſion to others, to call us from the Names of men, Papiſts, or Lutherans, or Calviniſts, we depart from the true glory and ſerenity, from the luſtre and ſplendor of this Sunne; This is *Tabernaculum Solis*, Here in the Chri-

Pſal. 19. 5. ſtian Church, God hath ſet a Tabernacle for the Sunne; And, as in nature, Man hath light enough to diſcerne the principles of Reaſon; So in the Chriſtian Church, (conſidered without ſubdiviſions of Names, and Sects) a Chriſtian hath light enough of all things neceſſary to ſalvation.

So then, ſtill roll thy wayes upon God, Gather upon him nearer and nearer; for, all C theſe are emanations of lights from him, that he might be found, and ſeen, and knowne by thee. The looking upon God, by the firſt light of Nature, is, to catechize, and examine thy ſelfe, whether thou doe governe, and employ thy naturall faculties to his glory; whether thou doe ſhut thine eyes at a tentation, ſtop thine eares at a blaſphemy upon God, or a defamation upon thy neighbour; and withhold thy hand from blood and bribes, and thy feet from fellowſhip in ſin. The looking upon God, by the ſecond light, the light of the law, is, to diſcerne by that, that God hath alwayes had a peculiar people of his own, and gathered them, and contained them in his worſhip, by certaine viſible, ſenſible Ordinances and Inſtitutions, Sacraments, and Sacrifices, and rituall Ceremonies, and to argue and conclude out of Gods former proceedings with them, his greatneſſe and his goodneſſe towards the preſent world. And then, to ſee God by that laſt and beſt light, the light of the Chriſtian Church, is, to be content with ſo much of D God, as God hath revealed of himſelfe to his Church; And (as it is expreſſed here) to heare him anſwer thee, *By terrible things in righteouſneſſe*; for, that he does *as he is the God of our ſalvation*, that is, as he works in the Chriſtian Church; which is our laſt Conſideration; *By terrible, &c.*

*Reſpondet, ergo Orandum.* In this Conſideration, (Gods proceeding with us in the Chriſtian Church) this obſervation meets us firſt, That Gods converſation with us there, is called an *Anſwering*; (*He ſhall anſwer us*) Now if we looke that God ſhould anſwer us, we muſt ſay ſomething to God; and our way of ſpeaking to God, is by petition, by prayer. If we pre-

Rom. 10. 20. ſent no petition, if we pray not, we can looke for no anſwer, for we aske none. *Eſaias is very bold*, (ſaith S. *Paul*) *when he ſayes, That God was found of them that ſought him not, and made manifeſt to them that asked not after him*; Yet though it were boldly ſaid, it was truly ſaid; ſo early, and ſo powerfull is Gods preventing grace towards us. So it is a ve- E ry ordinary phraſe amongſt the Prophets, *God anſwered, and ſaid* thus, and thus, when the Prophet had asked nothing of God. But here we are upon Gods proceeding with man in the Chriſtian Church; and ſo, God anſwers not, but to our petitions, to our prayers. In a Sermon, God ſpeaks to the Congregation, but he anſwers onely that ſoule, that hath been with him at Prayers before. A man may pray in the ſtreet, in the fields, in a fayre; but it is a more acceptable and more effectuall prayer, when we ſhut our doores, and obſerve our ſtationary houſes for private prayer in our Chamber; and in our Chamber, when we pray upon our knees, then in our beds. But the greateſt power of all, is in the publique prayer of the Congregation.

It is

A It is a good remembrance that *Damaſcene* gives, *Non quia gentes quædam faciunt, à nobis linquenda*; We muſt not forbeare things onely therefore, becauſe the Gentiles, or the Jewes uſed them. The Gentiles, particularly the Romans, (before they were Chriſtians) had a ſet Service, a preſcribed forme of Common prayer in their Temples; and they had a particular Officer in that State, who was *Conditor precum*, that made their Collects, and Prayers upon emergent occaſions; And *Omni luſtro*, every five yeares there was a review, and an alteration in their Prayers, and the ſtate of things was preſumed to have received ſo much change in that time, as that it was fit to change ſome of their Prayers and Collects. It muſt not therefore ſeeme ſtrange, that at the firſt, there were certaine Collects appointed in our Church; nor that others, upon juſt occaſion, be added. Damaſc.

Gods bleſſing here, in the Chriſtian Church, (for, to that we limit this conſideration) is, that here *He will anſwer us*; Therefore, here we muſt ask; Here, our asking is
B our communion at Prayer: And therefore they that undervalue, or neglect the prayers of the Church, have not that title to the benefit of the Sermon; for though God doe ſpeake in the Sermon, yet hee anſwers, that is, applies himſelfe, by his Spirit, onely to them, who have prayed to him before. If they have joyned in prayer, they have their intereſt, and ſhall feele their Conſolation in all the promiſes of the Goſpel, ſhed upon the Congregation, in the Sermon. Have you asked by prayer, *Is there no Balme in Gilead?* He anſwers you by me, Yes, there is Balme; *Hee was wounded for your tranſgreſſions, and with his ſtripes you are healed*; His Blood is your *Balme*, his Sacrament is your *Gilead*. Have you asked by prayer, *Is there no Smith in Iſrael?* No meanes to diſcharge my ſelfe of my fetters, and chaines, of my temporall, and ſpirituall Encumbrances? God anſwers thee, Yes, there is; He bids you but looke about, and you ſhall finde your ſelfe in *Peters* caſe; *The Angel of the Lord preſent, A light ſhining, and his chaines falling*
C *off*: All your manacles locked upon the hands, All your chaines loaded upon the legges, All your ſtripes numbred upon the back of Chriſt Jeſus. You have ſaid in your prayers here, (*Lord, from whom all good counſails doe proceed*) And God anſwers you from hence, *The Angel of the great Counſell ſhall dwell with you, and direct you.* You have ſaid in your prayers, *Lighten our darkneſſe*, and God anſwers you by mee, (as he did his former people by *Eſay*) *The Lord ſhall be unto thee an everlaſting light, and thy God thy glory.* Petition God at prayers, and God ſhall anſwer all your petitions at the Sermon. There we begin, (if wee will make profit of a Sermon) at Prayers; And thither wee returne againe, (if we have made profit by a Sermon) in due time, to prayers. For, that is S. *Auguſtines* holy Circle, in which hee walkes from Prayers to the Sermon, and from the Sermon, next day to Prayers againe. *Invocat te fides mea*, ſayes he to God; Here I ſtand or kneele in thy preſence, and in the power of faith, to pray to thee. But where had I this faith,
D that makes my prayer acceptable? *Dediſti mihi per miniſterium Prædicatoris*; I had it at the Sermon, I had it, ſaith he, by the miniſtery of the Preacher; but I had it therefore, becauſe thy Spirit prepared me by prayer before; And I have it therefore, that is, to that end, that I might returne faithfully to prayers againe. As hee is *The God of our ſalvation*, (that is, As he works in the Chriſtian Church) *he anſwers us*: If we aske by prayer, he applies the Sermon; And, *He anſwers by terrible things, in righteouſneſſe.* Eſay 53.5. 1 Sam.13.18. Act.12.7. Eſay 60.19. Confeſſ.l.1.c.1.

Theſe two words, (*Terribilia per Iuſtitiam*) *By Terrible things in Righteouſneſſe*, are ordinarily by our Expoſitors taken, to intimate a confidence, that God imprints by the Ordinance of his Church, that by this right uſe of Prayer and Preaching, they ſhall alwayes be delivered from their enemies, or from what may bee moſt terrible unto them. In which expoſition, *Righteouſneſſe* ſignifies faithfulneſſe, and *Terrible things* ſignifie miraculous deliverances from, and terrible Judgements upon his, and our enemies.
E Therefore is God called, *Deus fidelis, The faithfull God*; for, that faithfulneſſe implies a Covenant, made before, (and there entred his Mercy, that hee would make that Covenant) and it implies alſo the aſſurance of the performance thereof, for there enters his faithfulneſſe. So he is called, *Fidelis Creator*, (*We commit our ſoules to God, as to a faithfull Creator*) He had an eternall gracious purpoſe upon us, to create us, and he hath faithfully accompliſhed it. So, *Fidelis quia vocavit, Hee is faithfull in having called us*; That he had decreed, and that he hath done. So Chriſt is called, *Fidelis Pontifex, A mercifull and a faithfull high Prieſt*; *Mercifull* in offering himſelfe for us, *faithfull* in applying himſelfe to us. So Gods whole word is called ſo often, ſo very often *Teſtimonium fidele, A faithfull witneſſe*, an evidence that cannot deceive, nor miſlead us. Therefore we may be *Terribilia per Iuſtitiam* Deut.7.9. 1 Pet.4.19. 1 Theſ.5.24. Heb.2.17. Pſal.19.8.

be ſure, that whatſoever God hath promiſed to his Church, (And whatſoever God hath done upon the enemies of his Church heretofore, thoſe very performances to them, are promiſes to us, of the like ſuccours in the like diſtreſſes) he will performe, re-performe, multiply performances thereof upon us. *Thy counſails of old are faithfulneſſe and truth*; That is, whatſoever thou didſt decree, was done even then, in the infallibility of that Decree; And when that Decree came to be executed, and actually done, in that very execution of that former Decree was enwrapped a new Decree, That the ſame ſhould be done over and over againe for us, when ſoever wee needed it. So that then, caſting up our account, from the deſtruction of Babel, by all the plagues of Egypt, through the depopulation of Canaan, and the maſſacre in *Sennacheribs* Army, to the ſwallowing of the Invincible Navy upon our Seas, and the bringing to light that Infernall, that ſubterranean Treaſon in our Land, we may argue, and aſſume, *That the God of our ſalvation will anſwer us by terrible things*, by multiplying of miracles, and miniſtring ſupplies, to the confuſion of his, and our enemies, for, *By terrible things in righteouſneſſe, will the God of our ſalvation anſwer us.*

Eſay 25.1.

A

B

*Per Iuſtitiam.*

So then, his Judgements are theſe *Terribilia*, Terrible, fearefull things; And hee is faithfull in his Covenant, and by terrible Judgements he will anſwer, that is, ſatisfie our expectation. And that is a convenient ſenſe of theſe words. But, the word, which we tranſlate *Righteouſneſſe* here, is *Tzadok*, and *Tzadok* is not faithfulneſſe, but holineſſe; And theſe *Terrible things* are Reverend things; and ſo *Tremellius* tranſlates it, and well; *Per res Reverendas*, *By Reverend things*, things to which there belongs a Reverence, *thou ſhalt anſwer us.* And thus, the ſenſe of this place will be, That the God of our ſalvation, (that is, God working in the Chriſtian Church) calls us to Holineſſe, to Righteouſneſſe, by Terrible things; not Terrible, in the way and nature of revenge; but Terrible, that is, ſtupendious, reverend, myſterious: That ſo we ſhould not make Religion too homely a thing, but come alwayes to all Acts, and Exerciſes of Religion, with reverence, with feare, and trembling, and make a difference, between Religious, and Civill Actions.

C

In the frame and conſtitution of al Religions, theſe Materials, theſe Elements have ever entred; Some words of a remote ſignification, not vulgarly underſtood, ſome actions of a kinde of halfe-horror and amazement, ſome places of reſervation and retiredneſſe, and appropriation to ſome ſacred perſons, and inacceſſible to all others. Not to ſpeake of the ſervices, and ſacrifices of the Gentiles, and thoſe ſelfe-manglings and lacerations of the Prieſts of *Iſis*, and of the Prieſts of *Baal*, (faintly counterfaited in the ſcourgings and flagellations in the Roman Church) In that very diſcipline which was delivered from God, by *Moſes*, the ſervice was full of myſterie, and horror, and reſervation, *By terrible things*, (Sacrifices of blood in manifold effuſions) *God anſwered them*, then. So, the matter of Doctrine was delivered myſteriouſly, and with much reſervation, and in-intelligibleneſſe, as *Tertullian* ſpeaks. The Joy and Glory of Heaven was not eaſily underſtood by their temporall abundances of Milke, and Honey, and Oyle, and Wine; and yet, in theſe (and ſcarce any other way) was Heaven preſented, and notified to that people by *Moſes*. Chriſt, a Meſſias, a Saviour of the World, by ſhedding his blood for it, was not eaſily diſcerned in their Types and Sacrifices; And yet ſo, and ſcarce any other way was Chriſt revealed unto them. God ſayes, *I have multiplied viſions, and uſed ſimilitudes, by the miniſtery of the Prophets.* They were Viſions, they were Similitudes, not plaine and evident things, obvious to every underſtanding, that God led his people by. And there was an Order of Doctors amongſt the Jews that profeſſed that way, To teach the People by Parables and darke ſayings; and theſe were the powerfulleſt Teachers amongſt them, for they had their very name (*Moſſelim*) from power and dominion; They had a power, a dominion over the affections of their Diſciples, becauſe teaching them by an obſcure way, they created an admiration, and a reverence in their hearers, and laid a neceſſity upon them, of returning againe to them, for the interpretation and ſignification of thoſe darke Parables. Many thinke that *Moſes* cites theſe obſcure Doctors, theſe *Moſſelim*, in that place, in the booke of Numbers, when he ſayes, *Wherefore they that ſpeake in Proverbs, ſay* thus, and thus, And ſo he proceeds in a way and words, as hard to be underſtood, as any place in all his Books. *David* profeſſes this of himſelfe often; *I will open darke ſayings upon my Harpe*, And, *I will open my mouth in a Parable.* And this was the way of *Solomon*; for that very word is the Title of his booke of Proverbs. And in this way of teaching, our Saviour abounded, and excelled; for when it is ſaid, *He taught them as one having*

D

E

Hoſ.12.10.

Sandæi ſymbolica fol.108.

Num.21.7.

Pſal.49.4. 77.2.

Matt.7.29.

A *having authority*, And when it is ſaid, *They were aſtoniſhed at his Doctrine, for his word was with Power*, they refer that to this manner of teaching, that hee aſtoniſhed them with theſe reſerved and darke ſayings, and by the ſubſequent interpretation thereof, gained a reverend eſtimation amongſt them, that he onely could lead them to a deſire to know, (that darke way encreaſed their deſire) and then he onely ſatisfie them with the knowledge of thoſe things which concerned their ſalvation. For theſe Parables, and compariſons of a remote ſignification, were called by the Jews, *Poteſtates*, Powers, Powerfull inſinuations, as, amongſt the Grecians, the ſame things were called *Axiomata*, Dignities; And of Chriſt it is ſaid, *Without a Parable ſpake he not.* Luke 4.32. Mat.13.34.

So that God in the Old, and Chriſt in the New Teſtament, hath conditioned his Doctrine, and his Religion (that is, his outward worſhip) ſo, as that evermore there ſhould be preſerved a Majeſty, and a reverentiall feare, and an awfull diſcrimination of
B Divine things from Civill, and evermore ſomething reſerved to be inquired after, and laid up in the mouth of the Prieſt, that the People might acknowledge an obligation from him, in the expoſition, and application thereof. Nay, this way of *anſwering us by terrible things*, (that is, by things that imprint a holy horror, and a Religious reverence) is much more in the Chriſtian Church, then it can have beene in any other Religion; Becauſe, if wee conſider the Jews, (which is the onely Religion, that can enter into any compariſon with the Chriſtian, in this kinde) yet, we looke more directly and more immediately upon God in Chriſt, then they could, who ſaw him but by way of Prophecie, a future thing that ſhould be done after; we looke upon God, in Hiſtory, in matter of fact, upon things done, and ſet before our eyes; and ſo that Majeſty, and that holy amazement, is more to us then ever it was to any other Religion, becauſe we have a nearer approximation, and vicinity to God in Chriſt, then any others had, in any repreſentions of
C their Gods; and it is a more dazeling thing to looke upon the Sun, in a direct, then in an oblique or ſide line. And therefore, the love of God, which is ſo often propoſed unto us, is as often ſeaſoned with the feare of God; nay, all our Religious affections are reduced to that one, To a reverentiall feare; If he be a *Maſter*, he cals for *feare*, and, If he be a *Father*, he calls for *honor*; And honour implies a reverentiall feare. And that is the Art that *David* profeſſes to teach, *Artem timendi, Come ye children, and hearken unto me, and I will teach you the feare of the Lord.* That you thinke not Divinity an Occupation, nor Church-Service a recreation; but ſtill remember, That *the God of our Salvation* (God working in the Chriſtian Church) *will anſwer you*; but yet, *by terrible things*; that is, by not being over-fellowly with God, nor over-homely with places, and acts of Religion; which, it may be an advancement to your Devotion and edification, to conſider, in ſome particulars in the Chriſtian Church. Mal.1.6. Pſal.34.12.

D And firſt, conſider we it, in our manners, and converſation. Chriſt ſayes, *Henceforth I call you not ſervants, but friends.* But, howſoever Chriſt called him *friend*, that was come to the feaſt without the wedding garment, he *caſt him out*, becauſe he made no difference of that place from another. Firſt then, remember by what terrible things God anſwers thee in the Chriſtian Church, when he comes to that round and peremptory iſſue, *Qui non crediderit, damnabitur*, He that beleeves not every Article of the Chriſtian faith, & with ſo ſtedfaſt a belief, as that he would dye for it, *Damnabitur*, (no modification, no mollification, no going leſſe) He ſhal be damned. Conſider too the nature of Excõmunication, That it teares a man from the body of Chriſt Jeſus; That that man withers that is torne off, and Chriſt himſelfe is wounded in it. Conſider the inſupportable penances that were laid upon ſinners, by thoſe penitentiall Canons, that went through the Church in thoſe Primitive times; when, for many ſins which we paſſe through now, without ſo much as
E taking knowledge that they are ſins, men were not admitted to the Communion all their lives, no, nor eaſily upon their death-beds. Conſider how dangerouſly an abuſe of that great doctrine of Predeſtination may bring thee to thinke, that God is bound to thee, and thou not bound to him, That thou maieſt renounce him, and he muſt embrace thee, and ſo make thee too familiar with God, and too homely with Religion, upon preſumption of a Decree. Conſider that when thou prepareſt any uncleane action, in any ſinfull nakedneſſe, God is not onely preſent with thee in that roome then, but then tels thee, That at the day of Judgement thou muſt ſtand in his preſence, and in the preſence of all the World, not onely naked, but in that foule, and ſinfull, and uncleane action of nakedneſſe, which thou committedſt then; Conſider all this and confeſſe, that for matter of manners *In moribus.* Iohn 15.14. Mat.22.12. Marke 16.16.

manners, and converſation, *The God of thy Salvation anſwers thee by terrible things.* And ſo it is alſo, if we conſider Prayer in the Church. A

*In oratione.* *Gods Houſe is the houſe of Prayer*; It is his Court of Requeſts; There he receives petitions, there he gives Order upon them. And you come to God in his Houſe, as though you came to keepe him company, to ſit downe, and talke with him halfe an houre; or you come as Ambaſſadors, covered in his preſence, as though ye came from as great a Prince as he. You meet below, and there make your bargaines, for biting, for devouring Uſury, and then you come up hither to prayers, and ſo make God your Broker. You rob, and ſpoile, and eat his people as bread, by Extortion, and bribery, and deceitfull waights and meaſures, and deluding oathes in buying and ſelling, and then come hither, and ſo make God your Receiver, and his houſe a den of Thieves. His houſe is *Sanctum Sanctorum*, The holieſt of holies, and you make it onely *Sanctuarium*; It ſhould be a place ſanctified by your devotions, and you make it onely a Sanctuary to priviledge Malefactors, A place that may redeeme you from the ill opinion of men, who muſt in charity be bound to thinke well of you, becauſe they ſee you here. *Offer this to one of your Princes*, (as God argues in the Prophet) and ſee, if he will ſuffer his houſe to be prophaned by ſuch uncivill B

Pſal. 47. 3. 96. 4. abuſes; And, *Terribilis Rex*, *The Lord moſt high is terrible, and a great King over all the earth*; and, *Terribilis ſuper omnes Deos*, *More terrible then all other Gods.* Let thy Maſter be thy god, or thy Miſtreſſe thy god, thy Belly be thy god, or thy Back be thy god, thy fields be thy god, or thy cheſts be thy god, *Terribilis ſuper omnes Deos*, The Lord is ter-

95. 3. rible above all gods, *A great God, and a great King above all gods.* You come, and call

Deut. 28. 58. upon him by his name here, But *Magnũ & terribile*, *Glorious and fearefull is the name of the Lord thy God.* And, as if the Son of God were but the Son of ſome Lord, that had beene your Schoole-fellow in your youth, and ſo you continued a boldneſſe to him ever after, ſo, becauſe you have beene brought up with Chriſt from your cradle, and catechized C

Pſal. 111. 4. in his name, his name becomes leſſe reverend unto you, And *Sanctum & terribile*, Holy, and reverend, Holy and terrible ſhould his name be.

Conſider the reſolution that God hath taken upon the Hypocrite, and his prayer; *What*

Iob 27. 8. *is the hope of the Hypocrite, when God taketh away his ſoule? Will God heare his cry? They*

Hoſ. 7. 14. *have not cryed unto me with their hearts, when they have howled upon their beds.* Conſider, that error in the matter of our prayer fruſtrates the prayer and makes it ineffectuall. *Ze-*

Mat. 20. 21. *bedees* Sons would have beene placed at the right hand, and at the left hand of Chriſt, and were not heard. Error in the manner may fruſtrate our prayer, and make it ineffectu-

Iam. 4. 3. all too. *Ye aſk, and are not heard, becauſe ye aſk amiſſe.* It is amiſſe, if it be not referred to his

Luke 5. 12. will, (*Lord if thou wilt, thou canſt make me clean.*) It is amiſſe, if it be not asked in faith, (*Let*

Iam. 1. 6. *not him that wavereth, thinke he ſhall receive any thing of the Lord.*) It is amiſſe, if prayer be

1 Theſ. 5. 17. diſcontinued, intermitted, done by fits, (*Pray inceſſantly*) And it is ſo too, if it be not vehe- D

Luke 22. 44. ment; for Chriſt was *in an Agony* in his prayer, and *his ſweat was as great drops of blood.* Of

Eſay 1. 15. prayers without theſe conditions, God ſayes, *When you ſpread forth your hands, I will hide mine eyes, & when you make many prayers, I will not heare you.* Their prayer ſhall not only be

Prov. 28. 9. ineffectuall, but even their prayer ſhall be *an abomination*; And not only an abomination to

Pſal. 109. 7. God, but deſtruction upon themſelves; for, *Their prayer ſhall be turned to ſin.* And, when they ſhall not be heard for themſelves, no body elſe ſhall be heard for them; (*Though theſe*

Ezek. 14. 14. *three men, Noah, Iob, & Daniel, ſtood for them, they ſhould not deliver thẽ*; Though the whole Congregation conſiſted of Saints, they ſhall not be heard for him, nay, they ſhall be forbidden to pray for him, forbidden to mentiõ, or mean him in their prayers, as *Ieremy* was. When God leaves you no way of reconciliation but prayer, and then layes theſe heavy and terrible conditions upon prayer, Confeſſe that though he be *the God of your ſalvation*, and do *anſwer you*, yet *By terrible things doth the God of your ſalvation anſwer you.* And con- E

*In concionibus.* ſider this againe, as in manners, and in prayer, ſo in his other Ordinance of Preaching.

Thinke with your ſelves what God lookes for from you, and what you give him, in

1 Cor. 1. 21. that Exerciſe. Becauſe God cals *Preaching fooliſhneſſe*, you take God at his word, and you thinke Preaching a thing under you. Hence is it, that you take ſo much liberty in cenſuring and comparing Preacher and Preacher, nay Sermon and Sermon from the ſame Preacher; as though we preached for wagers, and as though coine were to be valued from the inſcription meerely, and the image, and the perſon, and not for the metall.

Lam. 4. 16. You meaſure all by perſons; and yet, *Non erubeſcit is faciem Sacerdotis*, *You reſpect not the perſon of the Prieſt*, you give not ſo much reverence to Gods Ordinance, as he does. In

no

A no Church of Christendome but ours, doth the Preacher preach uncovered. And for all this good, and humble, and reverend example, (fit to be continued by us) cannot we keepe you uncovered till the Text be read. All the Sermon is not Gods word, but all the Sermon is Gods Ordinance, and the Text is certainely his word. There is no salvation but by faith, nor faith but by hearing, nor hearing but by preaching; and they that thinke meanliest of the Keyes of the Church, and speake faintliest of the Absolution of the Church, will yet allow, That those Keyes lock, and unlock in Preaching; That Absolution is conferred, or withheld in Preaching. That the proposing of the promises of the Gospel in preaching, is that binding and loosing on earth, which bindes and looses in heaven. And then, though Christ have bid us, *Preach the Gospel to every creature*, yet, Mar. 16. 15.
in his own great Sermon in the Mount, he hath forbidden us, *to give holy things to dogs, or to cast pearle before swine, lest they trample them, and turne and rend us*. So that if all Mat. 7. 6.
B those manifold and fearfull judgements, which swell in every Chapter, and blow in every verse, and thunder in every line of every Booke of the Bible, fall upon all them that come hither, as well, if they turne, and rend, that is, Calumniate us, the person of the Preacher, as if they trample upon the pearles, that is, undervalue the Doctrine, and the Ordinance it selfe; If his terrible Judgements fall upon every uncharitable mis-interpretation of that which is said here, and upon every irreverence in this place, and in this action; Confesse, that though he be *the God of your salvation*, and doe *answer you*, yet, *by terrible things doth the God of your salvation answer you*. And confesse it also, as in manners, and in prayers, and in preaching, so in the holy and blessed Sacrament.

This Sacrament of the Body and Blood of our Saviour, *Luther* calls safely, *Venerabile & adorabile*; for certainly, whatsoever that is which we see, that which we receive, is to be adored; for, we receive Christ. He is *Res Sacramenti*, The forme, the Essence, the *In Sacramento.*
C substance, the soule of the Sacrament; And *Sacramentum sine re Sacramenti, mors est*, To Bernar.
take the body, and not the soule, the bread, and not Christ, is death. But he that feels Christ, in the receiving of the Sacrament, and will not bend his knee, would scarce bend his knee, if he saw him. The first of that royall Family, which thinks it selfe the greatest Alvarez de Auxil. Epist. ad Phil. 3.
in Christendome at this day, The House of Austrich, had the first marks of their Greatnesse, The Empire, brought into that House, for a particular reverence done to the holy and blessed Sacrament. What the bread and wine is, or what becomes of it, *Damascen* Damasc.
thinks impertinent to be inquired. He thinks he hath said enough, (and so may we doe) *Migrat in substantiam animæ*; There is the true Transubstantiation, that when I have received it worthily, it becomes my very soule; that is, My soule growes up into a better state, and habitude by it, and I have the more soule for it, the more sanctified, the more deified soule by that Sacrament.

D Now this Sacrament, which as it is ministred to us, is but a Sacrament, but as it is offered to God, is a Sacrifice too, is a fearfull, a terrible thing. If the sacrifices of the Law, the blood of Goats and Rammes, were so, how fearfull, how terrible, how reverentiall a thing is the blood of this immaculate Lambe, the Sonne of God? And though God doe so abound in goodnesse towards us, *Vt pristina injuriata Sacramenta prodesse reversis*, (as S. *Cyprian* excellently expresses it) That that Sacrament which we have injured and Cyprian.
abused, received unworthily, or irreverently, at one time, may yet benefit us, and be the savour and seale of life unto us, at another, yet when you heare that terrible Thunder break upon you, *That the unworthy receiver eats and drinks his own damnation*, That he 1 Cor. 11. 27.
makes Christ Jesus, who is the propitiation of all the world, his damnation; And then, That not to have come to a severe examination of the Conscience before, and to a sincere detestation of the sin, and to a formed, and fixed, and deliberate, and determinate
E resolution against that sin, at the receiving of the Sacrament, (which, alas, how few doe? Is there one that does it? There is scarce one) That this makes a man an unworthy receiver of the Sacrament, That thus we make a *mock of the Sonne of God*, thus *we tread the* Heb. 10. 29.
*blood of the Covenant under foot, and despite the Spirit of grace*; And that for this, at the last day, we shall be ranked with *Iudas*, and not onely with *Iudas*, as a negligent despiser, but with *Iudas*, as an actuall betrayer of the blood of Christ Jesus. Consider well, with what fearfull Conditions even this seale of your reconciliation is accompanied, and though you may not doubt, but that God, *the God of your salvation does answer you*, yet you must confesse too, That it is *by terrible things*, that he does it. And, as it is so in matter of manners, and so in our prayers, and so in our preaching, and so in the Sacrament,

so

so is it also at the houre of our Death, which is as far as we can pursue this Meditation, (for, after Death we can aske nothing at Gods hands, and therefore God makes us no answer) And therefore with that Conclusion of all, we shall conclude all, *That by terrible things, the God of our salvation answers us*, at the houre of our death. A

*In morte.* Though death be but a sleepe, yet it is a sleepe that an Earth-quake cannot wake; And yet there is a Trumpet that will, when that hand of God, that gathered dust to make these bodies, shall crumble these bodies into dust againe, when that soule that evaporated it selfe in unnecessary disputations in this world, shall make such fearfull and distempered conclusions, as to see God onely by absence, (never to see him face to face) And to know God onely by ignorance, (never to know him *sicuti est*, as he is) (for he is All mercy) And to possesse immortality, and impossibility of dying onely in a continuall dying; when, as a Cabinet whose key were lost, must be broken up, and torne in pieces, before the Jewell that was laid up in it, can be taken out; so thy body, (the Cabinet of thy soule) must be shaked and shivered by violent sicknesse, before that soule can goe out, And when it is thus gone out, must answer for all the imperfections of that body, which body polluted it, And yet, though this soule be such a loser by that body, it is not perfectly well, nor fully satisfied, till it be reunited to that body againe; when thou remembrest, (and, oh, never forget it) that Christ himselfe *was heavy in his soule unto Death*, That Christ himselfe came to a *Si possibile, If it be possible, let this Cup passe*; That he came to a *Quare dereliquisti*, a bitter sense of Gods dereliction, and forsaking of him, when thou considerest all this, compose thy selfe for death, but thinke it not a light matter to dye. Death made the Lyon of Judah to roare; and doe not thou thinke, that that which we call going away like a Lambe, doth more testifie a conformity with Christ, then a strong sense, and bitter agony, and colluctation with death, doth. Christ gave us the Rule, in the Example; He taught us what we should doe, by his doing it; And he pre-admitted a fearfull apprehension of death. A Lambe is a Hieroglyphique of Patience, but not of stupidity. And death was Christs *Consummatum est*, All ended in death; yet he had sense of death; How much more doth a sad sense of our transmigration belong to us, to whom death is no *Consummatum est*, but an *In principio*; our account, and our everlasting state begins but then. B C

Mat. 26. 36. Mat. 26. 39. Mat. 27. 46.

Psal. 130. 4. *Apud te propitiatio, ut timearis*; In this knot we tie up all; *With thee there is mercy, that thou mightest be feared.* There is a holy feare, that does not onely consist with an assurance of mercy, but induces, constitutes that assurance. *Pavor operantibus iniquitatem*, sayes *Solomon*; Pavor, horror, and servile feare, jealousie and suspition of God, diffidence, and distrust in his mercy, and a bosome-prophecy of self-destruction; *Destruction* it selfe, (so we translate it) *be upon the workers of iniquity*; *Pavor operantibus iniquitatem*; And yet sayes that wise King, *Beatus qui semper Pavidus*; *Blessed is that man that alwayes feares*; who, though he alwayes hope, and beleeve the good that God will shew him, yet also feares the evills, that God might justly multiply upon him; Blessed is he that looks upon God with assurance, but upon himselfe with feare. For, though God have given us light, by which we may see him, even in Nature, (for, *He is the confidence of all the ends of the Earth, and of them that are a far off upon the Sea*) Though God have given us a clearer light in the Law, and experience of his providence upon his people throughout the Old Testament, Though God have abundantly, infinitely multiplied these lights and these helpes to us in the Christian Church, where he is *the God of salvation*, yet, as *he answers us by terrible things*, (in that first acceptation of the words which I proposed to you) that is, Gives us assurances, by miraculous testimonies in our behalfe, that he will answer our patient expectation, by terrible Judgements and Revenges upon our enemies, *In his Righteousnesse*, that is, In his faithfulnesse, according to his Promises, and according to his performances of those Promises, to his former people; So in the words, considered the other way, In his Holinesse, that is, in his wayes of imprinting Holinesse in us, He answers us *by terrible things*, in all those particulars, which we have presented unto you; By infusing faith; but with that terrible addition, *Damnabitur*, He that beleeveth not, shall be damned; He answers us, by composing our manners, and rectifying our life and conversation; but with terrible additions of censures, and Excommunications, and tearings off from his own body, which is a death to us, and a wound to him; He answers us by enabling us to speake to him in Prayer; but with terrible additions, for the matter, for the manner, for the measure of our Prayer, which being neglected, our D E

Pro. 21. 15. Pro. 28. 14.

A our very Prayer is turned to ſin. He anſwers us in Preaching; but with that terrible commination, that even his word may be the ſavor of death unto death. He anſwers us in the Sacrament; but with that terrible perplexity and diſtraction, that he that ſeemes to be a *Iohn*, or a *Peter*, a Loving, or a Beloved Diſciple, may be a *Iudas*, and he that ſeems to have received the ſeale of his reconciliation, may have eat and drunke his own Damnation. And he anſwers us at the houre of death; but with this terrible obligation, That even then I make ſure my ſalvation with feare and trembling. That ſo we imagine not a God of wax, whom we can melt, and mold, when, and how we will; That we make not the Church a Market, That an over-homelines and familiarity with God in the acts of Religion, bring us not to an irreverence, nor indifferency of places; But that, as the Militant Church is the porch of the Triumphant, ſo our reverence here, may have ſome proportion to that reverence which is exhibited there, where the Elders caſt their Revel. 4. 10.
B Crownes before the Throne, and continue in that holy and reverend acclamation, *Thou art worthy, O Lord, to receive Glory, and Honor, and Power*; for, (as we may adde from this Text) *By terrible things, O God of our ſalvation, doeſt thou anſwer us in righteouſneſſe.*

# SERM. LXIX.

## The fifth of my Prebend Sermons upon my five Pſalmes:

C

## *Preached at S.* Pauls.

PSAL. 66. 3.

*Say unto God, How terrible art thou in thy works! Through the greatneſſe of thy Power ſhall thine Enemies ſubmit themſelves unto thee.*

IT is well ſaid, (ſo well, as that more then one of the Fathers ſeeme to have delighted themſelves in having ſaid it) *Titulus Clavis*, The Title of the
D Pſalme, is the Key of the Pſalme; the Title opens the whole Pſalme. The Church of Rome will needs keepe the Key of heaven, and the key to that Key, the Scriptures, wrapped up in that Tranſlation, which in no caſe muſt be departed from. There, the key of this Pſalm, (the Title thereof) hath one bar wreſted, that is, made otherwiſe, then he that made the Key, (the Holy Ghoſt) intended it; And another bar inſerted, that is, one clauſe added, which the Holy Ghoſt added not. Where we reade, in the Title, *Victori*, *To the chiefe Muſician*, they reade, *In finem*, *A Pſalme directed upon the end.* I think, they meane upon the later times, becauſe it is in a great part, a Propheticall Pſalme, of the calling of the Gentiles. But after this change, they alſo adde, *Reſurrectionis*, *A Pſalme concerning the Reſurrection*; and that is not in the Hebrew, nor any thing in the place thereof. And, after one Author in that Church had charged Leo Caſtr.
the Jewes, That they had raſed that clauſe out of the Hebrew, and that it was in the He- Lorinus.
E brew at firſt, A learned, and a laborious Jeſuit, (for truely, Schooles may confeſſe the Jeſuits to bee learned, for they have aſſiſted there; and States, and Councell-tables may confeſſe the Jeſuits to be laborious, for they have troubled them there) hee, I ſay, after he hath chidden his fellow, for ſaying, That this word had ever been in the Hebrew, or was razed out from thence by the Jewes, concludes roundly, *Vndecunque advenerit*, Howſoever thoſe Additions, which are not in the Hebrew, came into our Tranſlation, *Authoritatem habent, & retineri debent*, Their very being there, gives them Authentikeneſſe, and Authority, and there they muſt be. That this, in the Title of this Pſalme, be there, wee are content, as long as you know, that this particular, (That this Pſalme by the Title thereof concerns the Reſurrection) is not in the Originall, but added by ſome Expoſitor of the Pſalmes; you may take knowledge too, That that addition hath beene

accepted and followed, by many, and ancient, and reverend Expoſitors, almoſt all of the Eaſterne, and many of the Weſterne Church too; and therefore, for our uſe and accommodation, may well be accepted by us alſo. A

We conſider ordinarily three Reſurrections: A ſpirituall Reſurrection, a Reſurrection from ſinne, by Grace in the Church; A temporall Reſurrection, a Reſurrection from trouble, and calamity in the world; And an eternall Reſurrection, a Reſurrection after which no part of man ſhall die, or ſuffer againe, the Reſurrection into Glory. Of the firſt, The Reſurrection from ſinne, is that intended in *Eſay*, *Ariſe, and ſhine, for thy light is come, and the glory of the Lord is riſen upon thee.* Of the later Reſurrection, is that harmonious ſtraine of all the Apoſtles in their Creed intended, *I beleeve the Reſurrection of the body.* And of the third Reſurrection, from oppreſſions and calamities which the ſervants of God ſuffer in this life, ſome of our later men underſtand that place of *Iob*, *I know that my Redeemer liveth, and that in my fleſh I ſhall ſee God*; And that place of *Ezekiel* all underſtand of that Reſurrection, where God ſaith to the Prophet, *Sonne of man, can theſe bones live?* Can theſe men thus ruined, thus diſperſed, bee reſtored againe by a reſurrection in this world? And to this reſurrection from the preſſures and tribulations of this life, doe thoſe Interpreters, who interpret this Pſalme, of a Reſurrection, refer this our Text, (*Say unto God, How terrible art thou in thy works! Through the greatneſſe of thy power ſhall thine enemies ſubmit themſelves unto thee.*) Conſider how powerfully God hath, and you cannot doubt, but that God will give them a Reſurrection in this world, who rely upon him, and uſe his meanes, whenſoever any calamity hath dejected them, ruined them, ſcattered them in the eyes of men. Say unto the Lord, That he hath done it, and the Lord will ſay unto thee, that he will doe it againe, and againe for thee.

Eſay 60.1. Calvin. Iob 19.26. Ezek.37. B

*Diviſio.* We call *Noah*, *Ianus*, becauſe hee had two faces, in this reſpect, That hee looked into the former, and into the later world, he ſaw the times before, and after the flood. *David* in this Text, is a *Ianus* too; He looks two wayes, he hath a Proſpect, and a Retroſpect, he looks backward and forward, what God had done, and what God would doe. For, as we have one great comfort in this, That Prophecies are become Hiſtories, that whatſoever was ſaid by the mouthes of the Prophets, concerning our ſalvation in Chriſt, is effected, (ſo prophecies are made hiſtories) ſo have wee another comfort in this Text, That Hiſtories are made Prophecies; That whatſoever we reade that God had formerly done, in the reliefe of his oppreſſed ſervants, wee are thereby aſſured that he can, that he will doe them againe; and ſo Hiſtories are made Prophecies: And upon theſe two pillars, A thankfull acknowledgement of that which God hath done, And a faithfull aſſurance that God will doe ſo againe, ſhall this preſent Exerciſe of your devotions be rayſed; And theſe are our two parts. *Dicite Deo*, *Say unto God, How terrible art thou in thy works!* (that part is Hiſtoricall, of things paſt) *In multitudine virtutis, In the greatneſſe of thy power, ſhall thine enemies ſubmit themſelves unto thee,* (that part is Propheticall, of things to come.) C D

In the Hiſtory wee are to turne many leafes, and many in the Prophecy too, to paſſe many ſteps, to put out many branches in each. In the firſt, theſe; *Dicite*, *ſay ye*; where we conſider firſt, The Perſon that enjoyns this publike acknowledgement and thankſgiving, It is *David*, and *David* as a King; for to Him, to the King, the ordering of publike actions, even in the ſervice of God appertains. *David*, *David* the King ſpeaks this, by way of counſell, and perſwaſion, and concurrence to all the world, (for ſo in the beginning, and in ſome other paſſages of the Pſalme, it is *Omnis terra*, *All yee lands*, Verſe 1. and *All the earth*, Verſe 4.) *David* doth what he can, that all the world might concurre in one manner of ſerving God. By way of Aſſiſtance he extends to all, And by way of Injunction and commandement to all his, to all that are under his government, *Dicite*, *ſay you*, that is, you ſhall ſay, you ſhall ſerve God thus. And as he gives counſell to all, and gives lawes to all his ſubjects, ſo he ſubmits himſelfe to the ſame law; For, (as wee ſhall ſee in ſome parts of the Pſalme, to which the Text refers) he profeſſes in his particular, that he will ſay and doe, whatſoever hee bids them doe, and ſay; *My houſe ſhall ſerve the Lord*, ſayes *Ioſhua*; But it is, *Ego, & domus mea*, *I and my houſe*; himſelfe would ſerve God aright too. E

Ioſh.24 15.

From ſuch a conſideration of the perſons, in the Hiſtoricall part, wee ſhall paſſe to the commandement, to the duty it ſelfe; That is, firſt *Dicite*, *ſay*. It is more then *Cogitate*, to Conſider Gods former goodneſſe; more then *Admirari*, to Admire Gods former goodneſſe;

A goodneſſe; ſpeculations, and extaſies are not ſufficient ſervices of God; *Dicite*, *Say unto God*, Declare, manifeſt, publiſh your zeale, is more then *Cogitate*, Conſider it, thinke of it; but it is leſſe then *Facite*, To come to action; wee muſt declare our thankfull zeale to Gods cauſe, we muſt not modifie, not diſguiſe that; But, for the particular wayes of promoving, and advancing that cauſe, in matter of action, we muſt refer that to them, to whom God hath referred it. The Duty is a Commemoration of Benefits; *Dicite*, Speake of it, aſcribe it, attribute it to the right Author; Who is that? That is the next Conſideration, *Dicite Deo*, *Say unto God*; *Non vobis*, Not to your owne Wiſdome, or Power, *Non Sanctis*, Not to the care and protection of Saints or Angels, *Sed nomini ejus da gloriam*, Onely unto his name be all the glory aſcribed. And then, that which fals within this commandement, this Conſideration, is *Opera ejus*, The works of God, (*How terrible art thou in thy works!*) It is not *Decreta ejus*, *Arcana ejus*, The ſecrets of his State,
B the wayes of his government, unrevealed Decrees, but thoſe things, in which he hath manifeſted himſelfe to man, *Opera*, his works. Conſider his works, and conſider them ſo as this commandement enjoynes, that is, *How terrible God is in them*; Determine not your Conſideration upon the worke it ſelf, for ſo you may think too lightly of it, That it is but ſome naturall Accident, or ſome impoſture and falſe Miracle, or illuſion, Or you may thinke of it with an amazement, with a ſtupidity, with a conſternation, when you conſider not from whom the worke comes, conſider God in the worke; And God ſo, as that though he be terrible in that worke, yet, he is ſo terrible but ſo, as the word of this Text expreſſes this terribleneſſe, which word is *Norah*, and *Norah* is but *Reverendus*, it is a terror of Reverence, not a terror of Confuſion, that the Conſideration of God in his works ſhould poſſeſſe us withall.

And in thoſe plaine and ſmooth paths, wee ſhall walke through the firſt part, The
C hiſtoricall part, what God hath formerly done, (*Say unto God, how terrible art thou in thy works!*) from thence we deſcend to the other, The Propheticall part, what, upon our performance of this duty, God will ſurely do in our behalfe; he will ſubdue thoſe enemies, which, becauſe they are ours, are his; *In multitudine virtutis*, *In the greatneſſe of thy power, ſhall thine enemies ſubmit themſelves unto thee.* Where we ſhall ſee firſt, That even God himſelfe hath enemies; no man therefore can be free from them; And then we ſhall ſee, whom God cals enemies here, Thoſe who are enemies to his cauſe, and to his friends; All thoſe, if we will ſpeake *Davids* language, the Holy Ghoſts language, we muſt call Gods enemies. And theſe enemies nothing can mollifie, nothing can reduce, but Power; faire meanes, and perſwaſion will not worke upon them; Preaching, Diſputing will not doe it; It muſt be Power, and greatneſſe of power, and greatneſſe of Gods Power. The Law is Power, and it is Gods Power; All juſt Laws are from God.
D One Act of this Power (an occaſionall executing of Laws at ſome few times, againſt the enemies of Gods truth) will not ſerve; there muſt be a conſtant continuation of the execution thereof; nor will that ſerve, if that be done onely for worldly reſpects, to raiſe money, and not rather to draw them, who are under thoſe Laws, to the right worſhip of God, in the truth of his Religion. And yet all, that even all this, This power, this great power, his power ſhall worke upon theſe, his, and our enemies, is but this, *They ſhall ſubmit themſelves*, ſayes the text, but how? *Mentientur tibi*, (as it is in the Originall, and as you finde it in the Margin) They ſhall diſſemble, they ſhall lie, they ſhall yeeld a fained obe-
E dience, they ſhall make as though they were good Subjects, but not be ſo. And yet, even this, Though their ſubmiſſion be but diſſembled, but counterfaited, *David* puts amongſt Gods bleſſings to a State, and to a Church; It is ſome bleſſing, when Gods enemies dare not appeare, and juſtifie themſelves, and their Cauſe, as it is a heavy diſcouragement, when they dare do that. Though God doe not ſo far conſummate their happineſſe, as that their enemies ſhall be truly reconciled, or throughly rooted out, yet he ſhall afford them ſo much happineſſe, as that they ſhall doe them no harme.

And, Beloved, this diſtribution of the text, which I have given you, is rather a Paraphraſe, then a Diviſion, and therefore the reſt will rather be a Repetition, then a Dilatation; And I ſhall onely give ſome ſuch note, and marke, upon every particular branch, as may returne them, and fix them in your memories, and not enlarge my ſelfe far in any of them, for I know, the time will not admit it.

1 Part. *Rex gubernat Eccleſiã.*

First then, we remember you, in the firſt branch of the firſt part, that *David*, in that Capacity, as King, inſtitutes thoſe Orders, which the Church is to obſerve in the pub-

lique ſervice of God. For, the King is King of men; not of bodies onely, but of ſoules too; And of Chriſtian men; of us, not onely as we worſhip one God, but as we are to expreſſe that worſhip in the outward acts of Religion in the Church. God hath called himſelfe King; and he hath called Kings Gods. And when we looke upon the actions of Kings, we determine not our ſelves in that perſon, but in God working in that perſon. 1 Cor. 15. 10. As *it is not I that doe any good, but the grace of God in me*, So it is not the King that commands, but the power of God in the King. For, as in a Commiſſion from the King, the King himſelfe workes in his Commiſſioners, and their juſt Act is the Kings Act: So in the Kings lawfull working upon his Subjects, God works, & the Kings acts are Gods acts. A

That abſtinence therefore, and that forbearance which the Roman Church hath uſed, from declaring whether the Laws of ſecular Magiſtrates do bind the Conſcience, or no, that is, whether a man ſin in breaking a Temporall Law, or no, (for, though it have beene diſputed in their books, and though the Biſhop of that Church were ſupplicated in the Trent Councell, to declare it, yet he would never be brought to it) that abſtinence, I ſay, of theirs, though it give them one great advantage, yet it gives us another. For, by keeping it ſtill undetermined, and undecided, how far the Laws of temporall Princes doe binde us, they keepe up that power, which is ſo profitable to them, that is, To divide Kings and Subjects, and maintaine jealouſies betweene them, becauſe, if the breach of any Law, conſtitute a ſin, then enters the juriſdiction of Rome; for, that is the ground of their indirect power over Princes, *In ordine ad ſpiritualia*, that in any action, which may conduce to ſin, they may meddle, and direct, and conſtraine temporall Princes. That is their advantage, in their forbearing to declare this doctrine; And then, our advantage is, That this enervates, and weakens, nay deſtroyes and annihilates that ordinary argument, That there muſt be alwayes a Viſible Church, in which every man may have cleare reſolution, and infallible ſatisfaction, in all ſcruples that ariſe in him, and that the Roman Church is that Seat, and Throne of Infallibility. For, how does the Roman Church give any man infallible ſatisfaction, whether theſe or theſe things, grounded upon the temporall Laws of ſecular Princes, be ſins or no, when as that Church hath not, nor will not come to a determination in that point? How ſhall they come to the Sacrament? how ſhall they go out of the world with a cleare conſcience, when many things lye upon them which they know not, nor can be informed by their Confeſſors, whether they be ſins or no? And thus it is in divers other points beſides this; They pretend to give ſatisfaction and peace in all caſes, and pretend to be the onely true Church for that, and yet leave the conſcience in ignorance, and in diſtemper, and diſtreſſe, and diſtraction in many particulars. B C

The Law of the Prince is rooted in the power of God. The roote of all is Order, and the orderer of all is the King; And what the good Kings of Judah, and the religious Kings of the Primitive Chriſtian Church did, every King may, nay, ſhould do. For, both the Tables are committed to him; (as well the firſt that concernes our religious duties to God, as the other that concernes our Civill duties to men.) So is the Arke, where thoſe Tables are kept, and ſo is the Temple, where that Arke is kept; all committed to him; and he overſees the manner of the religious ſervice of God. And therefore it is, that in the Schooles we call Sedition and Rebellion, Sacriledge; for, though the treſpaſſe ſeeme to be directed but upon a man, yet in that man, whoſe office (and conſequently his perſon) is ſacred, God is oppoſed, and violated. And it is impiouſly ſaid of a Jeſuit, (I may eaſily be beleeved of that Jeſuit, if any other might be excepted) *Non eſt Regum etiam veram doctrinam confirmare*, The King hath nothing to doe with Religion, neither doth it belong to him to eſtabliſh any forme of Religion in his Kingdome, though it bee the right Religion, and though it be but by way of Confirmation. D

Gretzer. E

*Omnibus perſuadet.* This then *David*, *David* as a King takes to be in his care, in his office, To rectifie and ſettle Religion, that is, the outward worſhip of God. And this he intimates, this he conveyes by way of counſaile, and perſwaſion to all the world; he would faine have all agree in one ſervice of God. Therefore he enters the Pſalme ſo, *Jubilate omnes terra, Rejoyce all ye lands*; and, *Adoret te omnis terra, All the earth ſhall worſhip thee*, and againe, *Venite & audite omnes, Come and heare all ye that feare God.* For, as S. *Cyprian* ſayes of Biſhops, That every Biſhop is an univerſall Biſhop, That is, muſt take into his care and contemplation, not onely his owne particular Dioces, but the whole Catholique Church: So every Chriſtian King is a King of the whole Chriſtian world, that is, muſt ſtudy, and take into

Ver. 1. Ver. 4. Ver. 16.

to his care, not onely his own kingdome, but all others too. For, it is not onely the municipall law of that kingdome, by which he is bound to ſee his own ſubjects, in all caſes, righted, but in the whole law of Nations every King hath an intereſt. My ſoule may be King, that is, reſide principally in my heart, or in my braine, but it neglects not the remoter parts of my body. *David* maintains Religion at home; but he aſſiſts, as much as he can, the eſtabliſhing of that Religion abroad too.

*David* endevours that, perſwades that every where; but he will be ſure of it at home; There he enjoyns it, there he commands it; *Dicite*, ſayes he, *Say*; that is, This you ſhall ſay, you ſhall ſerve God thus. We cannot provide, that there ſhall be no Wolves in the world, but we have provided that there ſhall be no Wolves in this kingdome. Idolatry will be, but there needs be none amongſt us. Idolaters were round about the children of Iſrael in the land of promiſe; They could not make all thoſe Proſelytes; but yet they kept their own ſtation. When the Arian hereſie had ſo ſurrounded the world, as that *Vniverſa fere Orientalis Eccleſia*, Almoſt all the Eaſtern Church, And *Cuncti pene Latini Epiſcopi, aut vi, aut fraude decepti*, Almoſt all the Biſhops of the Weſterne Church, were deceived, or threatned out of their Religion into Arianiſme; Inſomuch, that S. *Hilarie* gives a note of an hundred and five Biſhops of note, noted with that hereſie; When that one Biſhop, who will needs be all alone, the Biſhop of Rome, *Liberius*, ſo far ſubſcribed to that hereſie, (as S. *Hieroms* expreſſe words are) that *Bellarmine* himſelfe does not onely not deny it, but finds himſelfe bound, and finds it hard for him to prove, That though *Liberius* did outwardly profeſſe himſelfe to be an Arian, yet in his heart he was none; yet for all this impetuouſneſſe of this flood of this hereſie, *Athanaſius*, as Biſhop, excommunicated the Arians in his Dioces, And *Conſtantine*, as Emperor, baniſhed them out of his Dominions. *Athanaſius* would have been glad, if no other Church, *Conſtantine* would have been glad, if no other State would have received them; When they could not prevaile ſo far, yet they did that which was poſſible, and moſt proper to them, they preſerved the true worſhip of the true God in their own Juriſdiction.

*Suis imperat.*

Nicephor. Vinc. Lyra.

Hilar.

Hieron. De Romi. pont. l. 4. c. 9.

*David* could not have done that, if he had not had a true zeale to Gods truth, in his own heart. And therefore, as we have an intimation of his deſire to reduce the whole world, and a teſtimony of his earneſtneſſe towards his own Subjects, ſo we have an aſſurance, that in his own particular, he was conſtantly eſtabliſhed in this truth, He cals to all, (*Come and ſee the works of God*) And more particularly to all his, (*O bleſſe our God yee people*) but he propoſes himſelfe to their conſideration too, (*I will declare what he hath done for my ſoule.*) *Great is the Lord, and greatly to be feared*, ſayes this religious King, in another Pſalme; And that is a Proclamation, a Remonſtrance to all the world. He addes, *One generation ſhall declare thy works to another*; And that is a propagation to the ends of the world. But all this is rooted in that which is perſonall, and follows after, *I will ſpeake of the glorious honour of thy Majeſty*; And that is a proteſtation for his own particular. And to the ſame purpoſe is that which follows in the next verſe, *Men ſhall ſpeake of the might of thy terrible acts*; They ſhall, that is, They ſhould; and, I would all men would, ſayes *David*; But, whether they doe, or no, *I will declare thy greatneſſe*, ſayes he there; I will not be defective in my particular. And *David* was to be truſted with a pious endevour amongſt his Neighbours, and with a pious care over all his own ſubjects, as long as he nouriſhed, and declared ſo pious a diſpoſition in his own perſon. And truly, it is an injurious, it is a diſloyall ſuſpition, and jealouſie, it is an ungodly faſcination of our own happineſſe, to doubt of good effects abroad, and of a bleſſed aſſurance at home, as long as the zeale of Gods truth remains ſo conſtantly in his heart, and flowes out ſo declaratorily in his actions, in whoſe perſon God aſſures both our temporall ſafety, and our Religion.

*Ipſe facit, quod jubet.*

Ver. 5.
Ver. 8.
Ver. 16.
Pſal. 145. 3.

Ver. 4.
Ver. 6.

We paſſe now from this conſideration of the perſons; which, though it be fixed here, in the higheſt, in Kings, extends to all, to whom any power is committed, To Magiſtrates, to Maſters, to Fathers, All are bound to propagate Gods truth to others, but eſpecially to thoſe who are under their charge; And this they ſhall beſt doe, if themſelves be the Example. So far we have proceeded, and we come now to the Duty, as it is here more particularly expreſſed, *Dicite, Say unto God*, Publiſh, declare, manifeſt your zeale. Chriſt is *Verbum, The Word*, and that excludes ſilence; but Chriſt is alſo λόγος, and that excludes raſhneſſe, and impertinence in our ſpeech. *Inter cæteras Dei appellationes, Sermonem veneramur*, Amongſt Gods other Names, we honour that, that he is *the Word*; That

*Dicite.*

Nazianz.

That implies a Communication, Gods goodneſſe in ſpeaking to us, and an obligation upon us, to ſpeake to him. For, Beloved, That ſtanding of the Sunne and Moone, which gave occaſion to the drawing of ſo much blood of the Amorites, is, in the Originall, not *Siſte Sol*, but *Sile Sol*; He does not bid the Sunne and Moone ſtand ſtill, but he bids them ſay nothing, make no noiſe, no motion ſo. Be the Sunne the Magiſtrate, and be the Moone, the Church, *Si ſileant*, if they be ſilent, command not, pray not, avow not Gods cauſe, the caſe is dangerous. The *Holy Ghoſt* fell in *fiery tongues*, he inflamed them, and inflamed them to ſpeake. Divers dumb men were preſented to Chriſt; but if they were *dumb*, they were *deafe* too, and ſome of them *blinde*. Upon men that are dumb, that is, ſpeechleſſe in avowing him, God heaps other miſchievous impediments too; Deafneſſe, They ſhall not heare him in his word, and Blindneſſe, They ſhall not ſee him in his works.

Joſh. 10. 12.
Acts 2. 3.
Mat. 12. 22.
Mar. 7. 32.

*Magis quàm cogitare.*

*Dicite*, *Say*, ſayes *David*, Delight to ſpeake of God, and with God, and for God; *Dicite*, ſay ſomething. We told you, this was *Magis quàm Cogitare*, That there was more required then to thinke of God. Conſideration, Meditation, Speculation, Contemplation upon God, and divine objects, have their place, and their ſeaſon; But this is more then that; And more then Admiration too; for all theſe may determine in extaſies, and in ſtupidities, and in uſeleſſe and frivolous imaginations. Gold may be beat ſo thin, as that it may be blowne away; And Speculations, even of divine things, may be blowne to that thinneſſe, to that ſubtilty, as that all may evaporate, never fixed, never applied to any uſe. God had conceived in himſelfe, from all eternity, certaine Idea's, certaine patterns of all things, which he would create. But theſe Idea's, theſe conceptions produced not a creature, not a worme, not a weed; but then, *Dixit, & facta ſunt*, God ſpoke, and all things were made. Inward ſpeculations, nay, inward zeale, nay, inward prayers, are not full performances of our Duty. God heares willinglieſt, when men heare too; when we ſpeake alowd in the eares of men, and publiſh, and declare, and manifeſt, and avow our zeale to his glory.

*Minùs quàm facere.*

It is a duty, which in every private man, goes beyond the *Cogitare*, and the *Admirari*; but yet not ſo far as to a *Facite*, in the private man. Private men muſt thinke piouſly, and ſeriouſly, and ſpeake zealouſly, and ſeaſonably of the cauſe of God. But this does not authorize, nor juſtifie ſuch a forwardneſſe in any private man, as to come to actions, though he, in a rectified conſcience, apprehend, that Gods cauſe might be advantaged by thoſe actions of his. For, matter of action requires publique warrant, and is not ſafely grounded upon private zeale. When *Peter*, out of his own zeale, drew his ſword for Chriſt, *Nondum manifeſtè conceperat Euangelium patientiæ*, He was not yet well inſtructed in the patience of the Goſpel; Nay, he was ſubmitted to the ſentence of the law, out of the mouth of the ſupreme Judge, *All they that take the ſword* (that take it before it be given them by Authority) *ſhall periſh by the ſword*. The firſt law, that was given to the new world, after the Flood, was againſt *the eating of blood*. God would not have man ſo familiar with blood. And the ſecond commandement, was againſt *the ſhedding of blood*, (*Who ſo ſheddeth mans blood, by man ſhall his blood be ſhed.*) Nay, not onely where *Peter* was over-forward of himſelf, to defend Chriſt by armes, but where *Iohn* and *Iames* were too vehement, and importunate upon Chriſt, to give them leave to revenge the wrong done to him upon the Samaritans, (*Wilt thou that we command fire to come down from heaven, and conſume them?*) Chriſt rebukes them, and tells them, *They knew not of what ſpirit they were*; that is, of what ſpirit they ought to be. They knew, ſayes S. *Hierome*, they had no power of their own; They goe to him who had; And they doe not ſay, *Domine jube*, Lord doe thou doe it; but, Thou ſhalt never appeare in it, never be ſeene in it, onely let us alone, and we will revenge thee, and conſume them. Though they went no farther then this, yet this raſh, and precipitate importunity in *Iames* and *Iohn*, as well as that haſty comming to action in *Peter*, was diſpleaſing to Chriſt; *Dicite*, ſpeake; ſo far goes the duty of this Text; Speake by way of Counſell, you that are Counſellors to Princes, And, by way of Exhortation, you that are Preachers to the people; but leave the *Facite*, matter of action, to them in whoſe hearts, and by whoſe hands, and thorough whoſe commandments God works.

Origen.
Mat. 26. 54.
Gen. 9. 4.
Gen. 9. 6.
Luk. 9. 55.

*Opera.*

We are yet in our firſt, in our Hiſtoricall part, Commemoration, and there we made it, (in our diſtribution and paraphraſe) our next ſtep, what we are to commemorate, to employ this *Dicite*, this ſpeaking upon; and it is upon Gods works; (*Say unto God, how terrible*

A *terrible art thou in thy works* !) So that the ſubject of our ſpeech, (let it bee in holy Conferences, and Diſcourſes, let it be in Gods Ordinance, Preaching) is not to ſpeake of the unrevealed Decrees of God, of his internall, and eternall purpoſes in himſelfe, but of his works, of thoſe things in which he hath declared, and manifeſted himſelfe to us. God gave not alwayes to his Church, the Manifeſtation of the pillar of Fire, but a pillar of Cloud too; And, though it were a Cloud, yet it was a Pillar; In a holy, and devout, and modeſt ignorance of thoſe things which God hath not revealed to us, we are better ſettled, and ſupported by a better Pillar, then in an over-curious, and impertinent inquiſition of things reſerved to God himſelfe, or ſhut up in their breaſts, of whom God hath ſaid, *Ye are gods*. God would not ſhew *all himſelfe* to *Moſes*, as well as he loved him, and as freely as he converſed with him, He ſhewed him but *his hinder parts*. Let that be his Decrees then, when in his due time they came to execution; for then, and not till then, they Exod. 33. 23.

B are works. And God would not ſuffer *Moſes* his body to be ſeene, when it was dead, Deut. 34. 6. becauſe then it could not ſpeake to them, it could not inſtruct them, it could not direct them in any duty, if they tranſgreſſed from any. God himſelfe would not be ſpoken to by us, but as hee ſpeaks of himſelfe; and he ſpeaks in his works. And as among men, ſome may Build, and ſome may Write, and wee call both by one name, (wee call his Buildings, and wee call his Books, his Works) ſo if wee will ſpeake of God, this World which he hath built, and theſe Scriptures which he hath written, are his Works, and we ſpeak of God in his Works, (which is the commandement of this Text) when we ſpeak of him ſo, as he hath manifeſted himſelfe in his miracles, and as hee hath declared himſelfe in his Scriptures; for both theſe are his Works. There are Decrees in God, but we can take out no Copies of them, till God himſelfe exemplifie them, in the execution of them; The accompliſhing of the Decree is the beſt publiſhing, the beſt notifying of

C the Decree. But, of his Works we can take Copies; for, his Scriptures are his Works, and we have them by Tranſlations and Illuſtrations, made appliable to every underſtanding; All the promiſes of his Scriptures belong to all. And, for his Miracles, (his Miracles are alſo his Works) we have an aſſurance, That whatſoever God hath done for any, he will doe againe for us.

It is then his Works upon which we fix this Commemoration, and this glorifying of God; but ſo, as that wee determine not upon the Work it ſelfe, but God in the Work, (*Say unto God*, (to Him) *how terrible art thou*, (that God) *in thy Works?*) It may bee of uſe to you, to receive this note, Then when it is ſaid in this Pſalme, *Come, and ſee the Works of God*, and after, *Come, and heare all yee that feare God*, in both places it is not, *Venite*, but *Ite*, It is *Lechu*, not *Come*, but *Goe*, Goe out, Goe forth, abroad, to conſider God in his Works; Goe as farre as you can, ſtop not in your ſelves, nor ſtop not in any

D other, till you come to God himſelfe. If you conſider the Scriptures to be his Works, make not Scriptures of your owne; which you doe, if you make them ſubject to your private interpretation. My ſoule ſpeaks in my tongue, elſe I could make no ſound; My tongue ſpeaks in Engliſh, elſe I ſhould not be underſtood by the Congregation. So God ſpeaks by his Sonne, in the Goſpel; but then, the Goſpel ſpeaks in the Church, that every man may heare. *Ite*, goe forth, ſtay not in your ſelves, if you will heare him. And ſo, for matter of Action, and Protection, come not home to your ſelves, ſtay not in your ſelves, not in a confidence in your owne power, and wiſedome, but *Ite*, goe forth, goe forth into Ægypt, goe forth into Babylon, and look who delivered your Predeceſſors, (predeceſſors in Affliction, predeceſſors in Mercy) and that God, who is *Yeſterday, and to day, and the ſame for ever*, ſhall doe the ſame things, which he did yeſterday, to day, and Heb. 13. 8. for ever. Turne alwayes to the Commemoration of Works, but not your owne; *Ite*,

E goe forth, goe farther then that, Then your ſelves, farther then the Angels, and Saints in heaven; That when you commemorate your deliverance from an Invaſion, and your deliverance from the Vault, you doe not aſcribe theſe deliverances to thoſe Saints, upon whoſe dayes they were wrought; In all your Commemorations, (and commemorations are prayers, and God receives that which wee offer for a Thankſgiving for former Benefits, as a prayer for future) *Ite* goe forth, by the river to the ſpring, by the branch to the root, by the worke to God himſelfe, and *Dicite*, ſay unto him, ſay of him, *Quam terribilis Tu in Tuis*, which ſets us upon another ſtep in this part, To conſider what this Terribleneſſe is, that God expreſſes in his works.

Though there be a difference between *timor*, and *terror*, (feare and terror) yet the difference

*Deus ipſe, in operibus illis, conſiderandus.*

Pſal. 66. 5. Verſe 16.

*Terribilis.*

ference is not ſo great, but that both may fall upon a good man; Not onely a feare of God muſt, but a terror of God may fall upon the Beſt. When God talked with *Abraham*, *a horror of great darkneſſe fell upon him*, ſayes that Text. The Father of lights, and the God of all comfort preſent, and preſent in an action of Mercy, and yet, a horror of great darkneſſe fell upon *Abraham*. When God talked perſonally, and preſentially with *Moſes*, *Moſes hid his face, for* (ſayes that Text) *he was afraid to looke upon God*. When I look upon God, as I am bid to doe in this Text, in thoſe terrible Judgements, which he hath executed upon ſome men, and ſee that there is nothing between mee and the ſame Judgement, (for I have ſinned the ſame ſinnes, and God is the ſame God) I am not able of my ſelfe to dye that glaſſe, that ſpectacle, thorow which I looke upon this God, in what colour I will; whether this glaſſe ſhall be black, through my deſpaire, and ſo I ſhall ſee God in the cloud of my ſinnes, or red in the blood of Chriſt Jeſus, and I ſhall ſee God in a Bath of the blood of his Sonne, whether I ſhall ſee God as a Dove with an Olive branch, (peace to my ſoule) or as an Eagle, a vulture to prey, and to prey everlaſtingly upon mee, whether in the deepe floods of Tribulation, ſpirituall or temporall, I ſhall ſee God as an Arke to take mee in, or as a Whale to ſwallow mee; and if his Whale doe ſwallow mee, (the Tribulation devour me) whether his purpoſe bee to reſtore mee, or to conſume me, I, I of my ſelfe cannot tell. I cannot look upon God, in what line I will, nor take hold of God, by what handle I will; Hee is a terrible God, I take him ſo; And then I cannot diſcontinue, I cannot breake off this terribleneſſe, and ſay, Hee hath beene terrible to that man, and there is an end of his terror; it reaches not to me. Why not to me? In me there is no merit, nor ſhadow of merit; In God there is no change, nor ſhadow of change. I am the ſame ſinner, he is the ſame God; ſtill the ſame deſperate ſinner, ſtill the ſame terrible God.

*Reverendus.* But *terrible in his works*, ſayes our Text; Terrible ſo, as hee hath declared himſelfe to be in his works. His Works are, as we ſaid before, his Actions, and his Scriptures. In his Actions we ſee him Terrible upon diſobedient Reſiſters of his Graces, and Deſpiſers of the meanes thereof, not upon others, wee have no examples of that. In his word, we accept this word in which he hath beene pleaſed to expreſſe himſelfe, *Norah*, which is rather *Reverendus*, then *Terribilis*, as that word is uſed, *I gave him life and peace, for the feare wherewith he feared me, and was afraid before my Name*. So that this Terribleneſſe, which we are called upon to profeſſe of God, is a Reverentiall, a Majeſticall, not a Tyrannicall terribleneſſe. And therefore hee that conceives a God, that hath made man of fleſh and blood, and yet exacts that purity of an Angel in that fleſh, A God that would provide himſelfe no better glory, then to damme man, A God who leſt hee ſhould love man, and be reconciled to man, hath enwrapped him in an inevitable neceſſity of ſinning, A God who hath received enough, and enough for the ſatisfaction of all men, and yet, (not in conſideration of their future ſinnes, but meerely becauſe he hated them before they were ſinners, or before they were any thing) hath made it impoſſible, for the greateſt part of men, to have any benefit of that large ſatisfaction. This is not ſuch a Terribleneſſe as ariſes out of his Works, (his Actions, or his Scriptures) for God hath never ſaid, never done any ſuch thing, as ſhould make us lodge ſuch conceptions of God in our ſelves, or lay ſuch imputations upon him.

The true feare of God is true wiſedome. It is true Joy; *Rejoice in trembling*, ſaith *David*; There is no rejoycing without this feare; there is no Riches without it; *Reverentia Iehovæ*, The feare of the Lord is his treaſure, and that is the beſt treaſure. Thus farre we are to goe; *Let us ſerve God with reverence, and godly feare*, (godly feare is but a Reverence, it is not a Jealouſie, a ſuſpition of God.) And let us doe it upon the reaſon that followes in the ſame place, *For our God is a conſuming fire*, There is all his terribleneſſe; he is *a conſuming fire* to his enemies, but he is *our God*; and God is love: And therefore to conceive a cruell God, a God that hated us, even to damnation, before we were, (as ſome, who have departed from the ſenſe and modeſty of the Ancients, have adventured to ſay) or to conceive a God ſo cruell, as that at our death, or in our way, he will afford us no aſſurance, that hee is ours, and we his, but let us live and die in anxiety and torture of conſcience, in jealouſie and ſuſpition of his good purpoſe towards us in the ſalvation of our ſoules, (as thoſe of the Romane Hereſie teach) to conceive ſuch a God as from all eternity meant to damne me, or ſuch a God as would never make me know, and be ſure that I ſhould bee ſaved, this is not to profeſſe God to be terrible in his works; For, his

Actions

Gen. 15. 12.

Exod. 13. 6.

Mal. 2. 5.

Pſal. 2. 11.

Heb. 12. 28.

A Actions are his works, and his Scriptures are his works, and God hath never done, or said any thing to induce so terrible an opinion of him.

And so we have done with all those pieces, which in our paraphrasticall distribution of the text, at beginning, did constitute our first, our Historicall part, *Davids* retrospect, his commemoration of former blessings; In which he proposes a duty, a declaration of Gods goodnesse, *Dicite*, publish it, speake of it; He proposes Religious duties, in that capacity, as he is King; (Religion is the Kings care) He proposes, by way of Counsaile to all; by way of Commandment to his owne Subjects; And by a more powerfull way, then either counsaile or Commandment, that is, by Example, by doing that himselfe, which he counsailes, and commands others to doe. *Dicite*, *Say*, speake; It is a duty more then thinking, and lesse then doing; Every man is bound to speake for the advancement of Gods cause, but when it comes to action, that is not the private mans office, but be-
B longs to the publique, or him, who is the Publique, *David* himselfe, the King. The duty is Commemoration, *Dicite*, *Say*, speake, but *Dicite Deo*, Do this *to God*; ascribe not your deliverances to your Armies, and Navies, by Sea, or Land; no, nor to Saints in Heaven, but to God onely. Nor are ye called upon to contemplate God in his Essence, or in his Decrees, but in his *works*; In his Actions, in his Scriptures; In both those you shall find him *terrible*, that is, Reverend, majesticall, though never tyrannicall, nor cruell. Passe we now, according to our order laid downe at first, to our second part, the Propheticall part, *Davids* prospect for the future; and gather wee something from the particular branches of that, *Through the greatnesse of thy power, thine enemies shall submit themselves unto thee.*

In this, our first consideration is, that God himselfe hath enemies; and then, how should we hope to be, nay, why would wee wish to be without them? God had good, 2 Part. *Habet Deus hostes.*
C that is, Glory from his enemies; And we may have good, that is, advantage in the way to glory, by the exercise of our patience, from enemies too. Those for whom God had done most, the Angels, turned enemies first; vex not thou thy selfe, if those whom thou hast loved best, hate thee deadliest. There is a love, in which it aggravates thy condemnation, that thou art so much loved; Does not God recompence that, if there be such a hate, as that thou art the better, and that thy salvation is exalted, for having been hated? And that profit, the righteous have from enemies. *God loved us then, when we were his enemies*, Rom. 5. 10.
and we frustrate his exemplar love to us, if we love not enemies too. The word *Hostis*, (which is a word of heavy signification, and implies devastation, and all the mischiefes of war) is not read in all the New Testament: *Inimicus*, that is, *non amicus*, unfriendly, is read there often, very very often. There is an enmity which may consist with Euangelicall charity; but a hostility, that carries in it a denotation of revenge, of extirpation, of
D annihilation, that cannot. This gives us some light, how far we may, and may not hate enemies. God had enemies to whom he never returned, The Angels that opposed him; and that is, because they oppose him still, and are, by their owne perverseneſſe, incapable of reconciliation. We were enemies to God too; but being *enemies*, we were *reconciled to* Rom. 5. 10.
*God by the death of his Son.*

As then actual reconciliation makes us actually friends, so in differences which may be reconciled, we should not be too severe enemies, but maintaine in our selves a disposition of friendship; but, in those things, which are in their nature irreconciliable, we must be irreconciliable too. There is an enmity which God himselfe hath made, and made perpetuall: *Ponam inimicitias*, sayes God; God puts an enmity betweene the seed of the Gen. 3. 15.
Serpent, and the seed of the woman; And, those whom God joynes, let no man sever, those whom God severs, let no man joyne. The Schoole presents it well; wee are to
E consider an enemy formally, or materially; that is, that which makes him an enemy, or that which makes him a man. In that which makes him a man, hee hath the Image of God in him, and by that is capable of grace and glory; and therefore, that wee may not hate, which excludes all personall, and all nationall hatred. In that which makes him an enemy he hath the Image of the Devill, infidelity towards God, perfidiousneſſe towards man, Heresie towards God, infectious manners towards man; and, that we must alwaies hate; for, that is *Odium perfectum*, A hate that may consist with a perfect man, nay, a hate that constitutes love it selfe; I do not love a man, except I hate his vices, because those vices are the enemies, and the destruction of that friend whom I love. *Inimici tui, Dei sunt inimici.*

God himselfe hath enemies, *Thine enemies shall submit*, sayes the text, to God; There thou

thou haſt one comfort, though thou have enemies too; but the greater comfort is, A
Pſal. 105.15. That God cals thine enemies his. *Nolite tangere Chriſtos meos*, ſayes God of all holy peo-
17.8. ple; you were as good touch me, as touch any of them, for, *they are the apple of mine eye.* Our Saviour Chriſt never expoſtulated for himſelfe; never ſaid, why ſcourged you me? why ſpit you upon me? why crucifie you me? as long as their rage determined in his perſon, he opened not his mouth; when *Saul* extended the violence to the Church, to
Acts 9. his ſervants, then Chriſt came to that, *Saul, Saul, why perſecuteſt thou me? Cains* treſpaſſe againſt God himſelfe was, that he would binde God to an acceptation of his Sacrifice;
Gen. 4.6. And for that God comes no farther, but to Why doeſt thou thus? but in his treſpaſſe
Ver. 11. upon his brother, God proceeds ſo much farther, as to ſay, *Now art thou curſed from the earth. Ieroboam* ſuffered Idolatry, and God let him alone; that concerned but God him-
1 King. 13.4. ſelfe. But when *Ieroboam* ſtretched forth his hand to lay hold on the Prophet, his hand withered. Here is a holy league, Defenſive, and Offenſive; God ſhall not onely protect B
us from others, but he ſhall fight for us againſt them; our enemies are his enemies.

*Magnitudo potentiæ.* And beloved, it is well that it is ſo, for, if we were left to our ſelves, we were remedileſſe. *It is his mercy that we are not conſumed*, by his indignation, by himſelfe; But it muſt be the exerciſe of his power, if we be not conſumed by his, and our enemies; for, there is but that one way in the text, that can bring theſe enemies to any thing, that is, *In multitudine virtutis tuæ, In the greatneſſe of thy power.* It muſt be *power*; Intreaty, Appliableneſſe, Conformity, Facility, Patience does not ſerve. It muſt be Power, and *His power*; To aſſiſt our ſelves by his enemies, by Witches, or by Idolaters, is not his power. It is Power that does all; for, the name that God is manifeſted in, in all the making of the World, in the firſt of Geneſis, is *Elohim*, and that is *Deus fortis*, The powerfull God. It is *Power*, and it is *His power*; for, his name is *Dominus tzebaoth*, The Lord of Hoſts. Hoſts and Armies of which he is not the Generall, are but great inſurrections, great re- C
bellions. And then, as it is *Power*, and *His power*, ſo it is *the greatneſſe of his Power*; His Power extended, exalted. It is in the Originall, *Berob, In multitudine fortitudinis*, in thy manifold power, in thy multiplied power. *Moſes* conſiders the aſſurance that they might
Deut. 20.4. have in God, in this, That God fought their battails (*The Lord your God goeth with you, to fight for you againſt your enemies, and ſave you*) There was his power declared, and exerciſed one way; and then in this, That he had afforded them particular Laws, for their direction in all their actions, Religious, and Civill; (*To what Nation is God come ſo neare? what people have Lawes and Ordinances, ſuch as we have?*) So that, where God defends us by Armies, and directs us by juſt Lawes, that is *Multitudo fortitudinis, The greatneſſe of his power*, his power magnified, his power multiplied upon us.

*Mentiuntur.* Now, through this *power*, and not without this power, this double power, Law and Armes, *Thine enemies ſhall ſubmit themſelves unto thee*, ſayes our text. And then, is all the D
danger at an end? ſhall we be ſafe then? Not then. The word is *Cacaſh*, and *Cacaſh* is but *Mendacem fieri*, to be brought to lie, to diſſemble, to equivocate, to modifie, to temporize, to counterfait, to make as though they were our friends, in an outward conformity. And there are enemies of God, whom no power of Armies or Lawes can bring any farther then that, To hold their tongues, and to hold their hands, but to withhold their
Ioſh 9. hearts from us ſtill. So the Gibeonites deceived *Ioſhua*, in the likeneſſe of Ambaſſadors; *Ioſhuahs* power made them lie unto him. So *Pharaoh* deceived and deluded *Moſes* and *Aaron*; Every Act of power brought *Pharaoh* to lie unto them. I direct not your thoughts upon publique Conſiderations; It is not my end; It is not my way: My way and end is to bring you home to your ſelves, and to conſider there, That we are full of weakeneſſes in our ſelves, full of enemies, ſinfull tentations about us; That onely the power of God, his power multiplied, (that is, The receiving of his word, (that is, the E
power of Law) The receiving of his corrections (that is, the power of his Hoſts) can make our enemies, our ſinfull tentations ſubmit, and when they do ſo, it is but a lie, They returne to us, and we turne to them againe, *In the greatneſſe of thy power ſhall thine enemies ſubmit unto thee.*

*Conſolatio.* But then, (which is our laſt ſtep and Concluſion) even this, That theſe enemies ſhall be forced to ſuch a ſubmiſſion, to any ſubmiſſion, though diſguiſed and counterfait, is, in this Text, preſented for a Conſolation; There is a comfort even in this, That thoſe enemies ſhall be faine to lie, that they ſhall not dare to avow their malice, nor to blaſpheme God in open profeſſions. There is a conditionall bleſſing propoſed to Gods peo-

ple;

A ple; (*O that my people had hearkned unto me! O that Iſrael had walked in my wayes!*) What had been their recompence? This. *The haters of the Lord ſhould have ſubmitted themſelves unto them.* Should they in earneſt? No truly; there is the ſame word, They ſhould have lyed unto them, they ſhould have made as though they had ſubmitted themſelves; and that, God preſents for a great degree of his mercy to them. And therefore, as in thy particular Conſcience, though God doe not take away that *Stimulum carnis*, and that *Angelum Satanæ*, though he doe not extinguiſh all luſts and concupiſcencies in thee, yet if thoſe luſts prevaile not over thee, if they command not, if they divert thee not from the ſenſe, and ſervice of God, thou haſt good reaſon to bleſſe God for this, to reſt in this, and to call it peace of conſcience: So haſt thou reaſon too to call it Peace in the Church, and peace in the State, when Gods enemies, though they be not rooted out, though they be not diſpoſed to a hearty Allegeance, and juſt Obedience, yet they muſt be ſubject,
B they muſt ſubmit themſelves whether they wil or no, and though they wil wiſh no good, yet they ſhall be able to doe no harme. For, the Holy Ghoſt declares this to be an exerciſe of power, of Gods power, of the greatneſſe of Gods power, that his enemies ſubmit themſelves, though with a fained obedience.

Pſal. 80. 15.

# SERMONS

Preached at

# COURT, AND ELSE-WHERE,

VPON

Severall Occasions.

# SERMONS

Preached at

# COURT, AND ELSE-WHERE,

UPON

Several Occasions.

A



B

# SERM. LXX.

## *Preached at* VVhite-hall, *April* 8. 1621.

PROV. 25. 16.

*Haſt thou found honey? eat ſo much as is ſufficient for thee, leſt thou be filled therewith, and vomit it.*

C THere is a temporall unſatiableneſſe of riches, and there is a ſpirituall unſatiableneſſe of ſin. The firſt Covetouſneſſe, that of riches, the Apoſtle cals *The roote of all evill*, but the ſecond Covetouſneſſe, that of ſin, is the fruit of all evill, for that is *The treaſure of Gods wrath*, as the Apoſtle ſpeaks, when he makes our former ſins, the mother of future ſins, and then our future ſins the puniſhments of former. As though this World were too little to ſatisfie man, men are come to diſcover or imagine new worlds, ſeverall worlds in every Planet; and as though our Fathers heretofore, and we our ſelves too, had beene but dull and ignorant ſinners, we thinke it belongs to us to perfect old inventions, and to ſin in another height and excellency, then former times did, as though ſin had had but a minority, and an infancy till now. Though the pride of the Prince of Tyrus were ever in ſome Tyrans, who ſayes there, *I am a god, and ſit in the ſeat of God, in the midſt of the Seas, and am* Ezek.28.2.
D *wiſer then Daniel*; Yet there is a Sea above theſe ſeas, a power above this power, a ſpirituall pride above this temporall pride, one ſo much wiſer then *Daniel*, as that he is as wiſe as the Holy Ghoſt. The world hath ever had leviries and inconſtancies, and the Eccluſ.27.11.
foole hath changed as the Moone; the ſame men that have cryed *Hoſanna*, are ready to cry *Crucifige*; but, as in *Iob*: Wife, in the ſame mouth, the ſame word was ambiguous, (whether it were *bleſſe God*, or *curſe God*, out of the word we cannot tell) ſo are the actions of men ſo ambiguous, as that we cannot conclude upon them; men come to our Prayers here, and pray in their hearts here in this place, that God would induce another manner of Prayer into this place; and ſo pray in the Congregation, that God would not heare the prayers of the Congregation; There hath alwaies beene ambiguity and equivocation in words, but now in actions, and almoſt every action will admit a diverſe ſenſe.
And it was the Prophets complaint of old, *You have multiplied your fornications, and yet* Ezek.16.
E *are not ſatisfied*; but we wonder why the Prophet ſhould wonder at that, for the more we multiplie temporally or ſpiritually, the leſſe we are ſatisfied. Others have thought, that our ſoules ſinned before they came into the world, and that therefore they are here as in a priſon; but they are rather here, as in a Schoole; for, if they had ſtudied ſin in another world before, they practiſe it here, If they have practiſed it before, they teach it now, they lead and induce others into ſin.

But this conſideration of our inſatiableneſſe in ſin, in my purpoſe I ſepoſed for the end of this houre; But who knowes whether your patience, that you will heare, or who knowes whether yours, or my life, that you can heare, ſhall laſt to the end of this houre? and therefore it is an excuſable anticipation, to have begun with this ſpirituall covetouſneſſe

neſſe of ſin, though our firſt paiment be to be made in the literall ſenſe of the text, A reprehenſion, and in it, a Counſaile, againſt our generall inſatiableneſſe of the temporall things of this world. *Haſt thou found honey? eat ſo much as is ſufficient for thee, leſt thou bee filled therewith, and vomit it.* A

*Diviſio.* In which words, there being firſt a particular Compellation, *Tu*, haſt *thou* found it? it remembers thee, that there be a great many, that have not found it, but lack that which thou aboundeſt in; And *Inveniſti*, thou haſt not inherited it, nor merited it, thou haſt but *found* it; and for that which thou haſt found, it is *Honey*, ſweetneſs, but it is but Honey, which eaſily becomes choler, and gall, and bitterneſſe. Such as it is, *Comede*, thou maiſt *eat* it, and eat it ſafely, it is not unwholeſome; but *Comede ſufficientiam*, eat no more then is *ſufficient*; And in that, let not the ſervant meaſure himſelfe by his Maſter, nor the ſubject by the King, nor the private man by the Magiſtrate, but *Comede ſufficientiam tuam*, eat that which is ſufficient *for thee*, for more then that will *fill* thee, over-fill thee; B perchance not ſo full as thou wouldſt bee, yet certainly ſo full, as that there will bee no roome in thee for better things; and then thou wilt *vomit*, nay perchance thou muſt vomit, the malice and plots of others ſhall give thee a vomit, And ſuch a vomit ſhall bee *Evacuans*, an exinanition, leave thee empty; and *Immundum*, an uncleanneſſe, leave thee in ſcorne and contempt; and *Periculoſum*, a danger, breake a veine, a veine at the heart, breake thy heart it ſelfe, that thou ſhalt never recover it. *Haſt thou found honey? eat ſo much as is ſufficient for thee, leſt thou be filled therewith, and vomit it.*

*Tu.* Firſt then, for that Compellation *Tu*, haſt *thou* found it? It is a word firſt of familiarity, and then a word of particularity. It is a degree of familiarity, that God hath notified himſelfe to us in ſeverall Perſons; that hee hath come ſo neere to our comprehenſion, as to be conſidered not onely as an univerſall, and infinite God, but as a Father, and as a Sonne, and opened himſelfe unto us in theſe Notions, *Tu Pater*, *Tu Fili*, *Thou* O C Father, and *Thou* O Sonne, have mercy upon us. A Conſtable, or Beadle will not bee ſpoke to ſo, to be *thou'd*, and any Perſon in the Trinity, the whole Trinity together is Pſal. 92. 8. content with it; Take God altogether, and at higheſt, *Tu altiſſimus*, *Thou Lord art moſt* 93. 2. *high for evermore*; Take him from before any beginning, *Tu à ſeculo*, *Thy throne is eſtabliſhed of old, and thou art from everlaſting*; Take him from beyond all ending, *Tu autem* 102. 27. *permanes*, *Thou art the ſame, and thy yeares ſhall have no end.*

In which, we goe not about to condemne, or correct the civill manner of giving different titles, to different ranks of men; but to note the ſlipperineſs of our times, where titles flow into one another, and loſe their diſtinctions; when as the Elements are condenſed into one another, ayre condenſed into water, and that into earth, ſo an obſequious flatterer, ſhall condenſe a yeoman into a Worſhipfull perſon, and the Worſhipfull into Honorable, and ſo that which duly was intended for diſtinction, ſhall occaſion confuſion. But D that which we purpoſe, in noting this *Tu*, is rather the ſingularity, the particularity, then the familiarity; That the Holy Ghoſt in this collects Man, abridges Man, ſummes up Clem. Alex. Man in an unity, in the conſideration of one, of himſelfe. *Oportet hominem fieri unum*, Man muſt grow in his conſideration, till he be but one man, one individuall man. If he conſider himſelfe *in Humanitate*, in the whole mankinde, a glorious creature, an immortall ſoule, he ſhall ſee this immortall ſoule, as well in Goats at the left hand, as in Sheepe at the right hand of Chriſt, at the Reſurrection; Men on both ſides: If he conſider himMat. 7. 22. ſelfe *in Qualitate*, in his quality, in his calling, he ſhall heare many then plead their *Prophetavimus*, we have prophecied, and their *Ejecimus*, we have exerciſed, and their *Virtutes fecimus*, we have done wonders, and all in thy Name, and yet receive that anſwer, *Nunquam cognovi*, I doe not know you now, I never did know you. *Oportet unum fieri*, he muſt conſider himſelfe *in individuo*, that one man, not that man in nature, not that E Origen Homil. unica in lib. reg. man in calling, but that man in actions. *Origen* makes this uſe of thoſe words, as he found them, *Erat vir unus*, *There was one man*, (which was *Elkanah*) He addes, *Nomen ejus poſſeſſio Dei*, this one man, ſayes he, was, in his Name, Gods poſſeſſion; *Nam quem Dæmones poſſident*, *non unus ſed multi*, for he whom the Devill poſſeſſes, is not one. The ſame ſinner is not the ſame thing; ſtill he clambers in his ambitious purpoſes, there he is an Eagle; & yet lies ſtill groveling, and trodden upon at any greater mans threſhold, there he is a worme. He ſwells to all that are under him, there he is a full Sea; and his dog that is above him, may wade over him, there he is a ſhallow, an empty River. In the compaſſe of a few dayes, he neighes like a horſe in the rage of his luſt over all the City,

and

A and groanes in a corner of the City, in an hoſpitall. A ſinner is as many men, as he hath vices; he that is *Elkanah*, *Poſſeſsio Dei*, poſſeſſed by God, and in poſſeſſion of God, he is *unus homo*, one and the ſame man. And when God calls upon man ſo particularly, he intends him ſome particular good. It is S. *Hieromes* note, That when God in the Scriptures ſpeakes of divers things in the ſingular number, it is ever in things of grace; And it is S. *Auguſtins* note, that when he ſpeaks of any one thing in the plurall Number, it is of heavy and ſorrowfull things; as *Ieptha* was buryed *In civitatibus Gilead*, in the Cities, but he had but one grave; And ſo that is, they made *Aureos vitulos*, Golden Calves, when it was but one Calfe. Hieron. Judg. 12. 7.

When Gods voyce comes to thee in this Text, in particular, *Tu*, *Haſt thou found*, he would have thee remember, how many ſeeke and have ſought, with teares, with ſweat, with blood, and lacke that, that thou aboundeſt in. That whereas his Evidence to them
B whom he loves not, in the next world ſhall be, *Eſurivi*, *I was hungry, and yee gave me no meate*; And his proceeding with them whom he loves not in this world, is, *Si eſuriero, If I be hungry, I will not tell thee*, I will not awaken thee, not remember thy conſcience, wherein thou mayeſt doe me a ſervice; He does call upon thee in particular, and ask thee, *Nonne tu*, Haſt thou not fortune enough, to let fall ſome crums upon him that ſtarves? and, *Nonne tu*, haſt not thou favour enough, to ſhed ſome beams upon him that is frozen in diſgrace? There is a ſquint eye, that lookes ſide-long; to looke upon riches, and honor, on the left hand, and long life here, on the right, is a ſquint eye. There is a ſquint eye, that lookes upwards and downwards; to looke after God and Mammon, is a ſquint eye. There are ſquint eyes, that looke upon one another; to looke upon ones own beauty, or wiſedome, or power, is a ſquint eye. The direct looke is to looke inward upon thine own Conſcience; Not with *Nabuchadnezzar*, *Is not this great Babylon, which I have*
C *built by the might of my power, and for the honor of my Majeſty?* But with *David*, *Quid retribuam?* for if thou looke upon them with a cleare eye, thou wilt ſee, that though thou haſt them, thou haſt but *found* them, which is our next ſtep. Mat. 25. 42. Pſal. 50. 12. Dan. 4. 30.

Now, if you have but *found* them, thou haſt them but by chance, by contingency, by fortune. The Emperour *Leo*, he calls money found, *Dei beneficium*, It is a benefit derived from God; but the great Lawyer, *Triphonius*, calls it, *Donum fortunæ* too, An immediate gift of fortune. They conſiſt well enough together, God and fortune. S. *Auguſtine* in his Retract: makes a conſcience of having named her too oft, leſt other men ſhould be ſcandalized; and ſo the Prophet complaines of that, (as the Vulgat reads it) *Ponitis menſam fortunæ*, You ſacrifice to fortune, you make fortune a god; that you ſhould not doe; but yet you ſhould acknowledge that God hath ſuch a ſervant, ſuch an inſtrument, as fortune too. Gods ordinary working is by Nature, theſe cauſes muſt produce theſe ef-
D fects; and that is his common Law; He goes ſometimes above that, by Prerogative, and that is by miracle, and ſometimes below that, as by cuſtome, and that is fortune, that is contingency; Fortune is as far out of the ordinary way, as miracle; no man knows in Nature, in reaſon, why ſuch, or ſuch perſons grow great; but it falls out ſo often, as we do not call it miracle, and therefore reſt in the Name of Fortune. We need not quarrell the words of the Poet, *Tu quamcunq; Deus tibi fortunaverit horam, Grata ſume manu*, Thanke God for any good fortune, ſince the Apoſtle ſayes too, that *Godlineſſe hath the promiſe of this life*; The godly man ſhall be fortunate, God will bleſſe him with good fortune here; but ſtill it is fortune, and chance, in the ſight and reaſon of man, and therefore he hath but found, whatſoever he hath in that kinde. It is intimated in the very word which we uſe for all worldly things; It is *Inventarium*, an Inventory; we found them here, and here our ſucceſſors finde them, when we are gone from hence. *Iezabel* had an
E eſtimation of beauty, and ſhe thought to have drawne the King with that beauty, but ſhe found it, ſhe found it in her box, and in her wardrope, ſhe was not truly fayre. *Achitophel* had an eſtimation of wiſedome in Counſell, I know not how he found it; he counſelled by an example, which no man would follow, he hanged himſelfe. Thou wilt not be drawne to confeſſe, that a Man that hath an office, is preſently wiſer then thou, or a man that is Knighted, preſently valianter then thou. Men have preferment for thoſe parts, which other men, equall to them in the ſame things, have not, and therefore they doe but finde them; And to things that are but found, what is our title? *Niſi reddantur, rapina eſt*, ſayes the Law, If we reſtore not that which we finde, it is robbery. S. *Auguſtine* hath brought it nearer, *Qui alienum negat, ſi poſſet, tolleret*, He that confeſſeth not

*Inveniſti.* Co. l. 10. Pand. Eſa. 65. 11. 2 King. 9. 30.

that which he hath found of another mans, if he durſt, he would have taken it by force. For that which we have found in this world, our calling is the owner, our debts are the owner, our children are the owner; our luſts, our ſuperfluities are no owners: of all the reſt, God is the owner, and to this purpoſe, the poore is God. A

Aug. Serm. 19. de verb. Apoſt.

S. *Auguſtine* puts a caſe to the point: He ſayes when he was at Milan, a poore Uſher of a Grammar Schoole found a bag of money, 200 *Solidorum*; let it be but one hundreth pounds; he ſet up bills; the owner came, offered him his tithe, ten pounds; he would none; he preſſed him to five, to three, to two; he would none: and then he that had loſt it, in an honorable indignation, diſclaimed it all; *Nihil perdidi*, ſayes he, it is all your own, I loſt nothing: *Quale certamen! Theatrum mundus, ſpectator Deus*, Out of importunity, he that found it, tooke it all, and out of conſcience, that it was not his, gave it all to the poore.

*Matzah* Exuxit, vel expreſſit.

The things of this world we doe but finde, and of the things which we finde, we are but Stewards for others. This finding is not ſo meerly caſuall, as that it implies no manner of ſeeking; We muſt put our ſelves into the way, into a calling. The word is *Matza*, and that word is allowed us; but a word like it, is not allowed us; *Matza* is, but *Matzah* is not; if there be an *H* added, an *H*, as it is an aſpiration, a breathing, a panting after the things of this world, or an Ache, as it is a paine, that it make our bones ake, or our hearts ake, or our conſcience ake, it is a ſeeking, and a finding, not intended in this word. Our proſecution and ſeeking muſt be moderate, our title and intereſt is but a finding; and what hath the moſt fortunate found? *Hony*; it is true, but yet but *Hony*. B

*Mel.*

That which *Solomon* may juſtly ſeeme to intend, eſpecially by *Hony* in this Text, is that which the Poets, and other Maſters of language, have called *Magnas amicitias*, and *Magnas Clientelas*, dependance, and intereſt, and favour in great perſons. It appeares by the next verſe, which depends upon this, and paraphraſes it; *Withdraw thy foot from thy neighbours houſe.* Where that which we reade, *Withdraw*, is in the Originall *Hokar*, which is *Fac pretioſum*, make not thy ſelfe cheape, not vulgar, have ſome reſpect to thy ſelfe, to thine own ingenuity, but principally to the other, to thy great friend: be not importune and troubleſome by any indiſcreet aſſiduity, to them who are poſſeſſed with buſineſſe, though at ſometimes they deſcend to thee; This is this *Hony*, where thou haſt acceſſe, yet doe not puſh open every doore, fling up every hanging, but uſe thy favour modeſtly. C

But in this *Hony* is wrapped up alſo all that is delightfull in this life; and *Solomon* carries us often to that Compariſon; In the Chapter before this, for Wiſedome; *My Sonne, eat thou Hony, becauſe it is good; ſo ſhall the knowledge of wiſedome be to thy ſoule*; and in the ſeaven and twentieth verſe of this Chapter, he uſes it for Glory; *It is not good to eat much hony; ſo for men to ſearch their own glory, is not glory.* In the ſixt Chapter of this booke, when *Solomon* had ſent us to the *Ant*, to learne wiſedome, betweene the eight verſe and the ninth, he ſends us to another ſchoole, to the *Bee*: *Vade ad Apem & diſce quomodo operationem venerabilem facit*, Goe to the Bee, and learne how reverend and myſterious a worke ſhe works. For, though S. *Hierome* acknowledge, that in his time, this verſe was not in the Hebrew Text, yet it hath ever been in many Copies of the Septuagint, and though it be now left out in the Complutenſe Bible, and that which they call the Kings, yet it is in that ſtill, which they value above all, the Vatican. S. *Hierome* himſelfe takes it into his expoſition, and other Fathers into theirs. So far therefore we may hearken to that voyce, as to goe to the Bee, and learne to worke by that Creature.

Ver. 13.

27.

Prov. 6.

Hieron.

In Ezek. 3. 3.

Baſil. Hom. 8. in Hexa. Chryſoſt. in Pſal. 110.

Both S. *Baſil*, and S. *Chryſoſtome* put this difference in that place, between the labour of the Ant, and the Bee, That the Ants worke but for themſelves, the Bee for others: Though the Ants have a Common-wealth of their own, yet thoſe Fathers call their labour, but private labour; becauſe no other Common-wealths have benefit by their labour, but their own. Direct thy labours in thy calling to the good of the publique, and then thou art a civill, a morall Ant; but conſider alſo, That all that are of the houſhold of the faithfull, and profeſſe the ſame truth of Religion, are part of this publique, and direct thy labours, for the glory of Chriſt Jeſus, amongſt them too, and then thou art a religious and a Chriſtian Bee, and the fruit of thy labour ſhall be *Hony*. The labour of the Ant is *ſub Dio*, open, evident, manifeſt; The labour of the Bee is *ſub Tecto*, in a houſe, in a hive; They will doe good, and yet they will not be ſeene to doe it; they affect not glory, nay, they avoyd it. For in experience, when ſome men curious of naturall know- D E

ledge,

A ledge, have made their Hives of glaſſe, that by that tranſparency, they might ſee the Bees manner of working, the Bees have made it their firſt work to line that Glaſſe-hive, with a cruſt of Wax, that they might work and not be diſcerned. It is a bleſſed ſincerity, to work as the Ant, profeſſedly, openly; but becauſe there may be caſes, when to doe ſo, would deſtroy the whole worke, though there be a cloud and a curtaine betweene thee, and the eyes of men, yet if thou doe them clearely in the ſight of God, that he ſee his glory advanced by thee, the fruit of thy labour ſhall be Honey.

*Pliny* names one *Ariſtomachum Soleníem*, that ſpent threeſcore yeares in the contemplation of Bees; our whole time for this exerciſe is but threeſcore minutes; and therefore wee ſay no more of this, but *Vade ad Apem*, practiſe the ſedulity of the Bee, labour in thy calling, And the community of the Bee, beleeve that thou art called to aſſiſt others, And the ſecreſie of the Bee, that the greateſt, and moſt authorized ſpie ſee it not, to ſupB plant it, And the purity of the Bee, that never ſettles upon any foule thing, that thou never take a foule way to a faire end, and the fruit of thy labour ſhall bee Hony; God ſhall give thee the ſweetneſſe of this world, honour, and eaſe, and plenty, and hee ſhall give thee thy honey-combe, with thy honey, that which preſerves thy honey to thee, that is, a religious knowledge, that all this is but hony; And honey in the dew of the flowres, whence it is drawne, is but *Cæli ſudor*, a ſweaty excrement of the heavens, and *Siderum ſaliva*, the ſpettle, the fleame of the ſtarres, and *Apum vomitus*, the caſting, the vomit of the Bee. And though honey be the ſweeteſt thing that wee doe take into the body, yet there it degenerates into gall, and proves the bittereſt; And all this is honey in the Anti-type, in that which it ſignifies, in the temporall things of this world; In the temporall things of this world there is a bitternaſſe, in our uſe of them; But in his hand, and his purpoſe that gives them, they have impreſſions of ſweetneſſe; and ſo *Comede*, *Eat* thy honC ney, which is alſo a ſtep farther.

Here is libery for any man to eat Honey, if hee have found it, and *Ionathan* the Kings ſonne found honey upon the ground, and did but dip his ſtaffe in it, and put it to his mouth, and hee muſt die for it. Of forbidden honey the leaſt dramme is poyſon, how ſweet ſoever any collaterall reſpect make it. But *Ionathan* knew not that it was forbidken by the King: Ignorance is no plea in any ſubject againſt the Kings lawes; and there is a King, in breach of whoſe lawes, no King, no Kings ſonne can excuſe themſelves by ignorance, if they doe but dip their Scepter in forbidden honey, in any unlawfull delight in this world; For they doe, or they may know the unlawfulneſſe of it. But for the honey which God allowes us, whether God give it in that plenty, *Terram fluentem*, that the land flow with milke and honey, nay *Torrentes mellis*, rivers and ſtreames of honey, that great fortunes flow into men, in this world; or whether God put us to ſuck honey out D of the Rock, that that which we have, we digge, and plough, and threſh for, yet when thou haſt found that, *Comede*, uſe it, enjoy it, eat it; *Hee that will not work, ſhall not eat*; He that ſhuts himſelfe up in a Cloyſter, till the honey finde him, till meat bee brought to him, ſhould not eat.

Chriſt himſelfe ate Honey, but after his Reſurrection; when his body needed not refection; when our principall end in worldly things, is not for the body, nor for the world, but that we have had a ſpirituall reſurrection, that we can ſee Gods love in them, and ſhew Gods glory by them, then *Inveniſti*, thou haſt found; (for *Invenire*, *eſt in rem venire*, *id eſt in uſum*) to find a thing is to make the right uſe of it, and *Inveniſti mel*, thou haſt found Honey, that which God intends for ſweetneſſe, for neceſſities, conveniences, abundances, recreations, and delights; and therefore *Comede*, eat it, enjoy it; but to thee alſo belongs that Caveat, *Comede ad ſufficientiam*, Eat but enough.

E That great Morall man *Seneca*, could ſee, that *Nihil agere*, to paſſe this life, and intend no Vocation, was very ill; and that *Aliud agere*, to profeſſe a Vocation, and be buſier in other mens callings, then his owne, was worſe; but the *Super-agere*, to over-doe, to doe more then was required at his hands, he never brought into compariſon, hee never ſuſpected; and yet that is our moſt ordinary fault. That which hath been ordinarily given by our Phyſitians, by way of counſell, That we ſhould riſe with an appetite, hath been enough followed by worldly men; They alwayes lie downe, and alwayes riſe up with an appetite to more, and more in this world. An Office is but an Anti-paſt, it gets them an appetite to another Office; and a title of Honour, but an Anti-paſt, a new ſtomach to a new Title. The danger is, that we cannot goe upward directly; If wee have a ſtaire,

Plin.

Plin.

*Comede.*
1 Sam. 14 24.

Exod. 3. 8.
Iob 20 17.
Deut. 32. 13.
2 Theſ. 3. 10.

Luk. 24. 41.

Feſtus.

*Sufficientiam*

a ſtaire, to goe any height, it muſt be a winding ſtaire; It is a compaſſing, a circumventing, to riſe: A Ladder is a ſtraight Engin of it ſelfe, yet if we will riſe by that, it muſt be ſet a ſlope; Though our meanes be direct in their owne nature, yet wee put them upon crooked wayes; It is but a poore riſing, that any man can make in a direct line, and yet it is, *Ad ſufficientiam*, high enough, for it is to heaven. Have yee ſeene a glaſſe blowne to a handſome competency, and with one breath more, broke? I will not ask you, whether you haue ſeene a competent beauty made worſe, by an artificiall addition, becauſe they have not thought it well enough before; you ſee it every day, and every where. A

Act. 14. 12. If *Paul* himſelfe were here, whom for his Eloquence the Lyſtrians called *Mercury*, hee could not perſwade them to leave their *Mercury*; It will not eaſily be left; for how many of them that take it outwardly at firſt, come at laſt to take it inwardly? Since the

Eccleſ. 7. 17. ſaying of *Solomon*, *Be not over righteous*, admits many good ſenſes, even in Morall vertues, and in religious duties too, which are naturally good, it is much more appliable in temporall things, which are naturally indifferent; Bee not over faire, over witty, over ſociable, over rich, over glorious; but let the meaſure be *Sufficientia tua*, *So much as is ſufficient for thee.* B

*Tuam.* But where ſhall a man take meaſure of himſelfe? At what age, or in what calling ſhall he ſay, This is ſufficient for me? *Ieremy* ſayes, *Puer ſum, I am a child, and cannot ſpeake at all*; S. *Paul* ſayes, *Quando puer, When I was a child*, no bigger, *I ſpake like a child*; this was not *ſufficientia ſua*, ſufficienr for him; for ſince he was to be a man, he was to ſpeak like a man: The ſame clothes doe not ſerve us throughout our lives, nay not the ſame bodies, nay not the ſame vertues, ſo there is no certaine Gomer, no fixed Meaſure for

Clem. Alex. worldly things, for every one to have. As *Clemens Alexandrinus* ſaith, *Eadem Drachma data Nauclero, eſt Naulum*, The ſame piece of Money given to a Water-man, is his Fare; *Publicano Vectigal*, given to a Farmer of Cuſtome, it is Impoſt; *Mercatori pretium*, to a C Merchant it is the price of his Ware; *Operario Merces, Mendico Eleemoſyna*, To a Labourer it is Wages, to a Begger it is Almes; So on the other ſide, this which we call ſufficiency, as it hath relation to divers ſtates, hath a different meaſure. I think the rule will not be inconveniently given, if we ſay, That whatſoever the world doth juſtly looke for at our hands, wee may juſtly look for at Gods hands: Thoſe outward meanes, which are requiſite for the performance of the duties of your calling to the world, ariſing from your birth, or ariſing from your place, you are to pray for, you are to labour for; For that is *Sufficientia tua*, ſo much is ſufficient for you, and ſo much Honey you may eat; but eat no more, ſayes the Text, *Ne ſatieris*, *Leſt you be filled.*

*Ne ſatieris.* Hee doth not ſay yet, leſt thou bee ſatisfied; there is no great feare, nay there is no hope of that, that he will be ſatisfied. We know the receipt, the capacity of the ventricle, the ſtomach of man, how much it can hold; and wee know the receipt of all the receptacles of blood, how much blood the body can have; ſo wee doe of all the other conduits and ciſterns of the body; But this infinite Hive of honey, this inſatiable whirlpoole of the covetous mind, no Anatomy, no diſſection hath diſcovered to us. When I looke into the larders, and cellars, and vaults, into the veſſels of our body for drink, for blood, for urine, they are pottles, and gallons; when I looke into the furnaces of our ſpirits, the ventricles of the heart and of the braine, they are not thimbles; for ſpirituall things, the things of the next world, we have no roome; for temporall things, the things of this world, we have no bounds. How then ſhall this over-eater bee filled with his honey? So filled, as that he can receive nothing elſe. More of the ſame honey hee can; Another Mannor, and another Church, is but another bit of meat, with another ſauce to him; Another Office, and another way of Extortion, is but another garment, and another lace to him. But he is too full to receive any thing elſe; Chriſt comes to E this Bethlem, (Bethlem which is *Domus panis*) this houſe of abundance, and there is no roome for Chriſt in this Inne; there are no crums for Chriſt under this table; There comes *Boanerges*, (*Boanerges*, that is, *filius Tonitrui*, the ſonne of Thunder) and he thunders out the *Væ's*, the Comminations, the Judgements of God upon ſuch as hee; but if the Thunder ſpoile not his drink, he ſees no harme in Thunder; As long as a Sermon is not a Sentence in the Starre-chamber, that a Sermon cannot fine and impriſon him, hee hath no roome for any good effect of a Sermon. The Holy Ghoſt, the Spirit of Comfort comes to him, and offers him the conſolation of the Goſpel; but hee will die in his old religion, which is to ſacrifice to his owne Nets, by which his portion is plenteous;

He

A he had rather have the God of the Old Teſtament, that payes in this world with milke and honey, then the God of the New Teſtament, that cals him into his Vineyard in this World, and payes him no wages till the next: one *Iupiter* is worth all the three *Elohims*, or the three *Iehovahs* (if we may ſpeake ſo) to him. *Iupiter* that can come in a ſhowre of gold, outweighs *Iehova*, that comes but in a ſhowre of water, but in a ſprinkling of water in Baptiſme, and ſels that water ſo deare, as that he will have ſhowres of teares for it, nay ſhowres of blood for it, when any Perſecutor hath a mind to call for it. The voyce of God whom he hath contemned, and wounded, The voyce of the Preacher whom he hath derided, and impoveriſhed, The voyce of the poore, of the Widow, of the Orphans, of the priſoner, whom he hath oppreſſed, knocke at his doore, and would enter, but there is no roome for them, he is ſo full. This is the great danger indeed that accompanies this fulneſſe, but the danger that affects him more is that which is more literally in the text,
B *Evomet*, he ſhall be ſo filled as that he ſhall *vomit*; even that fulneſſe, thoſe temporall things which he had, he ſhall caſt up.

It is not a vomiting for his eaſe, that he would vomit, but he ſhall vomit; he ſhall bee forced to vomit. *He hath ſwallowed downe riches, and he ſhall vomit them up againe; God ſhall caſt them out of his belly*; But by what hand? whether by his right hand, by the true way of juſtice, or his left hand, by malice, under colour of juſtice, his money ſhall be his Antimony, his own riches ſhall be his vomit. *Solomon* ſayes, he ſaw *a ſore evill under the Sun*; but if he had lived as long as the Sun, he might have ſeen it every courſe of the Sun, *Riches reſerved to their owners for their own hurt*; Rich men periſh, that ſhould not have periſhed, or not ſo ſoone, or not ſo abſolutely, if they had not beene rich. Their confidence in their riches provokes them to ſome unjuſtifiable actions, and their riches provoke others to a vehement perſecution. And in this vomit of theirs, if we had time to doe ſo, we would
C conſider firſt, The ſordidneſſe, and the contempt and ſcorne that this evacuated Man comes to in the world, when he hath had this vomit of all his honey; That becauſe there can be no vacuity, he ſhall be filled againe, but *Saturabitur ignominia, He ſhall be filled with ſhame for glory, and ſhamefull ſpuing ſhall be upon his glory. He magnified himſelfe againſt the Lord, and therefore was made drunk, and ſhall wallow in his vomit, and be had in deriſion.* His honey was his ſoule, and that being vomited, he is now but a rotten and abhorred carkaſs; At beſt he was but a bag of money, and now he is but the bag it ſelfe, which ſcarce any man will ſtoop to take up: And as in a vomit in a baſon, the Phyſitian is able to ſhew the world, what cold meat, and what raw meat, and what hard and indigeſtible meat he had eaten; So when ſuch a perſon comes by juſtice, or malice to this vomit, every man becomes a Phyſitian, every man brings Inditements, and evidence againſt him, and can ſhew all his falſhoods, and all his extortions in particular.

D In theſe particulars we would conſider the ſcorne upon this vomit; and then the danger of it in theſe, That nothing weakens the eyes more then vomiting; when this worldly man hath loſt his honey, he hath loſt his ſight; he was dimme ſighted at beginning, when he could ſee nothing but worldly things, things neareſt to him, but when he hath vomited thē, he hath loſt his ſpectacles; through his riches he ſaw ſome glimmering, ſome colour of comfort, now he ſees no comfort at all: And a greater danger in vomiting is, that often times it breakes a veine within, and that is moſt commonly incurable, This man that vomits without, bleeds within; his fortune is broke, and his heart is broke; and he bleeds better blood then his owne, he bleeds out the blood of Chriſt Jeſus himſelfe; the blood of Chriſt Jeſus poured into him heretofore in the conſolation of the Goſpel, and in the Cup of Salvation in the Sacrament (for ſo much as concernes him) is but ſpilt upon the ground; as though his honey, his worldly greatneſſe, were his Father, and Mother, and
E Wife, and Children, and Prince, and friends, and all, when that is loſt by this vomit, he mournes for all, in a ſad and everlaſting mourning, in ſuch a diſconſolate dejection of ſpirit as ends either in an utter inconſideration of God, or in a deſperation of his mercies. This is that *Incipiam te evomere* (as the Vulgat reads it) in this vomit of worldly things, God does begin to vomit him out of his mouth; and then God does not returne to his vomit, but leaves this impatient patient to his impenitibleneſſe. But we muſt not lanch into theſe wide Seas now, to conſider the ſcorne, or the danger of this vomit, but rather draw into the harbor, and but repeat the text, transferred from this world to the text, from temporall to ſpirituall things.

Thus far we have beene *In melle*, In honey, upon honey; but now *Super mel*, above honey.

*Evomat.* Iob 20.15.

Eccleſ. 5.12.

Habak. 2.16. Ier. 48.26.

Revel. 3.16.

*Concluſio.*

Pſal. 19. 10. honey. The judgements of the Lord are *Dulcia præ melle, Sweeter then honey, and the honey combe*; And the judgements of the Lord are that, by which the Lord will judge us, and this world; it is his word. His word, the ſincerity of the Goſpel, the truth of his Religion is our honey and honey combe; our honey, and our waxe, our Covenant, and our Seale; we have him not, if we have not his truth, if we require other honey; and wee truſt him not, if we require any other Seale, if we thinke the word of God needs the traditions of men. And *Inveniſti tu*, Hath God manifeſted to thee the truth of his Goſpell? Bleſſe thou the Lord, praiſe him and magnifie him for ever, whoſe day-ſpring from an high hath viſited thee, and left ſo many Nations in darkneſſe, who ſhall never heare of Chriſt, till they heare himſelfe, nor heare other voyce from him then, then the *Ite maledicti*; Pity them that have not this honey, and confeſſe for thy ſelfe, that though thou have it, thou haſt but found it; couldſt thou beſpeake Chriſtian Parents beforehand, and ſay, I will be borne of ſuch Parents as ſhall give me a title to the Covenant, to Baptiſme? or couldſt thou procure Sureties, that ſhould bind themſelves for thee, at the entring into the Covenant in Baptiſme? Thou foundeſt thy ſelfe in the Chriſtian Church, and thou foundeſt meanes of ſalvation there; thou broughteſt none hither, thou boughteſt none here; the Title of S. *Andrew*, the firſt of the Apoſtles that came to Chriſt, was but that, *Invenimus Meſſiam, We have found the Meſſias*. It is onely Chriſt himſelfe that ſayes of Cant. 5. 1. himſelfe, *Comedi mel meum, I have eat my honey*, his owne honey. We have no grace, no Goſpel of our owne, we find it here.

But ſince thou haſt found it, *Comede, Eat it*; do not drinke the cup of Babylon, leſt thou drink the cup of Gods wrath too: but make this Honey (Chriſts true Religion) thy meate; digeſt that, aſſimilate that, incorporate that: and let Chriſt himſelf, and his merit, be as thy ſoul; & let the cleere and outward profeſſion of his truth, Religion, be as thy body: If thou give away that body, (be flattered out of thy Religion, or threatned out of thy Religion) If thou ſell this body, (be bought and bribed out of thy Religion) If thou lend this body, (diſcontinue thy Religion for a yeare or two, to ſee how things will fall out) if thou have no body, thou ſhalt have no Reſurrection, and the cleere and undiſguiſed profeſſion of the truth, is the body.

Eat therefore this honey *Ad ſufficientiam*; ſo much as is enough. To beleeve implicitly as the Church beleeves, and know nothing, is not enough; know thy foundations, and who laid them; Other foundations can no man lay, then are laid, Chriſt Jeſus; neither can other men lay thoſe foundations otherwiſe then they are laid by the Apoſtles, but eat *Ad ſufficientiam tuam*, that which is enough for thee, for ſo much knowledge is not required in thee in thoſe things, as in them, whoſe profeſſion it is to teach them; be content to leave a roome ſtil for the Apoſtles, *Æmulamini chariſmata meliora*, deſire better gifts; and ever think it a title of dignity which the Angel gave *Daniel*, to be *Vir deſideriorum*; To have ſtill ſome farther object of thy deſires. Do not thinke thou wanteſt all, becauſe thou haſt not all; for at the great laſt day, we ſhall ſee more plead Catechiſmes for their ſalvation, then the great volumes of Controverſies, more plead their pockets, then their Libraries. If S. *Paul* ſo great an Argoſie held no more, but *Chriſtum crucifixum*, what can thy Pinnace hold? Let humility be thy ballaſt, and neceſſary knowledge thy fraight: for there is an over-fulneſſe of knowledge, which forces a vomit; a vomit of opprobrious and contumelious ſpeeches, a belching and ſpitting of the name of Heretique and Schiſmatique, and a loſſe of charity for matters that are not of faith; and from this vomiting comes emptineſs, The more diſputing, the leſſe beleeving: but *Saturaſti nos benignitate tua, Domine, Thou haſt ſatisfied us early with thy mercy*, Thou gaveſt us Chriſtianity early, and thou gaveſt us the Reformation early: and therefore ſince in thee we have found this honey, let us ſo eat it, and ſo hold it, *That the land do not vomit her Inhabitants, nor ſpew us out*, as it ſpewed out the Nations that were before us, but *that our dayes may be long in this land, which the Lord our God hath given us*, and that *with the Ancient of dayes*, we may have a day without any night in that land, which his Son our Saviour hath purchaſed for us with the ineſtimable price of his incorruptible blood. To which glorious Son of God, &c.

Pſal. 90. 14.

Levit. 18. 25. 29.

SERM.

# SERM. LXXI.

At the *Haghe* Decemb. 19. 1619. I Preached upon this Text. Since in my ſickneſſe at *Abrey-hatche* in Eſſex, 1630. reviſing my ſhort notes of that Sermon, I digeſted them into theſe two.

MAT. 4. 18, 19, 20.

*And Ieſus walking by the Sea of Galile ſaw two brethren, Simon called Peter, and Andrew his brother, caſting a net into the Sea, (for they were fiſhers.) And he ſaith unto them, Follow me, and I will make you fiſhers of men; And they ſtraightway left their nets, and followed him.*

SOLOMON preſenting our Saviour Chriſt, in the name and perſon of Wiſdome, in the booke of Proverbs, puts, by inſtinct of the Holy Ghoſt, theſe words into his mouth, *Delicia mea eſſe cum filiis hominum, Chriſts delight is to be with the children of men*; And in ſatisfaction of that delight, he ſayes in the ſame verſe, in the perſon of Chriſt, *That he rejoyced to be in the habitable parts of the Earth*, (that is, where he might converſe with men) *Ludens in orbe terrarum*, (ſo the Vulgat reads it) and ſo our former Tranſlation had it, *I tooke my ſolace in the compaſſe of the Earth*. Prov. 8. 30.

But ſince Chriſts adverſary Satan does ſo too, (Satan came *from compaſſing the Earth to and fro, and from walking in it*;) ſince the Scribes and Phariſees doe more then ſo, *They compaſſe Land and Sea, to make one of their own profeſſion*, the mercy of Chriſt is not leſſe active, not leſſe induſtrious then the malice of his adverſaries, He preaches in populous Cities, he preaches in the deſart wilderneſſe, he preaches in the tempeſtuous Sea: and as his Power ſhall collect the ſeverall duſts, and atomes, and Elements of our ſcattered bodies at the Reſurrection, as materialls, members of his Triumphant Church; ſo he collects the materialls, the living ſtone, and timber, for his Militant Church, from all places, from Cities, from Deſarts, and here in this Text, from the Sea, (*Ieſus walking by the Sea, &c.*) Job 1. 7.

*Diviſio.*

In theſe words we ſhall onely purſue a twofold conſideration of the perſons whom Chriſt called here to his Apoſtleſhip, *Peter* and *Andrew*; What their preſent, what their future function was, what they were, what they were to be; They were *fiſhermen*, they were to be *fiſhers of men*. But from theſe two conſiderations of theſe perſons, ariſe many Circumſtances, in and about their calling; and their preferment for their chearfull following. For firſt, in the firſt, we ſhall ſurvay the place, *The Sea of Galile*; And their education and converſation upon that Sea, by which they were naturally leſſe fit for this Church-ſervice. At this Sea he found them *caſting their Nets*; of which act of theirs, there is an emphaticall reaſon expreſſed in the text, *For they were fiſhers*, which intimates both theſe notes, That they did it becauſe they were fiſhers; It became them, it behoved them, it concerned them to follow their trade; And then they did it as they were fiſhers, If they had not been fiſhers they would not have done it, they might not have uſurped upon anothers Calling; (*they caſt their Nets into the Sea, for they were fiſhers*) And then, in a nearer conſideration of theſe perſons, we finde that they were *two* that were called; Chriſt provided at firſt againſt ſingularity, He called not one alone; And then they were *two Brethren*, perſons likely to agree; He provided at firſt againſt ſchiſme; And then, they were two ſuch as were nothing of kinne to him, (whereas the ſecond payre of brethren, whom he called, *Iames* and *Iohn*, were his kinſmen) He provided at firſt, againſt partiality, and that kinde of Simony, which prefers for affection. Theſe men, thus

thus conditioned naturally, thus disposed at this place, and at this time, our blessed Saviour calls; And then we note their readinesse, they obeyed the call, they did all they were bid, They were bid *follow*, and they *followed*, and *followed presently*; And they did somewhat more then seemes expresly to have been required, for, *They left their Nets, and followed him.* And all these substantiall circumstances invest our first part, these persons in their first estate. For those that belong to the second part, Their preferment upon this obedience, (*Follow me, and I will make you fishers of men*) it would be an impertinent thing, to open them now, because I doe easily foresee, that this day we shall not come to that part. A

*Andreas.* In our first part, The consideration of these persons then, though in this Text *Peter* be first named, yet we are to note, that this was not the first time of their meeting; when Christ and they met first, which was, when *Iohn Baptist* made that declaration upon Joh. 1. 35. Christs walking by him, *Behold the Lamb of God*, *Peter* was not the first that applied himselfe to Christ, nor that was invited by Christs presenting himselfe to him, to doe it; *Peter* was not there; *Peter* was not the second; for, *Andrew*, and another, who were then *Iohn Baptists* Disciples, and saw Christ declared by him, were presently affected with a desire to follow Christ, and to converse with him, and to that purpose presse him with that question, *Magister, ubi habitas?* They professe that they had chosen him for their Master, and they desire to know where he dwelt, that they might waite upon him, and receive their instructions from him. And in *Andrews* thus early applying himselfe to Christ, we are also to note, both the fecundity of true Religion; for, as soone as he had found Christ, he sought his brother *Peter*, *Et duxit ad Iesum*, he made his brother as happy as himselfe, he led him to Jesus; (And that other Disciple, which came to Christ as soone as *Andrew* did, yet because he is not noted to have brought any others but himselfe, is not named in the Gospel) And we are to observe also, the unsearchable wisdome of God in his proceedings, that he would have *Peter*, whom he had purposed to be his principall Apostle, to be led to him by another, of inferior dignity, in his determination. And therefore *Conversus converte*, Think not thy selfe well enough preached unto, except thou finde a desire, that thy life and conversation may preach to others, And *Edoctus disce*, thinke not that thou knowest any thing, except thou desire to learne more; neither grudge to learne of him, whom thou thinkest lesse learned then thy selfe; The blessing is in Gods Calling, and Ordinance, not in the good parts of the man; *Andrew* drew *Peter*, The lesser in Gods purpose for the building of the Church, brought in the greater. Therefore doth the Church celebrate the memory of S. *Andrew*, first of any Saint in the yeare; and after they have been altogether united in that one festivall of *All-Saints*, S. *Andrew* is the first that hath a particular day. He was *Primogenitus Testamenti* Bernar. *novi*, The first Christian, the first begotten of the new Testament; for, *Iohn Baptist*, who may seeme to have the birthright before him, had his conception in the old Testament, Mal. 3. 1. in the wombe of those prophecies of *Malachy*, and of *Esay*, of his comming, and of his Esa. 40. 3. office, and so cannot be so intirely referred to the new Testament, as S. *Andrew* is. Because therefore, our adversaries of the Romane heresie distill, and racke every passage of Scripture, that may drop any thing for the advantage of S. *Peter*, and the allmightines of his Successor, I refuse not the occasion offered from this text, compared with that other, *Ioh.* 1. to say, That if that first comming to Christ were but (as they use to say) *Ad notitiam & familiaritatem*, and this in our Text, *Ad Apostolatum*, That they that came there, came but to an acquaintance, and conversation with Christ, but here, in this text, to the Apostleship, yet, to that conversation, (which was no small happinesse) *Andrew* came clearly before *Peter*, and to this Apostleship here, *Peter* did not come before *Andrew*; they came together. B C D E

*Mare Galileum.* These two then our Saviour found, *as he walked by the Sea of Galile.* No solitude, no tempest, no bleakenesse, no inconvenience averts Christ, and his Spirit, from his sweet, and gracious, and comfortable visitations. But yet this that is called here, *The Sea of Galile*, was not properly a Sea; but according to the phrase of the Hebrews, who call all great meetings of waters, by that one name, A Sea, this, which was indeed a lake of fresh water, is called a Sea. From the roote of Mount Libanus, spring two Rivers, Jor, and Dan; and those two, meeting together, joyning their waters, joyne their names too, and make that famous river Jordan; a name so composed, as perchance, our River is, Thamesis, of Thame, and Isis. And this River Jordan falling into this flat, makes this lake,

A Lake, of ſixteene miles long, and ſome ſixe in breadth. Which Lake being famous for fiſh; though of ordinary kinds, yet of an extraordinary taſte and reliſh, and then of extraordinary kinds too, not found in other waters, and famous, becauſe divers famous Cities did engirt it, and become as a garland to it, *Capernaum*, and *Chorazim*, and *Bethſaida*, and *Tiberias*, and *Magdalo*, (all celebrated in the Scriptures) was yet much more famous for the often recourſe, which our Saviour (who was of that Countrey) made to it; For this was the Sea, where he amazed *Peter*, with that great draught of fiſhes, that brought him to ſay, *Exi à me Domine, Depart from me, O Lord, for I am a ſinfull man*; This was the Sea, where himſelfe *walked upon the waters*; And where he *rebuked the tempeſt*; And where he manifeſted his Almighty power many times. And by this Lake, this Sea, dwelt *Andrew* and *Peter*, and uſing the commodity of the place, lived upon fiſhing in this Lake; and in that act our Saviour found them, and called them to his ſervice. Luk. 5. 8. Matt. 14. 25. 8. 23.

B Why them? Why *fiſhers?*

First, Chriſt having a greater, a fairer Jeruſalem to build then *Davids* was, a greater Kingdome to eſtabliſh then Juda's was, a greater Temple to build then *Solomons* was, having a greater work to raiſe, yet he begun upon a leſſe ground; Hee is come from his twelve Tribes, that afforded armies in ſwarmes, to twelve perſons, twelve Apoſtles, from his *Juda* and *Levi*, the foundations of State and Church, to an *Andrew* and a *Peter* fiſher-men, ſea-men; and theſe men accuſtomed to that various, and tempeſtuous Element, to the Sea, leſſe capable of Offices of civility, and ſociableneſſe, then other men, yet muſt be employed in religious offices, to gather all Nations to one houſhold of the faithfull, and to conſtitute a Communion of Saints; They were Sea-men, fiſher-men, unlearned, and indocil; Why did Chriſt take them? Not that thereby there was any ſcandall given, or juſt occaſion of that calumny of *Iulian* the Apoſtat, That Chriſt found it eaſie to ſeduce, and draw to his Sect, ſuch poore ignorant men as they were; for C Chriſt did receive perſons eminent in learning, (*Saul* was ſo) and of authority in the State, (*Nicodemus* was ſo) and of wealth, and ability, (*Zacheus* was ſo, and ſo was *Ioſeph* of Arimathea) But firſt he choſe ſuch men, that when the world had conſidered their beginning, their inſufficiency then, and how unproper they were for ſuch an employment, and yet ſeene that great work ſo farre, and ſo faſt advanced, by ſo weake inſtruments, they might aſcribe all power to him, and ever after, come to him cheerfully upon any invitation, how weake men ſoever he ſhould ſend to them, becauſe hee had done ſo much by ſo weak inſtruments before: To make his work in all ages after proſper the better, he proceeded thus at firſt. And then, hee choſe ſuch men for another reaſon too; To ſhew that how inſufficient ſoever he received them, yet he received them into ſuch a Schoole, ſuch an Univerſity, as ſhould deliver them back into his Church, made D fit by him, for the ſervice thereof. Chriſt needed not mans ſufficiency, he took inſufficient men; Chriſt excuſes no mans inſufficiency, he made them ſufficient. *Cur Piſcatores.*

His purpoſe then was, that the worke ſhould be aſcribed to the Workman, not to the Inſtrument; To himſelfe, not to them; *Nec quæſivit per Oratorem piſcatorem*, He ſent not out Orators, Rhetoricians, ſtrong or faire-ſpoken men to work upon theſe fiſher-men, *Sed de piſcatore lucratus eſt Imperatorem*, By theſe fiſher-men, hee hath reduced all thoſe Kings, and Emperours, and States which have embraced the Chriſtian Religion, theſe thouſand and ſix hundred yeares. When *Samuel* was ſent with that generall Commiſſion, to anoint a ſonne of *Iſhai* King, without any more particular inſtructions, when hee came, and *Eliab* was preſented unto him, *Surely*, ſayes *Samuel*, (noting the goodlineſſe of his perſonage) *this is the Lords Anointed.* But the Lord ſaid unto *Samuel*, *Looke not on his countenance, nor the height of his ſtature, for I have refuſed him*; *for*, (as it followeth E there, from Gods mouth) *God ſeeth not as man ſeeth*; *Man looketh on the outward appearance, but the Lord beholdeth the heart.* And ſo *David*, in apparance, leſſe likely was choſen. But, if the Lords arme be not ſhortned, let no man impute weakneſſe to the Inſtrument. For ſo, when *David* himſelfe was appointed by God, to purſue the Amalekites, the Amalekites that had burnt Ziklag, and done ſuch ſpoile upon Gods people, as that the people began to ſpeak of ſtoning *David*, from whom they looked for defence, when *David* had no kind of intelligence, no ground to ſettle a conjecture upon, which way he muſt purſue the Amalekites, and yet purſue them he muſt, in the way he findes a poore young fellow, a famiſhed, ſicke young man, derelicted of his Maſter, and left for dead in the march, and by the meanes and conduct of this wretch, *David* recovers the enemy, *Nequid Inſtrumentis.* Auguſt. 1 Sam. 16. 6. 1 Sam. 30. Ver. 6.

recovers the ſpoile, recovers his honour, and the love of his people. A

If the Lords arme bee not ſhortned, let no man impute weakneſſe to his Inſtrument. But yet God will alwayes have ſo much weakneſſe appeare in the Inſtrument, as that their ſtrength ſhall not be thought to be their owne. When *Peter* and *Iohn* preached in
Acts 4.13. the ſtreets, *The people marvelled*, (ſayes the Text) why? *for they had underſtood that they were unlearned.* But *beholding alſo the man that was healed ſtanding by, they had nothing to ſay*, ſayes that ſtory. The inſufficiency of the Inſtrument makes a man wonder naturally; but the accompliſhing of ſome great worke brings them to a neceſſary acknowledgement of a greater power, working in that weake Inſtrument. For, if thoſe Apo-
Acts 8.10. ſtles that preached, had beene as learned men, as *Simon Magus*, as they did in him, (*This man is the great power of God*, not that he had, but that he was the power of God) the people would have reſted in the admiration of thoſe perſons, and proceeded no farther. It was their working of ſupernaturall things, that convinced the world. For all *Pauls* learning, (though hee were very learned) never brought any of the Conjurers to burne his B
bookes, or to renounce his Art; But when God wrought extraordinary works by him,
Acts 19.11. That ſickneſſes were cured by his napkins, and his handkerchiefs, (in which cures, *Pauls* learning had no more concurrence, no more cooperaton, then the ignorance of any of
Verſe 13. the fiſher-men Apoſtles) And when the world ſaw that thoſe Exorciſts, which went
Verſe 19. about to doe Miracles in the Name of Jeſus, becauſe *Paul* did ſo, could not doe it, becauſe that Jeſus had not promiſed to worke in them, as in *Paul*, Then the Conjurers came, and burnt their bookes, in the ſight of all the world, to the value of fifty thouſand pieces of ſilver. It was not learning, (that may have been got, though they that heare them, know it not; and it were not hard to aſſigne many examples of men that have ſtolne a great meaſure of learning, and yet lived open and converſable lives, and never beene obſerved, (except by them, that knew their Lucubrations, and night-watchings) C
to have ſpent many houres in ſtudy) but it was the calling of the world to an apprehenſion of a greater power, by ſeeing great things done by weake Inſtruments, that reduced them, that convinced them. *Peter* and *Iohns* preaching did not halfe the good then, as the preſenting of one man, which had been recovered by them, did. Twenty of our Sermons edifie not ſo much, as if the Congregation might ſee one man converted by us. Any one of you might out-preach us. That one man that would leave his beloved ſinne, that one man that would reſtore ill-gotten goods, had made a better Sermon then ever I ſhall, and ſhould gaine more ſoules by his act, then all our words (as they are ours) can doe.

*Non in-ideneos.* Such men he took then, as might be no occaſion to their hearers, to aſcribe the work to their ſufficiency; but yet ſuch men too, as ſhould be no examples to inſufficient men to adventure upon that great ſervice; but men, though ignorant before, yet docil, and D
glad to learne. In a rough ſtone, a cunning Lapidary will eaſily foreſee, what his cutting, and his poliſhing, and his art will bring that ſtone too. A cunning Statuary diſcerns in a Marble-ſtone under his feet, where there will ariſe an Eye, and an Eare, and a Hand, & other lineaments to make it a perfect Statue. Much more did our Saviour Chriſt, who was himſelfe the Author of that diſpoſition in them, (for no man hath any ſuch diſpoſion but from God) foreſee in theſe fiſher-men, an inclinableneſſe to become uſefull in that great ſervice of his Church. Therefore hee tooke them from their owne ſhip, but he ſent them from his Croſſe; Hee tooke them weatherbeaten with North and South winds, and rough-caſt with foame, and mud; but he ſent them back ſoupled, and ſmoothed, and levigated, quickned, and inanimated with that Spirit, which he had breathed into them from his owne bowels, his owne eternall bowels, from which the Holy Ghoſt proceeded; Hee tooke fiſher-men, and he ſent fiſhers of men. Hee ſent them not out to E
preach, as ſoone as he called them to him; He called them *ad Diſcipulatum*, before hee called them *ad Apoſtolatum*; He taught them, before they taught others. As S. *Paul* ſayes
2 Cor. 3.6. of himſelfe, and the reſt, *God hath made us able Miniſters of the New Teſtament*; *Idoneos*, fit Miniſters, that is, fit for that ſervice. There is a fitneſſe founded in Diſcretion; a Diſcretion to make our preſent ſervice acceptable to our preſent Auditory; for if it be not acceptable, agreeable to them, it is never profitable.

Wiſd. 16.20. As God gave his children ſuch Manna as was agreeable to every mans taſte, and taſted to every man like that, that that man liked beſt: ſo are wee to deliver the bread of life agreeable to every taſte, to fit our Doctrine to the apprehenſion, and capacity, and

digeſtion

A digeſtion of the hearers. For as S. *Auguſtine* ſayes, That no man profits by a Sermon that he heares with paine, if he doe not ſtand eaſily; ſo if he doe not underſtand eaſily, or if he doe not aſſent eaſily to that that he heares, if he be put to ſtudy one ſentence, till the Preacher have paſſed three or foure more, or if the doctrine be new and doubtfull, and ſuſpitious to him, this fitneſſe which is grounded in diſcretion is not ſhewed. But the generall fitneſſe is grounded in learning, S. *Paul* hath joyned them ſafely together, *Rebuke and exhort with all long ſuffering, and learning.* Shew thy diſcretion in ſeaſonable Rebuking; ſhew thy learning in Exhorting. Let the Congregation ſee that thou ſtudieſt the good of their ſoules, and they will digeſt any wholeſome increpation, any medicinall reprehenſion at thy hands, *Dilige & dic quod voles.* We ſay ſo firſt to God, Lord let thy ſpirit beare witneſſe with my ſpirit, that thou loveſt me, and I can endure all thy Prophets, and all the *væ's*, and the woes that they thunder againſt me and my ſin. So alſo
B the Congregation ſayes to the Miniſter, *Dilige & dic quod voles*, ſhew thy love to me, in ſtudying my caſe, and applying thy knowledge to my conſcience, ſpeake ſo, as God and I may know thou meaneſt me, but not the Congregation, leſt that bring me to a confuſion of face, and that to a hardneſſe of heart; deale thus with me, love me thus, and ſay what thou wilt; nothing ſhall offend me. And this is the Idoneity, the fitneſſe which we conſider in the Miniſter, fitneſſe in learning, fitneſſe in diſcretion, to uſe and apply that learning. So Chriſt fits his.

2 Tim. 4. 2.

Auguſt.

Such men then Chriſt takes for the ſervice of his Church; ſuch as bring no confidence in their owne fitneſſe, ſuch as embrace the meanes to make them fit in his Schoole, and learne before they teach. And to that purpoſe he tooke *Andrew* and *Peter*; and he tooke them, when he found them *caſting their net into the Sea.* This was a Symbolicall, a Propheticall action of their future life; This fiſhing was a type, a figure, a propheſie of their
C other fiſhing. But here (in this firſt part) we are bound to the conſideration of their reall and direct action, and exerciſe of their preſent calling; *They caſt their Net, for they were Fiſhers*, ſayes the Text. In which, *for*, (as wee told you at firſt) there is a double reaſon involved.

*Mittebant rete in Mare.*

First, in this *For* is intimated, how acceptable to God that labour is, that is taken in a calling. They did not forbeare to caſt their nets becauſe it was a tempeſtuous Sea; we muſt make account to meet ſtormes in our profeſſion, yea and tentations too. A man muſt not leave his calling, becauſe it is hard for him to be an honeſt man in that calling; but he muſt labour to overcome thoſe difficulties, and as much as he can, vindicate and redeeme that calling from thoſe aſperſions and calumnies, which ill men have caſt upon a good calling. They did not forbeare becauſe it was a tempeſtuous Sea, nor becauſe they had caſt their nets often and caught nothing, nor becauſe it was uncertaine how the Mar-
D ket would goe when they had catched. A man muſt not be an ill Prophet upon his own labours, nor bewitch them with a ſuſpition that they will not proſper. It is the ſlothfull man that ſayes, *A Lion in the way, A Lion in the ſtreet.* Caſt thou thy net into the Sea, and God ſhall drive fiſh into thy net; undertake a lawfull Calling, and clogge not thy calling with murmuring, nor with an ill conſcience, and God ſhall give thee increaſe, and worſhip in it, *They caſt their nets into the Sea, for they were fiſhers*; it was their Calling, and they were bound to labour in that.

1. *Quia piſcatores.*

Prov. 26. 13.

And then this *For* hath another aſpect, lookes another way too, and implies another Inſtruction, *They caſt their nets into the Sea, for they were fiſhers*, that is, if they had not beene fiſhers, they would not have done it; Intruſion into other mens callings is an unjuſt uſurpation; and, if it take away their profit, it is a theft. If it be but a cenſuring of them in their calling, yet it is a calumny, becauſe it is not in the right way, if it be extrajudiciall.
E To lay an aſperſion upon any man (who is not under our charge) though that which we ſay of him be true, yet it is a calumny, and a degree of libelling, if it be not done judiciarily, and where it may receive redreſſe and remedy. And yet how forward are men that are not fiſhers in that Sea, to cenſure State Councels, and Judiciary proceedings? Every man is an *Abſolom*, to ſay to every man, *Your cauſe is good, but the King hath appointed none to heare it*; Money brings them in, favour brings them in, it is not the King; or, if it muſt be ſaid to be the King, yet it is the affection of the King and not his judgement, the King miſled, not rightly informed, ſay our ſeditious *Abſoloms*, and, *Oh that I were made Iudge in the land, that every man might come unto me, and I would doe him juſtice*, is the charme that *Abſolom* hath taught every man. They caſt their nets into a deeper Sea then this,

2. *Quia piſcatores.*

2 Sam. 15. 3.

Ver. 4.

this, and where they are much leſſe fiſhers, into the ſecret Councels of God. It is well provided by your Lawes, that Divines and Eccleſiaſticall perſons may not take farmes, nor buy nor ſell, for returne, in Markets. I would it were as well provided, that buyers and ſellers, and farmers might not be Divines, nor cenſure them. I ſpeake not of cenſuring our lives; pleaſe your ſelves with that, till God bee pleaſed to mend us by that, (though that way of whiſpering calumny be not the right way to that amendment) But I ſpeak of cenſuring our Doctrines, and of appointing our doctrines; when men are weary of hearing any other thing, then Election and Reprobation, and whom, and when, and how, and why God hath choſen, or caſt away. We have liberty enough by your Law, to hold enough for the maintenance of our bodies, and ſtates; you have liberty enough by our Law, to know enough for the ſalvation of your ſoules; If you will ſearch farther into Gods eternall Decrees, and unrevealed Councels, you ſhould not caſt your nets into that Sea, for you are not fiſhers there. *Andrew and Peter caſt their nets, for they were fiſhers*, (therefore they were bound to do it) And againe, *for they were fiſhers*, (if they had not been ſo, they would not have done ſo.)

*Duo ſimul.* Theſe perſons then thus diſpoſed, unfit of themſelves, made fit by him, and found by him at their labour, labour in a lawfull Calling, and in their owne Calling, our Saviour Chriſt cals to him; And he called them by couples, by paires; two together. So he called his Creatures into the world at the firſt Creation, by paires. So he called them into the Arke, for the reparation of the world, by paires, two and two. God loves not ſingularity; The very name of Church implies company; It is *Concio, Congregatio, Cœtus*; It is a Congregation, a Meeting, an aſſembly; It is not any one man; neither can the Church be preſerved in one man. And therefore it hath beene dangerouſly ſaid, (though they confeſſe it to have beene ſaid by many of their greateſt Divines in the Roman Church) that during the time that our bleſſed Saviour lay dead in the grave, there was no faith left upon the earth, but onely in the Virgin *Mary*; for then there was no Church. God hath manifeſted his will in two Teſtaments; and though he have abridged and contracted the doctrine of both in a narrow roome, yet he hath digeſted it into two Commandements, *Love God, love thy neighbour*. There is but one Church; that is true, but one; but that one Church cannot be in any one man; There is but one Baptiſme; that is alſo true, but one; But no man can Baptize himſelfe; there muſt be *Sacerdos & competens*, (as our old Canons ſpeake) a perſon to receive, and a Prieſt to give Baptiſme. There is but one faith in the remiſſion of ſins; that is true too, but one; But no man can abſolve himſelfe; There muſt be a Prieſt and a penitent. God cals no man ſo, but that he cals him to the knowledge, that he hath called more then him to that Church, or elſe it is an illuſory, and imaginary calling, and a dreame.

Take heed therefore of being ſeduced to that Church that is in one man; *In ſcrinio pectoris*, where all infallibility, and aſſured reſolution is in the breaſt of one man; who (as their owne Authors ſay) is not bound to aske the counſell of others before, nor to follow their counſell after. And ſince the Church cannot be in one, in an unity, take heed of bringing it too neare that unity, to a paucity, to a few, to a ſeparation, to a Conventicle. The Church loves the name of Catholique, and it is a glorious, and an harmonious name; Love thou thoſe things wherein ſhe is Catholique, and wherein ſhe is harmonious, that is, *Quod ubique, quod ſemper*, Thoſe univerſall, and fundamentall doctrines, which in all Chriſtian ages, and in all Chriſtian Churches, have beene agreed by all to be neceſſary to ſalvation; and then thou art a true Catholique. Otherwiſe, that is, without relation to this Catholique and univerſall doctrine, to call a particular Church Catholique, (that ſhe ſhould be Catholique, that is, univerſall in dominion, but not in doctrine) is ſuch a ſoleciſme, as to ſpeak of a white blackneſſe, or a great littleneſſe; A particular Church to be univerſall, implies ſuch a contradiction.

Lyrinen.

*Duo fratres.* Chriſt loves not ſingularity; he called not one alone; He loves not ſchiſme neither between them whom he cals; & therfore he cals perſons likely to agree, two brethren, (*He ſaw two brethren, Peter and Andrew, &c.* So he began to build the Synagogues, to eſtabliſh that firſt government, in *Moſes* and *Aaron*, brethren; So he begins to build the Church, in *Peter* and *Andrew*, brethren. The principall fraternity and brotherhood that God reſpects, is ſpirituall; Brethren in the profeſſion of the ſame true Religion. But *Peter* and *Andrew* whom he called here to the true Religion, and ſo gave them that ſecond fraternity and brotherhood, which is ſpirituall, were naturall brethren before; And that God loves;

A loves; that a naturall, a ſecular, a civill fraternity, and a ſpirituall fraternity ſhould be joyned together; when thoſe that profeſſe the ſame Religion, ſhould deſire to contract their alliances, in marrying their Children, and to have their other dealings in the world (as much as they can) with men that profeſſe the ſame true Religion that they do. That ſo (not medling nor diſputing the proceedings of States, who, in ſome caſes, go by other rules then private men do) we doe not make it an equall, an indifferent thing, whether we marry our ſelves, or our children, or make our bargaines, or our converſation, with perſons of a different Religion, when as our Adverſaries amongſt us will not goe to a Lawyer, nor call a Phyſitian, no, nor ſcarce a Taylor, or other Tradeſman of another Religion then their owne, if they can poſſibly avoid it. God ſaw a better likelihood of avoyding Schiſme and diſſention, when thoſe whom hee called to a new ſpirituall brotherhood in one Religion, were naturall brothers too, and tied in civill bands, as well
B as ſpirituall.

And as Chriſt began, ſo he proceeded; for the perſons whom he called were Catechiſticall, inſtructive perſons; perſons, from whoſe very perſons we receive inſtruction. The next whom he called, (which is in the next verſe) were two too; and brethren too; *Iohn* and *Iames*; but yet his owne kinſmen in the fleſh. But, as he choſe two together to avoid ſingularity, and two brethren to avoid Schiſme, ſo he preferred two ſtrangers before his own kindred, to avoid partiality, and reſpect of perſons. Certainly every man is bound to do good to thoſe that are neare him by nature; The obligation of doing good to others lies (for the moſt part) thus; *Let us do good to all men, but eſpecially unto them which are of the houſhold of the faithfull*; (They of our owne Religion are of the *Quorum*) Now, when all are ſo, (of the houſhold of the faithfull, of our owne Religion) the obligation looks home, and lies thus, *He that provideth not for his own, denieth the faith, and is worſe then*
C *an Infidel.* Chriſt would therefore leave no example, nor juſtification of that perverſe diſtemper, to leave his kindred out, nor of their diſpoſition, who had rather buy new friends at any rate, then relieve or cheriſh the old. But yet when Chriſt knew how far his ſtock would reach, that no liberality, howſoever placed, could exhauſt that, but that he was able to provide for all, he would leave no example nor juſtification of that perverſe diſtemper, to heape up preferments upon our owne kindred, without any conſideration how Gods glory might be more advanced by doing good to others too; But finding in theſe men a fit diſpoſition to be good labourers in his harveſt, and to agree in the ſervice of the Church, as they did in the band of nature, he calls *Peter* and *Andrew*, otherwiſe ſtrangers, before he called his Coſins, *Iames* and *Iohn*.

*Non cognati.*

Gal. 6. 10.

1 Tim. 5. 8.

Theſe Circumſtances we propoſed to be conſidered in theſe perſons before, and at their being called. The firſt, after their calling, is their chearfull readineſſe in obeying,
D *Continuò ſequuti*, They were bid *follow*, and *forthwith they followed*. Which preſent obedience of theirs is exalted in this, that this was freſhly upon the impriſonment of *Iohn Baptiſt*, whoſe Diſciple *Andrew* had been; And it might eaſily have deterred, and averted a man in his caſe, to conſider, that it was well for him that he was got out of *Iohn Baptiſts* ſchoole, and company, before that ſtorme, the diſpleaſure of the ſtate fell upon him; and that it behoved him to be wary to apply himſelfe to any ſuch new Maſter, as might draw him into as much trouble; which Chriſts ſervice was very like to doe. But the contemplation of future perſecutions, that may fall, the example of perſecutions paſt, that have falne, the apprehenſion of imminent perſecutions, that are now falling, the ſenſe of preſent perſecutions, that are now upon us, retard not thoſe, upon whom the love of Chriſt Jeſus works effectually; They followed for all that. And they followed, when there was no more perſwaſion uſed to them, no more words ſaid to them, but
E *Sequere me, Follow me.*

*Continuò ſequuti.*

And therefore how eaſie ſoever *Iulian* the Apoſtate might make it, for Chriſt to work upon ſo weake men, as theſe were, yet to worke upon any men by ſo weake means, onely by one *Sequere me, Follow me*, and no more, cannot be thought eaſie. The way of Rhetorique in working upon weake men, is firſt to trouble the underſtanding, to diſplace, and diſcompoſe, and diſorder the judgement, to ſmother and bury in it, or to empty it of former apprehenſions and opinions, and to ſhake that beliefe, with which it had poſſeſſed it ſelf before, and then when it is thus melted, to powre it into new molds, when it is thus mollified, to ſtamp and imprint new formes, new images, new opinions in it. But here in our caſe, there was none of this fire, none of this practiſe, none of this

battery of eloquence, none of this verball violence, onely a bare *Sequere me, Follow me,* and *they followed.* No eloquence enclined them, no terrors declined them: No dangers withdrew them, no preferment drew them; they knew Christ, and his kindred, and his means; they loved him, himselfe, and not any thing they expected from him. *Minùs te amat, qui aliquid tuum amat, quod non propter te amat,* That man loves thee but a little, that begins his love at that which thou hast, and not at thy selfe. It is a weake love that is divided between Christ and the world; especially, if God come after the world, as many times he does, even in them, who thinke they love him well; that first they love the riches of this world, and then they love God that gave them. But that is a false Method in this art of love; The true is, radically to love God for himselfe, and other things for his sake, so far, as he may receive glory in our having, and using them.

Augusti.

*Relictis retibus.*

This *Peter* and *Andrew* declared abundantly; they did as much as they were bid; they were bid *follow, and they followed*; but it seemes they did more, they were not bid *leave their nets*, and yet *they left their nets, and followed him*: But, for this, they did not; no man can doe more in the service of God, then is enjoyned him, commanded him. There is no supererogation, no making of God beholden to us, no bringing of God into our debt. Every man is commanded *to love God with all his heart, and all his power*, and a heart above a whole heart, and a power above a whole power, is a strange extension. That therefore which was declared explicitely, plainly, directly by Christ, to the young man in the Gospel, *Vade, & vende, & sequere, Goe and sell all, and follow me*, was implicitely implied to these men in our text, Leave your nets, and follow me. And, though to doe so, (to leave all) be not alwayes a precept, a commandment to all men, yet it was a precept, a commandment to both these, at that time; to the young man in the Gospel, (for he was as expresly bid to sell away all, as he was to follow Christ) and to these men in the text, because they could not performe that that was directly commanded, except they performed that which was implied too; except they left their nets, they could not follow Christ. When God commands us to follow him, he gives us light, how, and in which way he will be followed; And then when we understand which is his way, that way is as much a commandment, as the very end it selfe, and not to follow him that way, is as much a transgression, as not to follow him at all. If that young man in the Gospel, who was bid sell all, and give to the poore, and then follow, had followed, but kept his interest in his land; If he had devested himselfe of the land, but let it fall, or conveyed it to the next heire, or other kinsmen; If he had employed it to pious uses, but not so, as Christ commanded, to the poore, still he had been in a transgression: The way when it is declared, is as much a command, as the end.

Mat. 19. 21.

But then, in this command, which was implicitely, and by necessary consequence laid upon *Peter* and *Andrew*, to leave their nets, (because without doing so, they could not forthwith follow Christ) there is no example of forsaking a calling, upon pretence of following Christ; no example here, of devesting ones selfe of all means of defending us from those manifold necessities, which this life lays upon us, upon pretence of following Christ; It is not an absolute leaving of all worldly cares, but a leaving them out of the first consideration; *Primùm quærite regnum Dei*, so, as our first businesse be to seeke the kingdome of God. For, after this leaving of his nets, for this time, *Peter* continued owner of his house, and Christ came to that house of his, and found his mother in law sicke in that house, and recovered her there. Upon a like commandment, upon such a *Sequere, Follow me, Matthew* followed Christ too; but after that following, Christ went with *Matthew* to his house, and sate at meat with him at home. And for this very exercise of fishing, though at that time when Christ said, Follow me, they left their nets, yet they returned to that trade, sometimes, upon occasions, in all likelihood, in Christs life; and after Christs death, clearly they did returne to it; for Christ, after his Resurrection, found them fishing.

Mat. 8. 14.

Mat. 9. 10.

Joh. 21. 1.

They did not therefore abandon and leave all care, and all government of their own estate, and dispose themselves to live after upon the sweat of others; but transported with a holy alacrity, in this present and chearfull following of Christ, in respect of that then, they neglected their nets, and all things else. *Perfecta obedientia est sua imperfecta relinquere*, Not to be too diligent towards the world, is the diligence that God requires. S. *Augustine* does not say, *sua relinquere*, but *sua imperfecta relinquere*, That God requires we should leave the world, but that we should leave it to second considerations;

Augusti.

That

A That thou do not forbeare, nor defer thy converſion to God, and thy reſtitution to man, till thou have purchaſed ſuch a ſtate, bought ſuch an office, married, and provided ſuch and ſuch children, but *imperfecta relinquere*, to leave theſe worldly things unperfected, till thy repentance have reſtored thee to God, and eſtabliſhed thy reconciliation in him, and then the world lyes open to thy honeſt endeavours. Others take up all with their net, and *they ſacrifice to their nets, becauſe by them their portion is fat, and their meat plenteous.* They are confident in their own learning, their own wiſedome, their own practiſe, and (which is a ſtrange Idolatry) they ſacrifice to themſelves, they attribute all to their own induſtry. Theſe men in our text were fat from that; they left their nets. Hab. 1. 16.

But ſtill conſider, that they did but leave their nets, they did not burne them. And conſider too, that they left but nets; thoſe things, which might entangle them, and retard them in their following of Chriſt. And ſuch nets, (ſome ſuch things as might hin-
B der them in the ſervice of God) even theſe men, ſo well diſpoſed to follow Chriſt, had about them. And therefore let no man ſay, *Imitari vellem, ſed quod relinquam, non habeo*, I would gladly doe as the Apoſtles did, leave all to follow Chriſt, but I have nothing to leave; alas, all things have left me, and I have nothing to leave. Even that murmuring at poverty, is a net, leave that. Leave thy ſuperfluous deſire of having the riches of this world; though thou mayeſt flatter thy ſelfe, that thou deſireſt to have onely that thou mighteſt leave it, that thou mighteſt employ it charitably, yet it might prove a net, and ſtick too cloſe about thee to part with it. *Multa relinquitis, ſi deſideriis renunciatis*, You leave your nets, if you leave your over-earneſt greedineſſe of catching; for, when you doe ſo, you doe not onely fiſh with a net, (that is, lay hold upon all you can compaſſe) but, (which is ſtrange) you fiſh for a net, even that which you get proves a net to you, and hinders you in the following of Chriſt, and you are leſſe diſpoſed to follow
C him, when you have got your ends, then before. He that hath leaſt, hath enough to waigh him down from heaven, by an inordinate love of that little which he hath, or in an inordinate and murmuring deſire of more. And he that hath moſt, hath not too much to give for heaven; *Tantum valet regnum Dei, quantum tu vales*, Heaven is alwayes ſo much worth, as thou art worth. A poore man may have heaven for a penny, that hath no greater ſtore; and, God lookes, that he to whom he hath given thouſands, ſhould lay out thouſands upon the purchaſe of heaven. The market changes, as the plenty of money changes; Heaven coſts a rich man more then a poore, becauſe he hath more to give. But in this, rich and poore are both equall, that both muſt leave themſelves without nets, that is, without thoſe things, which, in their own Conſciences they know, retard the following of Chriſt. Whatſoever hinders my preſent following, that I cannot follow to day, whatſoever may hinder my conſtant following, that I cannot follow to
D morrow, and all my life, is a net, and I am bound to leave that. Gregor. Idem. Idem.

And theſe are the pieces that conſtitute our firſt part, the circumſtances that inveſt theſe perſons, *Peter*, and *Andrew*, in their former condition, before, and when Chriſt called them.

SERM.

# SERM. LXXII.

MAT. 4. 18, 19, 20.

*And Iesus walking by the Sea of Galile saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the Sea, (for they were fishers.) And he saith unto them, Follow me, and I will make you fishers of men; And they straightway left their nets, and followed him.*

WE are now in our Order proposed at first, come to our second part, from the consideration of these persons, *Peter* and *Andrew*, in their former state and condition, before, and at their calling, to their future estate in promise, but an infallible promise, Christs promise, if they followed him, (*Follow me, and I will make you fishers of men.*) In which part we shall best come to our end, (which is your edification) by these steps. First, that there is an Humility enjoyned them, in the *Sequere*, *follow*, come after. That though they bee brought to a high Calling, that doe not make them proud, nor tyrannous over mens consciences; And then, even this Humility is limited, *Sequere me*, *follow me*; for there may be a pride even in Humility, and a man may follow a dangerous guide; Our guide here is Christ, *Sequere me*, *follow me.* And then we shall see the promise it selfe, the employment, the function, the preferment; In which there is no new state promised them, no Innovation, (They were *fishers*, and they shall be *fishers* still) but there is an emprovement, a bettering, a reformation, (They were *fisher-men* before, and now they shall bee *fishers of men*;) To which purpose, wee shall finde the world to be the Sea, and the Gospel their Net. And lastly, all this is presented to them, not as it was expressed in the former part, with a *For*, (it is not, Follow me, for I will prefer you) he will not have that the reason of their following; But yet it is, Follow me, and I will prefer you; It is a subsequent addition of his owne goodnesse, but so infallible a one, as we may rely upon; Whosoever doth follow Christ, speeds well. And into these considerations will fall all that belongs to this last part, *Follow me, and I will make you fishers of men.*

*Sequere. Humilitas.*

First then, here is an impression of Humility, in following, in comming after, *Sequere*, *follow*, presse not to come before; And it had need be first, if we consider how early, how primarie a sinne Pride is, and how soone it possesses us. Scarce any man, but if he looke back seriously into himselfe, and into his former life, and revolve his owne history, but that the first act which he can remember in himselfe, or can be remembred of by others, will bee some act of Pride. Before Ambition, or Covetousnesse, or Licentiousnesse is awake in us, Pride is working; Though but a childish pride, yet pride; and this Parents rejoyce at in their children, and call it spirit, and so it is, but not the best. Wee enlarge not therefore the consideration of this word *Sequere*, *follow*, come after, so farre, as to put our meditations upon the whole body, and the severall members of this sinne of pride; Nor upon the extent and diffusivenesse of this sinne, as it spreads it selfe over every other sinne; (for every sinne is complicated with pride, so as every sinne is a rebellious opposing of the law and will of God) Nor to consider the waighty hainousnes of pride, how it aggravates every other sin, how it makes a musket a Canon bullet, and a peble a Milstone; but after we have stopped a little upon that usefull consideration, That there is not so direct, and Diametrall a contrariety between the nature of any sinne and God, as between him and pride, wee shall passe to that which is our principall observation in this branch, How early and primary a sin pride is, occasioned by this, that the commandement of Humility is first given, first enjoyned in our first word, *Sequere*, *follow*.

*Nihil tam contrarium Deo.*

But first, wee exalt that consideration, That nothing is so contrary to God, as Pride, with this observation, That God in the Scriptures is often by the Holy Ghost invested, and represented in the qualities and affections of man; and to constitute a commerce and familiarity between God and man, God is not onely said to have bodily lineaments, eyes and

A and eares, and hands, and feet, and to have ſome of the naturall affections of man, as Joy, in particular, (*The Lord will rejoyce over thee for good, as he rejoyced over thy Fathers*) And ſo, pity too, (*The Lord was with Ioſeph, and extended kindneſſe unto him*) But ſome of thoſe inordinate and irregular paſſions and perturbations, exceſſes and defects of man, are imputed to God, by the Holy Ghoſt in the Scriptures. For ſo, lazineſſe, drowſineſſe is imputed to God; (*Awake Lord, why ſleepeſt thou?*) So corruptibleneſſe, and deterioration, and growing worſe by ill company, is imputed to God; (*Cum perverſo perverteris*, God is ſaid to grow froward with the froward, and that hee learnes to go crookedly with them that go crookedly) And prodigality and waſtfulneſſe is imputed to God; (*Thou ſelleſt thy people for naught, and doeſt not increaſe thy wealth by their price*) So ſudden and haſty choler; (*Kiſſe the Son leſt he be angry, and ye periſh In ira brevi, though his wrath be kindled but a little*) And then, illimited and boundleſſe anger, a vindicative irreconcill-

B ableneſſe is imputed to God; (*I was but a little diſpleaſed*, (but it is otherwiſe now) *I am very ſore diſpleaſed*) So there is *Ira devorans*; (*Wrath that conſumes like ſtubble*) So there is *Ira multiplicata*, (*Plagues renewed, and indignation increaſed*) So God himſelfe expreſſes it, (*I will fight againſt you in anger and in fury*) And ſo for his inexorableneſſe, his irreconciliableneſſe, (*O Lord God of Hoſts, Quouſque, how long wilt thou be angry againſt the prayer of thy people?*) Gods owne people, Gods own people praying to their owne God, and yet their God irreconciliable to them. Scorne and contempt is imputed to God; which is one of the moſt enormious, and diſproportioned weakeneſſes in man; that a worme that crawles in the duſt, that a graine of duſt, that is hurried with every blaſt of winde, ſhould find any thing ſo much inferiour to it ſelfe as to ſcorne it, to deride it, to contemne it; yet ſcorne, and deriſion, and contempt is imputed to God, (*He that ſitteth in the Heavens ſhall laugh, the Lord ſhall have them in deriſion*) and againe, (*I will laugh at your calamity,*

C *I will mock you when your feare commeth.*) Nay beloved, even inebriation, exceſſe in that kinde, Drunkenneſſe, is a Metaphor which the Holy Ghoſt hath mingled in the expreſſing of Gods proceedings with man; for God does not onely threaten to make his enemies drunke, (and to make others drunke is a circumſtance of drunkenneſſe) (ſo Jeruſalem being in his diſpleaſure complaines, *Inebriavit abſynthio, (He hath made me drunke with wormewood)* and againe, (*They ſhall be drunke with their owne blood, as with new Wine*) Nor onely to expreſſe his plentifull mercies to his friends and ſervants, does God take that Metaphore, (*Inebriabo animam Sacerdotis, I will make the ſoule of the Prieſt drunke*; fill it, ſatiate it) and againe, (*I will make the weary ſoule, and the ſorrowfull ſoule drunke*) But not onely all this, (though in all this God have a hand) not onely towards others, but God in his owne behalfe complaines of the ſcant and penurious Sacrificer, *Non inebriaſti me, Thou haſt not made me drunke with thy Sacrifices.* And yet, though for the better applying

D of God to the underſtanding of man, the Holy Ghoſt impute to God theſe exceſſes, and defects of man (lazineſſe and drowſineſs, deterioration, corruptibleneſſe by ill converſation, prodigality and waſtfulneſſe, ſudden choler, long irreconcibleneſſe, ſcorne, inebriation, and many others) in the Scriptures, yet in no place of the Scripture is God, for any reſpect ſaid to be proud; God in the Scriptures is never made ſo like man, as to be made capable of Pride; for this had not beene to have God like man, but like the devill.

God is ſaid in the Scriptures to apparell himſelf gloriouſly; (*God covers him with light as with a garment*) And ſo of his Spouſe the Church it is ſaid, (*Her cloathing is of wrought gold, and her raiment of needle worke*) and, as though nothing in this world were good enough for her wearing, ſhe is ſaid *to be cloathed with the Sun.* But glorious apparell is not pride in them, whoſe conditions require it, and whoſe revenews will beare it. God is ſaid in the Scriptures to appeare with greatneſſe and majeſty, (*A ſtreame of fire came*

E *forth before him; thouſand thouſands miniſtred unto him, and ten thouſand times ten thouſand ſtood before him.*) And ſo Chriſt ſhall come at Judgement, with his Hoſts of Angels, in majeſty, and in glory. But theſe outward appearances and acts of greatneſſe are not pride in thoſe perſons, to whom there is a reverence due, which reverence is preſerved by this outward ſplendor, and not otherwiſe. God is ſaid in the Scriptures to triumph over his enemies, and to be jealous of his glory; (*The Lord, whoſe name is Iealous, is a jealous God*) But, for Princes to be jealous of their glory, ſtudious of their honour, for any private man to be jealous of his good name, carefull to preſerve an honeſt reputation, is not pride. For, Pride is *Appetitus celſitudinis perverſus*, It is an inordinate deſire of being better then we are.

Deut. 30. 9. Gen. 39. 21. Pſal. 44. 23. 18. 26. 44. 12. 2. 12. Zech. 1. 15. Exod. 15. 4. Iob 10. 17. Ier. 21. 5. Pſal. 80. 4. Pſal. 2. 4. Prov. 1. 26. Lam. 3. 15. Eſay 49. 26. Ier. 31. 14. Ver. 25. Eſay 43. 24. Pſal. 104. 2. 45. 13. Rev. 12. 1. Dan. 7. 10. Exod. 34. 14.

Now

Now there is a lawfull, nay a neceſſary deſire of being better and better; And that, not onely in ſpirituall things, (for ſo every man is bound to be better and better, better to day then yeſterday, and to morrow then to day, and he that growes not in Religion, withers, There is no ſtanding at a ſtay, He that goes not forward in godlineſſe, goes backward, and he that is not better, is worſe) but even in temporall things too there is a liberty given us, nay there is a law, an obligation laid upon us, to endeavour by induſtry in a lawfull calling, to mend and improve, to enlarge our ſelves, and ſpread, even in worldly things. The firſt Commandement that God gave man, was not prohibitive; Gen. 1. 28. God, in that, forbad man nothing, but enlarged him with that *Creſcite, & multiplicamini, Increaſe and multiply*, which is not onely in the multiplication of children; but in the enlargement of poſſeſſions too; for ſo it followes in the ſame place, not onely *Replete*, but *Dominamini*, not onely repleniſh the world, but ſubdue it, and take dominion over it, that is, make it your owne. For, *Terram dedit filiis hominum*, As God hath given ſons to men, ſo God gives the poſſeſſion of this world to the ſons of men. For ſo when God delivers that commandement, the ſecond time, to *Noah*, for the reparation of the world, *Creſcite & multiplicamini, Increaſe and multiply*, he accompanies it with that reaſon, Gen. 9. 1. *The feare of you, and the dread of you ſhall be upon all, and all are delivered into your hands*; which reaſon can have no relation to the multiplying of Children, but to the enlarging of poſſeſſions. God planted trees in Paradiſe in a good ſtate at firſt; at firſt with ripe fruits upon them; but Gods purpoſe was, that even thoſe trees, though well then, ſhould grow greater. God gives many men good eſtates from their parents at firſt; yet Gods purpoſe is that they ſhould increaſe thoſe eſtates. He that leaves no more, then his father left him, (if the fault be in himſelfe) ſhall hardly make a good account of his ſtewardſhip to God; for, he hath but kept his talent in a handkercheif. And *the ſlothfull man is even brother to the waſter*. Mat. 18. 25. Prov. 18. 9. The holy Ghoſt in *Solomon*, ſcarce prefers him that does not get more, before him that waſts all. He makes them brethren; almoſt all one. *Curſed be he that does the worke of God negligently*; Ier. 48. 10. that does any Commandement of God by halves; And this negligent and lazy man, this in-induſtrious and illaborious man that takes no paines, he does one part of Gods Commandement, He does multiply, but he does not the other, he does not increaſe; He leaves Children enow, but he leaves them nothing; not in poſſeſſions and maintenance, nor in vocation and calling.

And truly, howſoever *the love of money be the roote of all evill*, (He cannot miſtake that told us ſo) Howſoever *they that will be rich* (that reſolve to be rich by any meanes) *ſhall fall into many tentations*, Howſoever a haſty deſire of being ſuddenly and prematurely rich, be a dangerous and an obnoxious thing, a peſtilent and contagious diſeaſe, (for what a perverſe and inordinate anticipation and prevention of God and nature is it, to looke for our harveſt in May, or to looke for all grains at once? and ſuch a perverſneſſe is the haſty deſire of being ſuddenly and prematurely rich, yet, to go on induſtriouſly in an honeſt calling, and giving God his leaſure, and giving God his portion all the way, in Tithes, and in Almes, and then, ſtill to lay up ſomething for poſterity, is that, which God does not onely permit and accept from us, but command to us, and reward in us. And certainly, that man ſhall not ſtand ſo right in Gods eye at the laſt day, that leaves his Children to the Pariſh, as he that leaves the Pariſh to his Children, if he have made his purchaſes out of honeſt gaine, in a lawfull Calling, and not out of oppreſſion.

In all which, I would be rightly underſtood; that is, that I ſpeake of ſuch poverty as is contracted by our owne lazineſſe, or waſtfulneſſe. For otherwiſe, poverty that comes from the hand of God, is as rich a bleſſing as comes from his hand. He that is poore with a good conſcience, that hath laboured and yet not proſpered, knows to whom to go, and what to ſay, *Lord, thou haſt put gladneſſe into my heart, more then in the time when corne and wine increaſed*; Pſal. 4. 7. (more now, then when I had more) *I will lay me downe and ſleepe, for thou Lord onely makeſt me to dwell in ſafety*. Does every rich man dwell in ſafety? Can every rich man lye downe in peace and ſleepe? no, nor every poore man neither; but he that is poore with a good conſcience, can. And, though he that is rich with a good conſcience may, in a good meaſure, do ſo too, (ſleepe in peace) yet not ſo out of the ſpheare and latitude of envy, and free from the machinations, and ſupplantations, and underminings of malicious men, that feed upon the confiſcations, and build upon the ruines of others, as the poore man is.

Though then S. *Chryſoſtome* call riches *Abſurditatis parentes*, the parents of abſurdities,

That

A That they make us doe, not onely ungodly, but inhumane things, not onely irreligious, but unreasonable things, uncomely and absurd things, things which we our selves did not suspect that we could be drawne to, yet there is a growing rich, which is not covetousnesse, and there is a desire of honor and preferment, which is not Pride. For, Pride is, (as we said before) *Appetitus perversus*, A perverse and inordinate desire, but there is a desire of honor and preferment, regulated by rectified Reason; and rectified Reason is Religion. And therefore, (as we said) how ever other affections of man, may, and are, by the Holy Ghost, in Scriptures, in some respects ascribed to God, yet never Pride. Nay, the Holy Ghost himselfe seemes to be straitned, and in a difficulty, when he comes to expresse Gods proceedings with a proud man, and his detestation of him, and aversion from him. There is a considerable, a remarkable, indeed a singular manner of expressing it, (perchance you finde not the like in all the Bible) where God sayes, *Him that hath a* Psal. 101. 5.
B *high looke, and a proud heart, I will not*, (in our last) *I cannot*, (in our former translation) Not what? Not as it is in those translations, *I cannot suffer him, I will not suffer him*; for that word of *Suffering*, is but a voluntary word, supplied by the Translators; In the Originall, it is as it were an abrupt breaking off on Gods part, from the proud man, and, (if we may so speake) a kinde of froward departing from him. God does not say of the proud man, I cannot worke upon him, I cannot mend him, I cannot pardon him, I cannot suffer him, I cannot stay with him, but meerly *I cannot*, and no more, I cannot tell what to say of him, what to doe for him; (*Him that hath a proud heart, I cannot*) Pride is so contrary to God, as that the proud man, and he can meet in nothing. And this consideration hath kept us thus long, from that which we made our first and principall collection, That this commandment of Humility, was imprinted in our very first word, *Sequere, follow*, be content to come after, to denote how early and primary a sin Pride is,
C and how soone it entred into the world, and how soone into us; and that consideration we shall pursue now.

We know that light is Gods eldest childe, his first borne of all Creatures; and it is *Superbia in Angelis.* ordinarily received, that the Angels are twins with the light, made then when light was made. And then the first act, that these Angels that fell, did, was an act of Pride. They not thanke nor praise God, for their Creation; (which should have been their first act) They did not solicite, nor pray to God for their Sustentation, their Melioration, their Confirmation; (so they should have proceeded) But the first act that those first Creatures did, was an act of pride, a proud reflecting upon themselves, a proud overvaluing of their own condition, and an acquiescence in that, in an imaginary possibility of standing by themselves, without any farther relation, or beholdingnesse to God. So early, so primary a sin is Pride, as that it was the first act of the first of Creatures.

D So early, so primary a sin, as that whereas all Pride now is but a comparative pride, *Superbia positiva.* this first pride in the Angels was a positive, a radicall pride. The Pharisee is but proud, *that he is not as other men are*; that is but a comparative pride. No King thinks himselfe Luk. 18. 11. great enough, yet he is proud that he is independant, soveraigne, subject to none. No subject thinks himselfe rich enough, yet he is proud that he is able to oppresse others that are poorer, *Et gloriatur in malo, quia potens est*, He boasteth himselfe in mischiefe, be- Psal. 52. 1. cause he is a mighty man. But all these are but comparative prides; and there must be some subjects to compare with, before a King can be proud, and some inferiors, before the Magistrate, and some poore, before the rich man can be proud. But this pride in those Angels in heaven, was a positive pride; There were no other Creatures yet made, with whom these Angels could compare themselves, and before whom these Angels could prefer themselves, and yet before there was any other creature but themselves,
E any other creature, to undervalue, or insult over, these Angels were proud of themselves. So early, so primary a sin is Pride.

So early, so primary, as that in that ground, which was for goodnesse next to heaven, *Superbia in Paradiso.* that is, Paradise, Pride grew very early too. *Adams* first act was not an act of Pride, but an act of lawfull power and jurisdiction, in naming the Creatures; *Adam* was above them all, and he might have called them what he would; There had lyen no action, no appeale, if *Adam* had called a Lyon a Dog, or an Eagle an Owle. And yet we dispute with God, why he should not make all us vessels of honor, and we complaine of God, that he hath not given us all, all the abundances of this world. Comparatively *Adam* was better then all the world beside, and yet we finde no act of pride in *Adam*, when he

was

was alone. Solitude is not the ſcene of Pride; The danger of pride is in company, when we meet to looke upon another. But in *Adams* wife, *Eve*, her firſt act (that is noted) was an act of Pride, a hearkning to that voyce of the Serpent, *Ye ſhall be as Gods.* As ſoone as there were two, there was pride. How many may we have knowne, (if we have had any converſation in the world) that have been content all the weeke, at home alone, with their worky day faces, as well as with their worky day clothes, and yet on Sundayes, when they come to Church, and appeare in company, will mend both, their faces as well as their clothes. Not ſolitude, but company is the ſcene of pride; And therefore I know not what to call that practiſe of the Nunnes in Spaine, who though they never ſee man, yet will paint. So early, ſo primary a ſin is Pride, as that it grew inſtantly from her, whom God intended for a *Helper*, becauſe he ſaw *that it was not good for man to be alone.* God ſees that it is not good for man to be without health, without wealth, without power, and juriſdiction, and magiſtracy, and we grow proud of our helpers, proud of our health and ſtrength, proud of our wealth and riches, proud of our office and authority over others.

Gen. 3. 5.

Gen. 2. 18.

So early, ſo primary a ſin is pride, as that, out of every mercy, and bleſſing, which God affords us, (and, *His mercies are new every morning*) we gather Pride; wee are not the more thankfull for them, and yet we are the prouder of them. Nay, we gather Pride, not onely out of thoſe things, which mend and improve us, (Gods bleſſings and mercies) but out of thoſe actions of our own, that deſtroy and ruine us, we gather pride; ſins overthrow us, demoliſh us, deſtroy and ruine us, and yet we are proud of our ſinnes. How many men have we heard boaſt of their ſinnes; and, (as S. *Auguſtine* confeſſes of himſelfe) belie themſelves, and boaſt of more ſinnes then ever they committed? Out of every thing, out of nothing ſin grows. Therefore was this commmandment in our text, *Sequere, Follow*, come after, well placed firſt, for we are come to ſee even children ſtrive for place and precedency, and mothers are ready to goe to the Heralds to know how Cradles ſhall be ranked, which Cradle ſhall have the higheſt place; Nay, even in the wombe, there was contention for precedency; *Iacob* tooke hold of his brother *Eſaus* heele, and would have been borne before him.

Gen. 25. 26.

*Superbia in monumentis.*

And as our pride begins in our Cradle, it continues in our graves and Monuments. It was a good while in the primitive Church, before any were buried in the Church; The beſt contented themſelves with the Churchyards. After, a holy ambition, (may we call it ſo) a holy Pride brought them *ad Limina*, to the Church-threſhold, to the Church-doore, becauſe ſome great Martyrs were buried in the Porches, and devout men deſired to lie neare them, as one Prophet did to lie neare another, (*Lay my bones beſides his bones.*) But now, perſons whom the Devill kept from Church all their lives, Separatiſts, Libertines, that never came to any Church, And perſons, whom the Devill brought to Church all their lives, (for, ſuch as come meerly out of the obligation of the Law, and to redeem that vexation, or out of cuſtome, or company, or curioſity, or a perverſe and ſiniſter affection to the particular Preacher, though they come to Gods houſe, come upon the Devils invitation) Such as one Devill, that is, worldly reſpect, brought to Church in their lives, another Devill, that is, Pride and vain-glory, brings to Church after their deaths, in an affectation of high places, and ſumptuous Monuments in the Church. And ſuch as have given nothing at all to any pious uſes, or have determined their almes and their dole which they have given, in that one day of their funerall, and no farther, have given large annuities, perpetuities, for new painting their tombes, and for new flags, and ſcutcheons, every certaine number of yeares.

1 King. 13. 31.

O the earlineſſe! O the lateneſſe! how early a Spring, and no Autumne! how faſt a growth, and no declination, of this branch of this ſin Pride, againſt which, this firſt word of ours, *Sequere, Follow*, come after, is oppoſed! this love of place, and precedency, it rocks us in our Cradles, it lies down with us in our graves. There are diſeaſes proper to certaine things, Rots to ſheepe, Murrain to cattell. There are diſeaſes proper to certaine places, as the Sweat was to us. There are diſeaſes proper to certaine times, as the plague is in divers parts of the Eaſtern Countryes, where they know aſſuredly, when it will begin and end. But for this infectious diſeaſe of precedency, and love of place, it is run over all places, as well Cloyſters as Courts, And over all men, as well ſpirituall as temporall, And over all times, as well the Apoſtles as ours. The Apoſtles diſputed often, *who ſhould be greateſt*, and it was not enough to them, that Chriſt aſſured them, *that they ſhould*

Mar. 19. 28.

A *ſhould ſit upon the twelve thrones, and judge the twelve Tribes*; it was not enough for the ſonnes of *Zebedee*, to be put into that Commiſſion, but their friends muſt ſolicite the office, to place them high in that Commiſſion; their Mother muſt move, that one may ſit at Chriſts right hand, and the other at his left, in the execution of that Commiſſion. Becauſe this ſin of pride is ſo early and primary a ſin, is this Commandment of Humility firſt enjoyned, and becauſe this ſin appeares moſt generally in this love of place, and precedency, the Commandment is expreſſed in that word, *Sequere*, *Follow*, Come after. But then, even this Humility is limited, for it is *Sequere me*, follow me, which was propoſed for our ſecond Conſideration, *Sequere me*. Matt. 19. 28.

There may be a pride in Humility, and an over-weaning of our ſelves, in attributing too much to our owne judgement, in following ſome leaders; for ſo, we may be ſo humble as to goe after ſome man, and yet ſo proud, as to goe before the Church, becauſe B that man may be a Schiſmatike. Therefore Chriſt propoſes a ſafe guide, himſelf, *Sequere me, follow me.* It is a dangerous thing, when Chriſt ſayes, *Vade poſt me*, *Get thee behind me*; for that is accompanied with a ſhrewd name of increpation, Satan, *Get thee behind me Satan*; Chriſt ſpeaks it but twice in the Goſpell; once to *Peter*, who becauſe he then did the part of an Adverſary, Chriſt calls Satan, and once to Satan himſelfe, becauſe he purſued his tentations upon him; for there is a going behind Chriſt, which is a caſting out of his preſence, without any future following, and that is a fearefull ſtation, a fearefull retrogradation; But when Chriſts ſayes, not *Vade retro*, *Get thee behind me*, ſee my face no more, but *Sequere me, follow me*, he meanes to look back upon us; ſo *the Lord turned and looked upon Peter, and Peter wept bitterly*, and all was well; when hee bids us follow him, he directs us in a good way, and by a good guide. *Sequere me.* Matt. 16. 23. 4. 10. Luk. 22. 63.

The Carthuſian Friers thought they deſcended into as low paſtures as they could goe, C when they renounced all fleſh, and bound themſelves to feed on fiſh onely; and yet another Order followes them in their ſuperſtitious ſingularity, and goes beyond them, *Foliantes*, the Fueillans, they eat neither fleſh, nor fiſh, nothing but leafes, and rootes; and as the Carthuſians in a proud humility, deſpiſe all other Orders that eat fleſh, ſo doe the Fueillans the Carthuſians that eat fiſh. There is a pride in ſuch humility. That Order of Friers that called themſelves *Ignorantes*, Ignorant men, that pretended to know nothing, ſunk as low as they thought it poſſible, into an humble name and appellation; And yet the Minorits, (Minorits that are leſſe then any) think they are gone lower, and then the Minimes, (Minimes that are leſſe then all) lower then they. And when one would have thought, that there had not been a lower ſtep then that, another Sect went beyond all, beyond the Ignorants, and the Minorits, and the Minimes, and all, and called themſelves, *Nullanos*, Nothings. But yet, even theſe Diminutives, the Minorits, and Mini- D mes, and Nullans, as little, as leſſe, as leaſt, as very nothing as they profeſſe themſelves, lie under this diſeaſe, which is oppoſed in the *Sequere me*, follow, come after, in our Text; For no ſort nor condition of men in the world are more contentious, more quarrelſome, more vehement for place, and precedency, then theſe Orders of Friers are, there, where it may appeare, that is, in their publique Proceſſions, as we finde by thoſe often troubles, which the Superiours of the ſeverall Orders, and Biſhops in their ſeverall Dioces, and ſome of thoſe Councels, which they call Generall, have been put to, for the ranking, and marſhalling of theſe contentious, and wrangling men. Which makes me remember the words, in which the eighteenth of Queene *Elizabeths* Injunctions is conceived, That to take away fond Curteſie, (that is, needleſſe Complement) and to take away challenging of places, (which it ſeemes were frequent and troubleſome then) To take away fond curteſie, and challenging of places, Proceſſions themſelves were taken away, becauſe in E thoſe Proceſſions, theſe Orders of Friers, that pretended to follow, and come after all the world, did thus paſſionately, and with ſo much ſcandalous animoſity purſue the love of place, and precedency. Therefore is our humility here limited, *Sequere me, follow me*, follow Chriſt. How is that done?

Conſider it in Doctrinall things firſt, and then in Morall; Firſt how we are to follow Chriſt in beleeving, and then how in doing, in practiſing. Firſt in Doctrinall things, There muſt have gone ſome body before, elſe it is no following; Take heed therefore of going on with thine owne inventions, thine owne imaginations, for this is no following; Take heed of accompanying the beginners of Hereſies and Schiſmes; for theſe are no followings where none have gone before: Nay, there have not gone enow before, to *Sequendus in Doctrina.*

make it a path to follow in, except it have had a long continuance, and beene much trodden in. And therfore to follow Christ doctrinally, is to embrace those Doctrins, in which his Church hath walked from the beginning, and not to vexe thy selfe with new points, not necessary to salvation. That is the right way, and then thou art well entred; but that is not all; thou must walke in the right way to the end, that is, to the end of thy life. So that to professe the whole Gospel, and nothing but Gospel for Gospel, and professe this to thy death, for no respect, no dependance upon any great person, to slacken in any fundamentall point of thy Religion, nor to bee shaken with hopes or feares in thine age, when thou wouldst faine live at ease, and therefore thinkest it necessary to do, as thy supporters doe; To persevere to the end in the whole Gospel, this is to follow Christ in Doctrinall things. A

*Sequendus in vita.*

Iam.5.11. In practicall things, things that belong to action, wee must also follow Christ, in the right way, and to the end. They are both (way and end) laid together, *Sufferentiam Iob audiistis, & finem Domini vidistis*; *You have heard of the patience of Iob, and you have seen the end of the Lord*; and you must goe *Iobs* way to Christs end. *Iob* hath beaten a path for us, to shew us all the way; A path that affliction walked in, and seemed to delight in it, in bringing the Sabæan upon his Oxen, the Chaldean upon his Camels, the fire upon his Sheep, destruction upon his Servants, and at last, ruine upon his Children. One affliction makes not a path; iterated, continued calamities doe; and such a path *Iob* hath shewed us, not onely patience, but cheerfulnesse; more, thankfulnesse for our afflictions, because they were multiplied. And then, wee must set before our eyes, as the way of *Iob*, so the end of the Lord; Now the end of the Lord was the crosse: So that to follow him to the end, is not onely to beare afflictions, though to death, but it is to bring our crosses to the Crosse of Christ. How is that progresse made? (for it is a royall B

Matt.16.24. progresse, not a pilgrimage to follow Christ to his Crosse) Our Saviour saith, *He that will follow me, let him take up his crosse, and follow me.* You see foure stages, foure resting, baiting places in this progresse. It must bee a *crosse*, And it must be *my crosse*, And then it must be *taken up by me*, And with this crosse of mine, thus taken up by me, I must *follow Christ*, that is, carry my crosse to his. C

*Crux.*

Gal.6.14. First it must bee a *Crosse*, *Tollat crucem*; for every man hath afflictions, but every man hath not crosses. Onely those afflictions are crosses, *whereby the world is crucified to us, and we to the world.* The afflictions of the wicked exasperate them, enrage them, stone and pave them, obdurate and petrifie them, but they doe not crucifie them. The afflictions of the godly crucifie them. And when I am come to that conformity with my

Col.1.24. Saviour, as to *fulfill his sufferings in my flesh*, (as I am, when I glorifie him in a Christian constancy and cheerfulnesse in my afflictions) then I am crucified with him, carried up to

2 King.4.34. his Crosse: And as *Elisha* in raysing the *Shunamits* dead child, put his mouth upon the childs mouth, his eyes, and his hands, upon the hands, and eyes of the child; so when my crosses have carried mee up to my Saviours Crosse, I put my hands into his hands, and hang upon his nailes, I put mine eyes upon his, and wash off all my former unchast looks, and receive a soveraigne tincture, and a lively verdure, and a new life into my dead teares, from his teares. I put my mouth upon his mouth, and it is I that say, *My God, my God, why hast thou forsaken me?* and it is I that recover againe, and say, *Into thy hands, O Lord, I commend my spirit.* Thus my afflictions are truly a crosse, when those afflictions doe truely crucifie me, and souple me, and mellow me, and knead me, and roll me out, to a conformity with Christ. It must be this *Crosse*, and then it must be *my crosse* that I must take up, *Tollat suam.* D

*Crux mea.*

Other mens crosses are not my crosses; no man hath suffered more then himselfe needed. That is a poore treasure which they boast of in the Romane Church, that they have in their Exchequer, all the works of supererogation, of the Martyrs in the Primitive Church, that suffered so much more then was necessary for their owne salvation, and those superabundant crosses and merits they can apply to me. If the treasure of the blood of Christ Jesus be not sufficient, Lord what addition can I find, to match them, to piece out them! And if it be sufficient of it selfe, what addition need I seek? Other mens crosses are not mine, other mens merits cannot save me. Nor is any crosse mine owne, which is not mine by a good title; If I be not Possessor *bonæ fidei*, If I came not well by

1 Cor.4.7. that crosse. And *Quid habeo quod non accepi?* is a question that reaches even to my crosses; what have I that I have not received? not a crosse; And from whose hands can I receive E

A receive any good thing, but from the hands of God? So that that onely is my crosse, which the hand of God hath laid upon me. Alas, that crosse of present bodily weakneſſe, which the former wantonneſſes of my youth have brought upon me, is not my crosse; That crosse of poverty which the waſtfulneſſe of youth hath brought upon me, is not my crosse; for theſe, weakneſſe upon wantonneſſe, want upon waſtfulneſſe, are Natures crosſes, not Gods, and they would fall naturally, though there were (which is an impoſſible ſuppoſition) no God. Except God therefore take theſe croſſes in the way, as they fall into his hands, and ſanctifie them ſo, and then lay them upon me, they are not my croſſes; but if God doe this, they are. And then this croſſe thus prepared, I muſt *take up*; *Tollat.*

Forraine croſſes, other mens merits are not mine; ſpontaneous and voluntary croſſes, contracted by mine owne ſins, are not mine; neither are devious, and remote, and unneceſſary croſſes, my croſſes. Since I am bound to take up my croſſe, there muſt be a croſſe that is mine to take up; that is, a croſſe prepared for me by God, and laid in my way, which is tentations or tribulations in my calling; and I muſt not go out of my way to ſeeke a croſſe; for, ſo it is not mine, nor laid for my taking up. I am not bound to hunt after a perſecution, nor to ſtand it, and not flye, nor to affront a plague, and not remove, nor to open my ſelfe to an injury, and not defend. I am not bound to ſtarve my ſelfe by inordinate faſting, nor to teare my fleſh by inhumane whippings, and flagellations. I am bound to take up my Croſſe; and that is onely mine which the hand of God hath laid for me, that is, in the way of my Calling, tentations and tribulations incident to that. *Tollat.*

If it be mine, that is, laid for me by the hand of God, and taken up by me, that is, voluntarily embraced, then *Sequatur*, ſayes Chriſt, I am bound to *follow him*, with that croſſe, that is, to carry my croſſe to his croſſe. And if at any time I faint under this croſſe in the way, let this comfort me, that even Chriſt himſelfe was eaſed by *Simon* of Cyrene, in the carrying of his Croſſe; and in all ſuch caſes, I muſt flye to the aſſiſtance of the prayers of the Church, and of good men, that God, ſince it is his burden, will make it lighter, ſince it is his yoake, eaſier, and ſince it is his Croſſe, more ſupportable, and give me the iſſue with the tentation. When all is done, with this croſſe thus laid for me, and taken up by me, I muſt follow Chriſt; Chriſt to his end; his end is his Croſſe; that is, I muſt bring my croſſe to his; lay downe my croſſe at the foote of his; Confeſſe that there is no dignity, no merit in mine, but as it receives an impreſſion, a ſanctification from his. For, if I could dye a thouſand times for Chriſt, this were nothing, if Chriſt had not dyed for me before. And this is truly to follow Chriſt, both in the way, and to the end, as well in doctrinall things as in practicall. And this is all that lay upon theſe two, *Peter* and *Andrew*, *Follow me*. Remaines yet to be conſidered, what they ſhall get by this; which is our laſt Conſideration. *Sequatur me.* Mat. 27. 32.

They ſhall be *fiſhers*; and what ſhall they catch? *men*. They ſhall be fiſhers of men. And then, for that the world muſt be their Sea, and their net muſt be the Goſpel. And here in ſo vaſt a ſea, and with ſo ſmall a net, there was no great appearance of much gaine. And in this function, whatſoever they ſhould catch, they ſhould catch little for themſelves. The Apoſtleſhip, as it was the fruitfulleſt, ſo it was the barrenneſt vocation; They were to catch all the world; there is their fecundity; but the Apoſtles were to have no Succeſſors, as Apoſtles; there is their barrenneſſe. The Apoſtleſhip was not intended for a function to raiſe houſes and families; The function ended in their perſons; after the firſt, there were no more Apoſtles. *Piſcatores hominum.*

And therefore it is an uſurpation, an impoſture, an illuſion, it is a forgery, when the Biſhop of Rome will proceed by Apoſtolicall authority, and with Apoſtolicall dignity, and Apoſtolicall juriſdiction; If he be S. *Peters* Succeſſor in the Biſhopricke of Rome, he may proceed with Epiſcopall authority in his Dioces. If he be; for, though we doe not deny that S. *Peter* was at Rome, and Biſhop of Rome; though we receive it with an hiſtoricall faith, induced by the conſent of Ancient writers, yet when they will conſtitute matter of faith out of matter of fact, and, becauſe S. *Peter* was (*de facto*) Biſhop of Rome, therefore we muſt beleeve, as an Article of faith, ſuch an infallibility in that Church, as that no Succeſſor of S. *Peters* can ever erre, when they ſtretch it to matter of faith, then for matter of faith, we require Scriptures; and then we are confident, and juſtly confident, that though hiſtorically we do beleeve it, yet out of Scriptures (which is a neceſſary proofe in Articles of faith) they can never prove that S. *Peter* was Biſhop of Rome,

or ever at Rome. So then, if the preſent Biſhop of Rome be S. *Peters* Succeſſor, as Biſhop of Rome, he hath Epiſcopall juriſdiction there; but he is not S. *Peters* Succeſſor in his Apoſtleſhip; and onely that Apoſtleſhip was a juriſdiction over all the world. But the Apoſtleſhip was an extraordinary office inſtituted by Chriſt, for a certaine time, and to certaine purpoſes, and not to continue in ordinary uſe. As alſo the office of the Prophet was in the Old Teſtament an extraordinary Office, and was not transferred then, nor does not remaine now in the ordinary office of the Miniſter. A

And therefore they argue impertinently, and collect and infer ſometimes ſeditiouſly that ſay, The Prophet proceeded thus and thus, therefore the Miniſter may and muſt proceed ſo too; The Prophets would chide the Kings openly, and threaten the Kings publiquely, and proclaime the fault of the Kings in the eares of the people confidently, authoritatively, therefore the Miniſter may and muſt do ſo. God ſent that particular Prophet *Ieremy* with that extraordinary Commiſſion, *Behold I have this day ſet thee over the Nations, and over the Kingdomes, to roote out, and to pull downe, to deſtroy and throw downe, and then to build, and to plant againe*; But God hath given none of us his Miniſters, in our ordinary function, any ſuch Commiſſion over Nations, and over Kingdomes. Even in *Ieremies* Commiſſion there ſeemes to be a limitation of time; *Behold this day I have ſet thee over them*, where that addition (*this day*) is not onely the date of the Commiſſion, that it paſſed Gods hand that day, but (*this day*) is the terme, the duration of the Commiſſion, that it was to laſt but that day, that is, (as the phraſe of that language is) that time for which it was limited. And therefore, as they argue perverſely, frowardly, dangerouſly that ſay, The Miniſter does not his duty that ſpeakes not as boldly, and as publiquely too, and of Kings, and great perſons, as the Prophets did, becauſe theirs was an Extraordinary, ours an Ordinary office, (and no man will thinke that the Juſtices in their Seſſions, or the Judges in their Circuits may proceed to executions, without due tryall by a courſe of Law, becauſe Marſhals, in time of rebellion and other neceſſities, may doe ſo, becauſe the one hath but an ordinary, the other an extraordinary Commiſſion) So doe they deceive themſelves and others, that pretend in the Biſhop of Rome an Apoſtolicall juriſdiction, a juriſdiction over all the world, whereas howſoever he may be S. *Peters* Succeſſor, as Biſhop of Rome, yet he is no Succeſſor to S. *Peter* as an Apoſtle; upon which onely the univerſall power can be grounded, and without which that univerſall power fals to the ground: The Apoſtolicall faith remaines ſpread over all the world, but Apoſtolicall juriſdiction is expired with their perſons.

Ier. 1. 10. B

C

*Piſcatores, quia nomen humile.*

Theſe twelve Chriſt cals *Fiſhers*; why fiſhers? becauſe it is a name of labour, of ſervice, and of humiliation; and names that taſt of humiliation, and labour, and ſervice, are moſt properly ours; (fiſhers we may be) names of dignity, and authority, and command are not ſo properly ours, (Apoſtles wee are not in any ſuch ſenſe as they were) Nothing inflames, nor ſwels, nor puffes us up, more then that leaven of the ſoule, that empty, aery, frothy love of Names and Titles. We have knowne men part with ancient lands for new Titles, and with old Mannors for new Honours; and as a man that ſhould beſtow all his money upon a faire purſe, and then have nothing to put into it; ſo whole Eſtates have melted away for Titles and Honours, and nothing left to ſupport them. And how long laſt they? How many winds blaſt them? That name of God, in which, *Moſes* was ſent to *Pharaoh*, is by our Tranſlators and Expoſitors ordinarily ſaid to be *I Am that I Am*, (*Go and ſay, I Am hath ſent me*, ſayes God there) But in truth, in the Originall, the name is conceived in the future, it is, *I ſhall be*. Every man is that he is; but onely God is ſure that he ſhall be ſo ſtill. Therefore Chriſt cals them by a name of labour and humiliation. But why by that name of labour and humiliation, *Fiſhers?* D

Exod. 3. 14.

*Piſcatores, quia nomen primitivum.*

Becauſe it was *Nomen primitivum*, their owne, their former name. The Holy Ghoſt purſues his owne way, and does here in Chriſt, as hee does often in other places, he ſpeakes in ſuch formes, and ſuch phraſes, as may moſt worke upon them to whom he ſpeaks. Of *David*, that was a ſhepheard before, God ſayes, he tooke him to feed his people. To thoſe *Magi* of the Eaſt, who were given to the ſtudy of the Stars, God gave a Star to be their guide to Chriſt at Bethlem. To thoſe which followed him to Capernaum for meat, Chriſt tooke occaſion by that, to preach to them of the ſpirituall food of their ſouls. To the Samaritan woman, whom he found at the Well, he preached of the water of Life. To theſe men in our Text accuſtomed to a joy and gladneſſe, when they tooke great, or great ſtore of fiſh, he preſents his comforts agreeably to their taſt, They E

Pſal. 78. 70.
Mat. 2. 2.
Iohn 6. 24.
4. 11.

ſhould

A should be fiſhers ſtill. Beloved, Chriſt puts no man out of his way, (for ſinfull courſes are no wayes, but continuall deviations) to goe to heaven. Chriſt makes heaven all things to all men, that he might gaine all: To the mirthfull man he preſents heaven, as all joy, and to the ambitious man, as all glory; To the Merchant it is a Pearle, and to the husbandman it is a rich field. Chriſt hath made heaven all things to all men, that he might gaine all, and he puts no man out of his way to come thither. Theſe men he calls Fiſhers.

He does not call them from their calling, but he mends them in it. It is not an Innovation; God loves not innovations; Old doctrines, old diſciplines, old words and formes of ſpeech in his ſervice, God loves beſt. But it is a Renovation, though not an Innovation, and Renovations are alwayes acceptable to God; that is, the renewing of a mans ſelfe, in a conſideration of his firſt eſtate, what he was made for, and wherein he might be moſt
B ſerviceable to God. Such a renewing it is, as could not be done without God; no man can renew himſelfe, regenerate himſelfe; no man can prepare that worke, no man can begin it, no man can proceed in it of himſelfe. The deſire and the actuall beginning is from the preventing grace of God, and the conſtant proceeding is from the concomitant, and ſubſequent, and continuall ſucceeding grace of God; for there is no concluſive, no conſummative grace in this life; no ſuch meaſure of grace given to any man, as that that man needs no more, or can loſe or fruſtrate none of that. The renewing of theſe men in our text, Chriſt takes to himſelfe; *Faciam vos, I will make yee fiſhers of men*; no worldly reſpects muſt make us ſuch fiſhers; it muſt be a calling from God; And yet, (as the other Euangeliſt in the ſame hiſtory expreſſes it) it is *Faciam fieri vos, I will cauſe yee to be made fiſhers of men*, that is, I will provide an outward calling for you too. Our calling to this Man-fiſhing is not good, *Niſi Dominus faciat, & fieri faciat*, except God
C make us fiſhers by an internall, and make his Church to make us ſo too, by an externall calling. Then we are fiſhers of men, and then we are ſucceſſors to the Apoſtles, though not in their Apoſtleſhip, yet in this fiſhing. And then, for this fiſhing, the world is the Sea, and our net is the Goſpel.

*Non Innovatio, ſed Renovatio.*

Mar. 1. 16.

The world is a Sea in many reſpects and affimilations. It is a Sea, as it is ſubject to ſtormes, and tempeſts; Every man (and every man is a world) feels that. And then, it is never the ſhallower for the calmneſſe, The Sea is as deepe, there is as much water in the Sea, in a calme, as in a ſtorme; we may be drowned in a calme and flattering fortune, in proſperity, as irrecoverably, as in a wrought Sea, in adverſity; So the world is a Sea. It is a Sea, as it is bottomleſſe to any line, which we can ſound it with, and endleſſe to any diſcovery that we can make of it. The purpoſes of the world, the wayes of the world, exceed our conſideration; But yet we are ſure the Sea hath a bottome, and ſure that it
D hath limits, that it cannot overpaſſe; The power of the greateſt in the world, the life of the happieſt in the world, cannot exceed thoſe bounds, which God hath placed for them; So the world is a Sea. It is a Sea, as it hath ebbs and floods, and no man knowes the true reaſon of thoſe floods and thoſe ebbs. All men have changes and viciſſitudes in their bodies, (they fall ſick) And in their eſtates, (they grow poore) And in their minds, (they become ſad) at which changes, (ſickneſſe, poverty, ſadneſſe) themſelves wonder, and the cauſe is wrapped up in the purpoſe and judgement of God onely, and hid even from them that have them; and ſo the world is a Sea. It is a Sea, as the Sea affords water enough for all the world to drinke, but ſuch water as will not quench the thirſt. The world affords conveniences enow to ſatisfie Nature, but theſe encreaſe our thirſt with drinking, and our deſire growes and enlarges it ſelfe with our abundance, and though we ſayle in a full Sea, yet we lacke water; So the world is a Sea. It is a Sea, if we conſider
E the Inhabitants. In the Sea, the greater fiſh devoure the leſſe; and ſo doe the men of this world too. And as fiſh, when they mud themſelves, have no hands to make themſelves cleane, but the current of the waters muſt worke that; So have the men of this world no means to cleanſe themſelves from thoſe ſinnes which they have contracted in the world, of themſelves, till a new flood, waters of repentance, drawne up, and ſanctified by the Holy Ghoſt, worke that bleſſed effect in them.

*Mundus Mare.*

All theſe wayes the world is a Sea, but eſpecially it is a Sea in this reſpect, that the Sea is no place of habitation, but a paſſage to our habitations. So the Apoſtle expreſſes the world, *Here we have no continuing City, but we ſeeke one to come*; we ſeeke it not here, but we ſeeke it whileſt we are here, els we ſhall never finde it. Thoſe are the two great

Heb. 13. 14.

works which we are to doe in this world; firſt to know, that this world is not our home, and then to provide us another home, whileſt we are in this world. Therefore the Prophet ſayes, *Ariſe, and depart, for this is not your reſt.* Worldly men, that have no farther proſpect, promiſe themſelves ſome reſt in this world, (*Soule, thou haſt much goods laid up for many yeares, take thine eaſe, eate, drinke, and be merry*, ſayes the rich man) but this is not your reſt; indeed no reſt; at leaſt not yours. You muſt depart, depart by death, before yee come to that reſt; but then you muſt ariſe, before you depart; for except yee have a reſurrection to grace here, before you depart, you ſhall have no reſurrection to glory in the life to come, when you are departed.

Mic. 2. 10. Luk. 12. 19.

*Status navigantium.*

Now, in this Sea, every ſhip that ſayles muſt neceſſarily have ſome part of the ſhip under water; Every man that lives in this world, muſt neceſſarily have ſome of his life, ſome of his thoughts, ſome of his labours ſpent upon this world; but that part of the ſhip, by which he ſayls, is above water; Thoſe meditations, and thoſe endevours which muſt bring us to heaven, are removed from this world, and fixed entirely upon God. And in this Sea, are we made fiſhers of men; Of men in generall; not of rich men, to profit by them, nor of poore men, to pierce them the more ſharply, becauſe affliction hath opened a way into them; Not of learned men, to be over-glad of their approbation of our labours, Nor of ignorant men, to affect them with an aſtoniſhment, or admiration of our gifts: But we are fiſhers of men, of all men, of that which makes them men, their ſoules. And for this fiſhing in this Sea, this Goſpel is our net.

*Rete Euangelium.*

Eloquence is not our net; Traditions of men are not our nets; onely the Goſpel is. The Devill angles with hooks and bayts; he deceives, and he wounds in the catching; for every ſin hath his ſting. The Goſpel of Chriſt Jeſus is a net; It hath leads and corks; It hath leads, that is, the denouncing of Gods judgements, and a power to ſink down, and lay flat any ſtubborne and rebellious heart, And it hath corks, that is, the power of abſolution, and application of the mercies of God, that ſwimme above all his works, means to erect an humble and contrite ſpirit, above all the waters of tribulation, and affliction. A net is *Res nodoſa*, a knotty thing; and ſo is the Scripture, full of knots, of ſcruple, and perplexity, and anxiety, and vexation, if thou wilt goe about to entangle thy ſelfe in thoſe things, which appertaine not to thy ſalvation; but knots of a faſt union, and inſeparable alliance of thy ſoule to God, and to the fellowſhip of his Saints, if thou take the Scriptures, as they were intended for thee, that is, if thou beeſt content to reſt in thoſe places, which are cleare, and evident in things neceſſary. A net is a large thing, paſt thy ſadoming, if thou caſt it from thee, but if thou draw it to thee, it will lie upon thine arme. The Scriptures will be out of thy reach, and out of thy uſe, if thou caſt and ſcatter them upon Reaſon, upon Philoſophy, upon Morality, to try how the Scriptures will fit all them, and beleeve them but ſo far as they agree with thy reaſon; But draw the Scripture to thine own heart, and to thine own actions, and thou ſhalt finde it made for that; all the promiſes of the old Teſtament made, and all accompliſhed in the new Teſtament, for the ſalvation of thy ſoule hereafter, and for thy conſolation in the preſent application of them.

*Rete nodoſum.*

*Rete diffuſivum.*

*Non quia tanquam cauſa.*

Now this that Chriſt promiſes here, is not here promiſed in the nature of wages due to our labour, and our fiſhing. There is no merit in all that we can doe. *The wages of ſin is Death*; Death is due to ſin, the proper reward of ſin; but the Apoſtle does not ſay there, That eternall life is the wages of any good worke of ours. (*The wages of ſinne is death, but eternall life is the gift of God, through Ieſus Chriſt our Lord*) Through Jeſus Chriſt, that is, as we are conſidered in him; and in him, who is a Saviour, a Redeemer, we are not conſidered but as ſinners. So that Gods purpoſe works no otherwiſe upon us, but as we are ſinners; neither did God meane ill to any man, till that man was, in his ſight, a ſinner. God ſhuts no man out of heaven, by a lock on the inſide, except that man have clapped the doore after him, and never knocked to have it opened againe, that is, except he have ſinned, and never repented. Chriſt does not ſay in our text, Follow me, for I will prefer you; he will not have that the reaſon, the cauſe. If I would not ſerve God, except I might be ſaved for ſerving him, I ſhall not be ſaved though I ſerve him; My firſt end in ſerving God, muſt not be my ſelfe, but he and his glory. It is but an addition from his own goodneſſe, *Et faciam*, Follow me, and I will doe this; but yet it is as certaine, and infallible as a debt, or as an effect upon a naturall cauſe; Thoſe propoſitions in nature are not ſo certaine; The Earth is at ſuch a time juſt between the Sunne, and

Rom. 6. 23.

A and the Moone, therefore the Moone must be Eclipsed, The Moone is at such time just betweene the Earth and the Sunne, therefore the Sunne must be Eclipsed; for upon the Sunne, and those other bodies, God can, and hath sometimes wrought miraculously, and changed the naturall courses of them; (The Sunne stood still in *Ioshua*, And there was an unnaturall Eclipse at the death of Christ) But God cannot by any Miracle so worke upon himselfe, as to make himselfe not himselfe, unmercifull, or unjust; And out of his mercy he makes this promise, (Doe this, and thus it shall be with you) and then, of his justice he performes that promise, which was made meerely, and onely out of mercy, If we doe it, (though not because we doe it) we shall have eternall life.

Therefore did *Andrew*, and *Peter* faithfully beleeve, such a net should be put into their hands. Christ had vouchsafed to fish for them, and caught them with that net, and they beleeved that he that made them fishers of men, would also enable them to catch others
B with that net. And that is truly the comfort that refreshes us in all our Lucubrations, and night-studies, through the course of our lives, that that God that sets us to Sea, will prosper our voyage, that whether he fix us upon our owne, or send us to other Congregations, he will open the hearts of those Congregations to us, and blesse our labours to them. For as S. *Pauls Vae si non*, lies upon us whersoever we are, (Wo be unto us if wee doe not preach) so, (as S. *Paul* sayes to) we were of all men the most miserable, if wee preached without hope of doing good. With this net S. *Peter* caught three thousand soules in one day, at one Sermon, and five thousand in another. With this net S. *Paul* fished all the Mediterranean Sea, and caused the Gospel of Christ Jesus to abound from Jerusalem round about to Illyricum. This is the net, with which if yee be willing to bee caught, that is, to lay downe all your hopes and affiances in the gracious promises of his Gospel, then you are fishes reserved for that great Mariage-feast, which is the Kingdome
C of heaven; where, whosoever is a dish, is a ghest too; whosoever is served in at the table, sits at the table; whosoever is caught by this net, is called to this feast; and there your soules shall be satisfied as with marrow, and with fatnesse, in an infallible assurance, of an everlasting and undeterminable terme, in inexpressible joy and glory. Amen.

Acts 2. 41. 4. 4.

Rom. 15. 19.

# SERM. LXXIII.

## *Preached to the King in my Ordinary waiting at* White-hall,
D 18. *Aprill* 1626.

JOH. 14. 2.

*In my Fathers House are many Mansions; If it were not so, I would have told you.*

THere are occasions of Controversies of all kinds in this one Verse; And one is, whether this be one Verse or no; For as there are Doctrinall Controversies, out of the sense and interpretation of the words, so are there Grammaticall differences about the Distinction, and Interpunction of them: Some Translations differing therein from the Originall, (as the Originall
E Copies are distinguished, and interpuncted now) and some differing from one another. The first Translation that was, that into Syriaque, as it is expressed by *Trewellius*, renders these words absolutely, precisely, as our two Translations doe; And, as our two Translations doe, applies the second clause and proposition, *Si quo minus*, *If it were not so, I would have told you*, as in affirmation, and confirmation of the former, *In domo Patris*, *In my Fathers house there are many Mansions*, For, *If it were not so I would have told you*. But then, as both our Translations doe, the Syriaque also admits into this Verse a third clause and proposition, *Vado parare*, *I goe to prepare you a place*. Now *Beza* doth not so; *Piscator* doth not so; They determine this Verse in those two propositions which constitute our Text, *In my Fathers house*, &c. and then they let fall the third proposition, as an inducement,

ducement, and inchoation of the next Verſe, *I goe to prepare a place for you, and if I goe, I will come againe.* Divers others doe otherwiſe, and diverſly; For ſome doe aſſume (as we, and the Syriaque doe) all three propoſitions into the Verſe, but then they doe not (as we, and the Syriaque doe) make the ſecond a proofe of the firſt, *In my Fathers houſe are many Manſions, For, If it were not ſo, I would have told you*, But they refer the ſecond to the third propoſition, *If it were not ſo, I would have told you, For, I goe to prepare you a place*, and being to goe from you, would leave you ignorant of nothing. But we find no reaſon to depart from that Diſtinction and Interpunction of theſe words, which our own Church exhibits to us, aud therefore we ſhall purſue them ſo; and ſo determine, though not the Verſe, (for into the Verſe, we admit all three propoſitions) yet the whole purpoſe and intention of our Saviour, in thoſe two propoſitions, which accompliſh our Text, *In my Fathers houſe, &c.* A

*Diviſe.* This Interpunction then offers and conſtitutes our two parts. Firſt, A particular Doctrine, which Chriſt infuſes into his Diſciples, *In domo Patris, In my Fathers houſe are many Manſions*; And then a generall Rule and Scale, by which we are to meaſure, and waigh all Doctrines, *Si quo minus, If it were not ſo, I would have told you.* In the order of nature, the later part fals firſt into conſideration, The rule of all Doctrines; which in this place is, The word of God in the mouth of Chriſt, digeſted into the Scriptures; In which, wee ſhall have juſt, more then juſt, neceſſary occaſion to note both their diſtempers, both theirs, that think, That there are other things to be beleeved, then are in the Scriptures, and theirs that think, That there are ſome things in the Scriptures, which are not to bee beleeved: For when our Saviour ſayes, *Si quo minus, If it were not ſo, I would have told you*, he intends both this propoſition, I have told you all that is neceſſary to be beleeved; and this alſo, All that I have told you, is neceſſary to bee beleeved, ſo as I have told it you. So that this excludes both that imaginary inſufficiency of the Scriptures, which ſome have ventured to averre, (for God ſhall never call Chriſtian to account for any thing not notified in the Scriptures) And it excludes alſo thoſe imaginary *Doles bonos*, and *fraudes pias*, which ſome have adventured to averre too, That God ſhould uſe holy Illuſions, holy deceits, holy frauds, and circumventions in his Scriptures, and not intend in them, that which he pretends by them; This is his Rule, *Si quo minus, If it were not ſo, I would have told you*, If I have not told you ſo, it is not ſo, and if I have, it is ſo as I have told you: And in theſe two branches we ſhall determine the firſt part, The Rule of Doctrines, the Scripture. B C

The ſecond part, which is the particular Doctrine which Chriſt adminiſters to his Diſciples here, will alſo derive and cleave it ſelfe into two branches; For firſt wee ſhall inquire, whether this propoſition in our Text, *In my Father's houſe are many Manſions*, give any ground, or aſſiſtance, or countenance to that pious opinion, of a diſparity, and difference of degrees of Glory in the Saints in heaven; And then, if we finde the words of this Text to conduce nothing to that Doctrine, wee ſhall conſider the right uſe of the true, and naturall, the native and genuine, the direct, and literall, and uncontrovertible ſenſe of the words; becauſe in them, Chriſt doth not ſay, that in his Fathers houſe there are *Divers* Manſions, divers for ſeat, or lights, or faſhion, or furniture, but onely that there are *Many*, and in that notion, the Plurality, the Multipliciry, lies the Conſolation. D

1 Part. Firſt then, for the firſt branch of our firſt part, The generall Rule of Doctrines, our Saviour Chriſt in theſe words involves an argument, That hee hath told them all that was neceſſary; Hee hath, becauſe the Scripture hath, for all the Scriptures which were written before Chriſt, and after Chriſt, were written by one and the ſame Spirit, his Spirit. It might then make a good Probleme, why they of the Romane Church, not affording to the Scriptures that dignity which belongs to them, are yet ſo vehement, and make ſo hard ſhift, to bring the books of other Authors into the ranke, and nature, and dignity of being Scriptures: What matter is it, whether their *Maccabees*, or their *Tobies* be Scripture or no? what get their *Maccabees*, or their *Tobies* by being Scripture, if the Scripture be not full enough, or not plaine enough, to bring me to ſalvation? But ſince their intention and purpoſe, their aime, and their end is, to under-value the Scriptures, that thereby they may over-value their owne Traditions, their way to that end may bee to put the name of Scriptures upon books of a lower value, that ſo the unworthineſſe of thoſe additionall books, may caſt a diminution upon the Canonicall books themſelves, when E

A when they are made all one: as in ſome forraigne States we have ſeene, that when the Prince had a purpoſe to erect ſome new Order of Honour, he would diſgrace the old Orders, by conferring and beſtowing them upon unworthy and incapable perſons.

But why doe we charge the Roman Church with this undervaluing of the Scriptures, when as they pretend, (and that cannot well be denied them) That they aſcribe to all the books of Scripture this dignity, That all that is in them is true. It is true; they doe ſo; But this may be true of other Authors alſo, and yet thoſe Authors remaine prophane and ſecular Authors. All may be true that *Livy* ſayes, and all that our Chronicles ſay, may be true; and yet our Chronicles, nor *Livy* become Goſpell: for ſo much they themſelves will confeſſe and acknowledge, that all that our Church ſayes is true, that our Church affirmes no error; and yet our Church muſt be a hereticall Church, if any Church at all, for all that. Indeed it is but a faint, but an illuſory evidence or witneſſe,
B that pretends to cleare a point, if, though it ſpeake nothing but truth, yet it does not ſpeake all the truth. The Scriptures are our evidence for life or death; *Search the Scriptures*, ſayes Chriſt, *for in them ye thinke ye have eternall life.* Where, *ye thinke ſo*, is not, ye thinke ſo, but miſtake the matter, but *ye thinke ſo*, is ye thinke ſo upon a well-grounded and rectified faith and aſſurance. Now if this evidence, the Scripture, ſhall acquit me in one Article, in my beliefe in God, (for I doe finde in the Scripture, as much as they require of me to beleeve, of the Father, Son, and Holy Ghoſt) And then this evidence, the Scripture, ſhall condemne me in another Article, The Catholique Church, (for I doe not finde ſo much in the Scripture, as they require me to beleeve of their Catholique Church) If the Scripture be ſufficient to ſave me in one, and not in the reſt, this is not onely a defective, but an illuſory evidence, which though it ſpeake truth, yet does not ſpeake all the truth. Iohn 5.39.

C *Fratres ſumus, quare litigamus?* ſayes S. *Auguſtine*, Wee are all Brethren, by one Father, one Almighty God, and one Mother, one Catholique Church, and then why do we goe to Law together? At leaſt, why doe we not bring our Suits to an end? *Non inteſtatus mortuus eſt Pater*, ſayes he, Our Father is dead; for, *Is not he your Father that bought you?* is *Moſes* queſtion; he that bought us with himſelfe, his blood, his life, is not dead *inteſtate*, but hath left his Will and Teſtament, and why ſhould not that Teſtament decide the cauſe? *Silent Advocati, Suſpenſus eſt populus, Legant verba teſtamenti:* This that Father notes, to be the end in other cauſes, why not in this? That the Counſell give over pleading, That the people give over murmuring, That the Judge cals for the words of the Will, & by that governs, and according to that eſtabliſhes his Judgement. I would at laſt contentious men would leave wrangling, and people to whom thoſe things belonged not, leave blowing of coales, and that the words of the Will might try the cauſe, Deut. 32. 30.
D ſince he that made the Will, hath made it thus cleare, *Si quo minus*, *If it were not thus, I would have told you*, If there were more to be added then this, or more clearneſſe to bee added to this, I would have told you.

In the fift of *Matthew*, Chriſt puts a great many caſes, what others had told them, but he tels them, that is not their Rule. *Audiviſtis, & ab antiquis*, ſays he, you have heard, & heard by them of old, but now I tel you otherwiſe. So *Audivimus, & ab antiquis*, we have heard, and heard by them of old, That the Sacrament of the Body and Blood of Chriſt is ſo abſolutely neceſſary, as that Children were bound to receive it, preſently after Baptiſme, and that no man could be ſaved without it, more then without Baptiſme: This we have heard, and heard by them of old; for we have heard S. *Auguſtin* to have ſaid ſo, and the practiſe of the Church for ſome hundreds of yeares to have ſaid ſo. So *Audivimus, & ab antiquis*, We have heard, and heard by them of old, That the Saints of God departed out
E of this life, after their reſurrection, and before their aſcenſion into heaven, ſhall enjoy all worldly proſperity and happineſſe upon the earth, for a thouſand yeares: This we have heard, and heard by them of old, for we have heard *Tertullian* ſay ſo, and *Irenæus*, and *Lactantius*, and ſo many more as would make the balance more then even. So alſo *Audivimus, & ab antiquis*, We have heard, and heard by them of old, That in how good ſtate ſoever they dye, yet the ſouls of the departed do not ſee the face of God, nor enjoy his preſence, till the day of Judgement; This we have heard, and from ſo many of them of old, as that the voyce of that part is louder, then of the other. And amongſt thoſe reverend and bleſſed Fathers, which ſtraied into theſe errors, ſome were hearers and Diſciples of the Apoſtles themſelves, as *Papias* was a Diſciple of S. *Iohn*, and yet *Papias* Mat. 5. Maldon. in Iohn 6. 35.

was

was a Millenarian, and expected his thousand yeares prosperity upon the earth after the Resurrection: some of them were Disciples of the Apostles, and some of them were better men then the Apostles, for they were Bishops of Rome; *Clement* was so; and yet *Clement* was one of them, who denied the fruition of the sight of God, by the Saints, till the Judgement. A

And yet our Adversaries will enjoy their liberty to depart from all this which they have heard, and heard from them of old, in the mouths of these Fathers. And where the Fathers are divided in two streames, where all the Fathers, few, scarce any excepted, till S. *Augustine*, placed the cause of our Election in Gods foresight, and fore-knowledge of our faith and obedience, and, as generally after S. *Augustin*, they placed it in the right Center, that is, onely in the free goodnesse and pleasure of God in Christ, halfe the Roman Church goes one way, and halfe the other; (for we may be bold to call the Jesuits halfe that Church) And in that point the Jesuits depart from that which they had heard, and heard of old, from the Primitive Fathers, and adhere to the later; And their very heavy, and very bitter adversaries, the Dominicans, apply themselves to that which they have heard of old, to the first opinion. In that point in the Roman Church they have Fathers on both sides; but, in a point, where they have no Father, where all the Fathers are unanimely and diametrally against them, in the point of the Conception of the most blessed Virgin, *Etsi omnes Sancti uno ore assevirent*, sayes a wise Author of theirs, Though all the Ancient Fathers with one intire consent affirme that she was conceived in Originall sin, *Etsi nullus Author contravenerit*, sayes he, Though no one ancient Author ever denyed it, yet sayes he, *Infirmum est ex omnium patrum consensu argumentum*, Though our opinion have no ground in Scriptures (that, sayes he, I confesse) Though it bee no Apostolicall Tradition, (that, sayes he, I confesse) yet it is but a weake argument, sayes he, that is concluded out of all the Fathers against it, because, It was a doctrine manifested to the Church but about five hundred yeares since, and now for two hundred yeares hath beene well followed and embraced: As the Jesuit *Maldonat* sayes in such another case, whatsoever the ancient Fathers have thought, or taught, or said, or writ, that the marriage of Priests after Orders taken, and chastity professed, was a good marriage, *Contrarium nunc verum est*, whatsoever was true then, the contrary is true now. B C

If then these men who take to themselves this liberty, will yet say to me, in some other points, *Si quo minus*, Surely if you were in the right, some of the ancient Fathers would have told you so; And then, if I assist my selfe by the Fathers, they will say, *Si quo minus*, If it were not otherwise, some generall Councell would have told you so; And againe, if I support my selfe by a Councell, *Si quo minus*, if that Councell were to be followed, some Pope would have confirmed that Councell, And if I show that to have beene done, yet they will say, that that Confirmation reaches not to that Session of the Councell, or not to that Canon of that Session, or not to that period in that Canon, or not to that word in that period; And then, of every Father, and Councell, and Session, and Canon, and period, and word, *Ejus interpretatio est sensus Spiritus Sancti*, His sense and interpretation must be esteemed the Interpretation, and the Sense of the Holy Ghost, as *Bellarmine* hath concluded us, why will they not allow me a juster liberty, then that which they take? That when they stop my prayers in their way to God, and bid me turne upon Saints, when they stop my faith in the way to Christ, and bid me turne upon mine owne, or others merits, when they stop my hopes of Heaven upon my death-bed, and bid me turne upon Purgatory, That when, as yet it is in debatement and disputation, whether man can performe the Law of God or no, they will multiply their Laws, above the proportion of *Moses* Tables, And when we have *Primogenitum Ecclesiæ*, The eldest son by the Primitive Church, The Creed of the Apostles, they will super-induce another son, by another *venter*, by a step-mother, by their sick and crazy Church, and (as the way of step-mothers is) will then make the portion of the later, larger then the elders, make their Trent-Creed larger then the Apostles, That in such a case, they will not allow me, neither in my studies in the way, nor upon my death-bed at mine end, to hearken unto this voyce of my Saviour, *Si quo minus*, *If it were not so, I would have told you*, this is not onely to preclude the liberty, but to exclude the duty of a Christian. D E

But the mystery of their Iniquity is easily revealed, their *Arcana Imperii*, the secrets of their State easily discovered. All this is not because they absolutely oppose the Scriptures, or stiffly deny them to be the most certain and constant rule that can be presented, (for

Historia Vossii l. 7. Thes. 8. fo. 538. &c. Benius ca. 26. Peterius Ro. 8. disp 22.

Canus.

A (for whatſoever they pretend for their own Church, or for the Super-ſoveraigne in that Church, their tranſcendent and hyperbolicall ſupreme Head, they will pretend to deduce out of the Scriptures) But becauſe the Scriptures are conſtant, and limited, and determined, there can be no more Scriptures, And they ſhould be ſhrewdly prejudiced, and ſhrewdly diſadvantaged, if all emergent caſes ariſing in the Chriſtian world, muſt be judged by a Law, which others may know before-hand, as well as they; Therefore being wiſe in their own generation, they chooſe rather to lay up their Rule in a Cupboard, then upon a Shelfe, rather in *Scrinio pectoris*, in the breaſt and boſome of one man, then upon every deske in a ſtudy, where every man may lay, or whence every man may take a Bible. Therefore have ſo many ſad and ſober men amongſt them, repented, that in the Councell of Trent, they came to a finall reſolution in ſo many particulars; becauſe how incommodious ſoever ſome of thoſe particulars may prove to them, yet they are
B bound to ſome neceſſity of a defence, or to ſome aſperſion if they forſake ſuch things as have been ſolemnly reſolved in that manner.

Therefore it was a prudent, and diſcreet abſtinence in them, to forbeare the determination of ſome things, which have then, and ſince, falne into agitation amongſt them. Be pleaſed to take one in the Councell, and one after for all. Long time it had, and then it did, and ſtill it doth, perplex the Conſciences of penitents that come to Confeſſion, and the underſtandings of Confeſſors, who are to give Abſolution, how far the ſecular Lawes of temporall Princes binde the Conſcience of the Subject, and when, and in what caſes, he is bound to confeſſe it as a ſin, who hath violated and tranſgreſſed any of thoſe Lawes; And herein, ſayes an Author of theirs, who hath written learnedly *De legibus*, Carbo.
of the hand and obligation of Lawes, The Pope was ſolicited and ſupplicated from the Councell, in which it was debated, that he would be pleaſed to come to a Determinati-
C on; but becauſe he ſaw it was more advantage to him, to hold it undetermined, that ſo he might ſerve others turnes, and his own eſpecially, it remains undetermined, and no Confeſſor is able to un-entangle the Conſcience of his penitent yet. So alſo in another point, of as great conſequence, (at leaſt for the peace of the Church, if not for the profit) which is, thoſe differences, which have ariſen between the Jeſuits and the Dominicans, about the concurrence of the Grace of God, and the free will of man, Though both ſides have come to that vehemence, that violence, that virulency, as to call one anothers opinion hereticall, (which is a word that cuts deepe, and ſhould not be paſſionately uſed) yet he will not be brought to a deciſion, to a determination in the point, but onely forbids both ſides to write at all in that point; and in that inhibition of his, we ſee how he ſuffers himſelfe to be deluded, for ſtill they write with proteſtation, that they write not to advance either opinion, but onely to prepare the way againſt ſuch time, as the Pope
D ſhall be pleaſed to take off that inhibition, and reſtore them to their liberty of writing; for this way hath one of their laſt Authors, *Arriba*, taken to vent himſelfe. In a word, if they ſhould ſubmit themſelves to try all points and caſes of Conſcience by Scripture, that were to governe by a knowne, and conſtant Law; but as they have imagined a Monarchy in their Church, ſo have they a prerogative in their Monarchy, a ſecret judgement in one breaſt, however, he who gives them all their power, make this proteſtation, *Si quo minus*, If it were not thus, and thus, I would have told you ſo.

So then this propoſition in our Text falls firſt upon them, who doe not beleeve All things to be contained in the Scriptures; And it falls alſo upon them, who doe not beleeve All perſons to be intended in the Scriptures, who ſeeme to be concerned therein. The firſt ſort diſhonor God in his Scriptures, in that kinde, That there is not enough in the Scriptures for any mans ſalvation; And the other in this kinde, That that that is, is
E not intended, as it is pretended, not in that largeneſſe and generality, as it is propoſed, but that God hath ſet a little Diamond in a great deale of gold, a narrow purpoſe in large promiſes; and thereupon they impute to God (in their manner of expreſſing themſelves) *Dolos bonos*, and *Fraudes pias*, holy deceits, holy falſhoods, holy illuſions, and circumventions, and over-good husbands of Gods large and bountifull Grace, contract his generall promiſes. I diſpute not, but I am glad to heare the Apoſtle ſay, That as all were Rom. 5. 14.
dead, ſo one dyed for all; and to put the force of his argument there, in that, That except we can ſay, That one dyed for all, we cannot ſay, that all were dead. I argue not, but I am glad to heare another Apoſtle ſay, *That Chriſt is the propitiation for the ſinnes of* 1 Joh. 2. 2.
*all the world*; for if any man had been left out, how ſhould I have come in?

I am

I am not exerciſed, nor would I exerciſe theſe Auditories with curioſities, but I heare A
Rom. 14. 11. the Apoſtle ſay, *Deſtroy not him with thy meat for whom Chriſt dyed*; And I heare him
1 Cor. 8. 11. ſay, *Through thy knowledge may thy weake brother periſh, for whom Chriſt dyed*: and, me thinks, he meanes, That though they might be deſtroyed, though they might periſh, yet Chriſt dyed for them. Onely to deliver God from all aſperſions, and to defend particular Conſciences from being ſcandalized with dangerous phraſes, and in a pious deteſtation of thoſe impious *Doli*, and *Fraudes*, holy deceits, holy falſhoods, I onely ſay, God forbid, that when our Saviour Chriſt called the Phariſee hypocrite, that Phariſee ſhould have been able to recriminate that upon Chriſt, and to have ſaid, So are you, for you pretend to offer ſalvation where you meane it not: God forbid, that when Chriſt had made that the mark of a true Iſraelite in the perſon of *Nathaniel*, *In quo non eſt dolus*, *In whom there is no deceit*, any man ſhould have been able to have ſaid to Chriſt,
Joh. 1. 47. Then *Nathaniel* is a better Iſraelite then you, for you pretend to offer ſalvation, where B
Pſal. 35. 3. you meane it not. *David* hath joyned thoſe two words together, *The words of their mouth, are Iniquity and Deceit*; If there be Deceit, there is Iniquity too. Our Saviour
Mar. 7. 22. hath joyned all theſe together, *Adulteries, Murders, Blaſphemies*, and *Deceit*; where there is Deceit, all miſchiefe is juſtly preſumed. The Apoſtle S. *Paul* diſcharges himſelfe
2 Cor. 12. 16. of nothing with more earneſtneſſe then that, *Have I deceived you? have I circumvented*
Acts 13. 10. *you with fraud?* Neither doth he charge him, whom he calls, *The childe of the Devill*, *Elymas* the ſorcerer, farther then ſo, *O plene omni dolo*, That he was full of all Deceit. And therefore they that thinke to gild and enamell deceit, and falſhood, with the additions of good deceit, good falſhood, before they will make deceit good, will make God bad: For, even in the Law, an action *De Dolo*, will not lie againſt a Father, nor againſt a Maſter, and ſhall we emplead God *De Dolo?*

In the laſt forraine Synod, which our Divines aſſiſted, with what a bleſſed ſobriety, C
Art. 2. ad Theſ. 3. they delivered their ſentence, That all men are truly, and in earneſt called to eternall life, by Gods Miniſter; And that whatſoever is promiſed or offered out of the Goſpel by the Miniſter, is to the ſame men, and in the ſame manner promiſed and offered by the Author of the Goſpel, by God himſelfe. They knew whoſe breaſts they had ſucked; and
Art. 17. that that Church, our Church had declared, That we muſt receive Gods promiſes ſo, as they be generally ſet forth to us in the Scriptures; And that for our actions and manners, for our life and converſation, we follow that will of God, which is expreſly declared to us in his Word: And that is, That conditionall ſalvation is ſo far offered to every man, as that no man may preclude himſelfe from a poſſibility of ſuch a performance of thoſe Conditions which God requires at his hands, as God will accept at his hands, if either he doe ſincerely endevour the performing, or ſincerely repent the not performing of them. For all this is fayrly implyed in this propoſition, *Si quo minus, If it were not ſo,* D
*I would have told you*; That all that is neceſſary to ſalvation, is comprehended in the Scriptures, which was our firſt branch; And then, That all that is in the Scriptures, is intended ſo as it is propoſed, which was our ſecond; And theſe two conſtitute our firſt part, The generall Rule of Doctrines, and farther we enlarge not that part, but deſcend to the other, The particular Doctrine, which Chriſt gives to his Diſciples, in the other Propoſition, *In domo patris*, *In my Fathers houſe there are many Manſions.*

2 Part. This ſecond part, you may alſo be pleaſed to remember, derives it ſelfe into two branches; firſt to inquire, whether this propoſition aſſiſt that Doctrine of Diſparity and Degrees of Glory in the Saints in heaven; And then the right uſe which is to be made of the right ſenſe of theſe words, *In domo patris*, *In my Fathers houſe there are many Manſions.* The occaſion of the words will be the foundation of all; Our Saviour Chriſt had
Ver. 33. ſaid to his Diſciples in the Chapter before, That he was to ſtay with them but a little E
while; That when he was gone, they ſhould ſeeke him, and not finde him; And that whither he went, they could not follow: And when, upon that, *Peter*, who was alwayes
Ver. 36. forwardeſt, and ſooneſt ſcandalized, had preſſed him with that queſtion, *Lord, whither goeſt thou?* and received that anſwer, *whither I goe, thou canſt not follow me now, but hereafter thou ſhalt follow me*, leſt the reſt of the Diſciples, who were troubled with that which was formerly ſaid, ſhould be more affected with this, to heare that *Peter* ſhould come, whither none of them might, to eſtabliſh them all, as well as *Peter*, he ſayes to them all, in the firſt verſe of this Chapter, *Let not your hearts be troubled*, for, (And here enters this propoſition of our Text, for their generall eſtabliſhment) *In my Fathers houſe are many*
*Manſions.*

A *Mansions*. So that, that these are words of Consolation is certaine, but whether the consolation be placed in the disparity, and difference of degrees of Glory in Heaven, or no, is not so certaine.

That there are degrees of Glory in the Saints in heaven, scarce any ever denied. Heaven is a Kingdome, and Christ a King, and a popular parity agrees not with that State, with a Monarchy. Heaven is a Church, and Christ a High-Priest, and such a parity agrees as ill with the Triumphant, as with the Militant Church. In the Primitive Church *Iovinian* denied this difference, and degrees of glory; and S. *Hierome* was so incensed, so inflamed for this, as if foundations had beene shaken, and the common cause endangered. Indeed it was thus farre the common cause, that all the Fathers followed this chase, (if wee may use that Metaphor) and were never at a default: No one of the Fathers, whom I have observed to touch upon this point, did ever deny this difference of
B degrees of Glory. And therefore, as in the Primitive Church, when that one man *Iovinian*, came to deny it, S. *Hierome* was vehement upon him, so when in the Reformation, one man (for I never found more then that one, one *Schonfeldius*) denies it too, I wonder the lesse, that another (of the Reformation also) growes somewhat sharpe towards him.

*Non negatur.*

Gerard.

We deny not then this difference of degrees of glory in Heaven; But that frame, and that scale of these degrees, which they have set up in the Romane Church, we do deny. We must continue, and returne often to that complaint against them, That they shake and endanger things neere foundations, by their enormous super-edifications, by their incommodious upper-buildings: That many things, which might bee well enough accepted, and would bee agreed by all, become justly suspicious, and really dangerous to the Church, by their manifold consequences which they super-induce upon them: That
C many things, which in the sincerity of their beginning, and institution, were pious, and conduced to the exaltation of Devotion, by their additions are become impious, and destroy Devotion so farre, as to divert it upon a wrong object. In this point which we have in hand, it is so; In these degrees of glory in Heaven, That Church, which treads all soveraigne Crownes in this world, under her feet, pretends to impart, and distribute Crownes in Heaven also of her owne making: Wee find *Coronam auream*, a Crowne of gold upon the head of that Sonne of Man, who is also the Sonne of God, Christ Jesus, in the Revelation. And wee find *Coronas aureas*, particular Crownes of gold, upon the heads of all the Saints that stand about the Throne, in the same Booke. And these Crownes upon the Saints are the emanations, and effluences of that Crowne which is upon Christ; The glory of the Saints is the communication of his glory. But then, because in their Translation, in the vulgat Edition of the Roman Church, they find in Exodus that word *Aureolam*, *Facies Coronam aureolam*, Thou shalt make a lesser Crowne of
D gold; out of this diminutive, and mistaken word, they have established a Doctrine, that besides those *Corona aurea*, Those Crownes of gold, which are communicated to all the Saints from the Crown of Christ, some Saints have made to themselves, and produced out of their owne extraordinary merits certaine *Aureolas*, certaine lesser Crownes of their own, whereas indeed the word in the Originall in that place of Exodus is *Zer zehab*, which is a Crowne of gold, without any intimation of any such lesser crownes growing out of themselves. This then is their new Alchymy; that whereas old Alchymists pretend to make gold of courser Metals, these will make it of Nothing; Out of a suppositious word, which is not in the Text, they have hammered and beat out these *Aureolas*, these lesser crownes. And these *Aureolaes* they ascribe onely to three sorts of persons, to Virgins, to Martyrs, to Doctors.

*Modus in Eccles. Rom. negatur.*

Revel. 14. 14.

Revel. 4. 4.

Exod. 25. 25.

E Are then all the other Saints without Crowns? They must make shift with that beame which they have from the Crowne of Christ; for, for these additionall crownes proceeding from themselves, they have none. And yet, say they, there are Saints which have some additions growing out of themselves, though not *Aureolas*, little crownes, and those they call *Fructus*, peculiar fruits growing out of themselves; And for these fruits they distraine upon that place of *Matthew*, where Christ saith, That some brought forth fruit a hundred fold, some sixty, and some thirty; And the greater measure they ascribe to Virgins, the sixty to Widowes, and the thirty to Maried persons, but onely such maried persons, as have lived continently in mariage. So then, to make this Riddle of theirs as plaine as the matter will admit, They place salvation it selfe, Blessednesse it selfe, (if

Matt. 13. 6.

a man will be content with that) in that union with God, which is common to all the Saints: But then they conceive certaine *Dotes*, as they call them, certaine diſpoſitions in this life, by which ſome have made themſelves fitter to be united to God, in a nearer diſtance then an ordinary Saint; And theſe *Dotes*, theſe endowments, and diſpoſitions here, produce thoſe *Aureolas*, and thoſe *Fructus*, thoſe leſſer crownes, and thoſe meaſures of fruits, which are a particular Joy, not that they are united to God, (for ſo every Saint is) but that they had thoſe *Dotes*, thoſe diſpoſitions to take that particular way of being united to God, The way of Virginity, the way of Martyrdome, and the way of Preaching; for by this, they become *Sancti Majores*, as they call them, Saints in favor, Saints in office, and fitter to receive our petitions, and mediate between God and us, then thoſe whom they call *Mediocres*, and *Inferiores*, Saints of a middle forme, or of an inferiour ranke. Yet theſe are ſo farre provided for, by them too, that wee muſt pray alſo to theſe Inferiour Saints, either becauſe I may have had a more particular intereſt in this life in that Saint, then in a greater, and ſo the readineſſe, and the aſſiduity of that Saint may recompence his want of power, Or elſe, *Ad tollendum faſtidium*, leſt a great Saint ſhould grow weary of me, if I trouble him every day, and for every trifle in heaven; And ſome other ſuch reaſons, it pleaſes them to aſſigne, why though ſome Saints have more power with God then others, yet we are bound to pray to all. A B

And thus they play with Divinity, as though after they had troubled all States with politicall Divinity, with their Bulls, and Breves of *Rebus ſic ſtantibus*, That as long as things ſtood thus, this ſhould be Catholique Doctrine, and otherwiſe, when otherwiſe, And in this politicall Divinity, *Machiavel* is their Pope; And after they had perplexed underſtandings with Philoſophicall Divinity in the Schoole, and in that Divinity, *Ariſtotle* is their Pope; They thought themſelves in courteſie, or conſcience bound, to recreate the world with Poeticall Divinity, with ſuch a Heaven, and ſuch a Hell as would ſtand in their Verſes, and in this Divinity, *Virgill* is their Pope. And ſo, as *Melanchthon* ſaid, when he furthered the Edition of the *Alcoran*, that hee would have it printed, *Vt videamus quale poema ſit*, That the world might ſee what a piece of Poetry the *Alcoran* was; So I have ſtopped upon this point, that you might ſee what a piece of Poetry they have made of this Problematicall point of Divinity, The diſparity, and degrees of Glory in the Saints in Heaven. C

*Non liquet ex Scripturis.*

Be this then thus ſettled; In the matter, The difference of degrees of Glory, we will not differ; In the manner, we would not differ ſo, as to induce a Schiſme, if they would handle ſuch points Problematically, and no farther. But when upon matter of fact they will induce matter of faith, when they will extend Problematicall Divinity to Dogmaticall, when they will argue and conclude thus, It may be thus, therefore it muſt be thus, A man may be ſaved, though he beleeve this, therefore he cannot be ſaved except hee beleeve this, when (in this point in hand) out of our acknowledgement of theſe degrees of Glory in the Saints they will eſtabliſh the Doctrine of Merits, and of Invocation of Saints, then wee muſt neceſſarily call them to the Rule of all Doctrines, the Scriptures. When they tell us Hiſtorically, and upon a Hiſtoricall Obligation, and for a Hiſtoricall certitude, that *Peter* was at Rome, and that hee was Biſhop of Rome, we are not ſo froward as to deny them that: But when upon his Hiſtoricall and perſonall being at Rome, they will build that mother Article, of an univerſall Supremacy over all the Church, then we muſt neceſſarily call them to the Rule, to the Scriptures, and to require them to prove both his being there, and his being Biſhop there, by the Scriptures, and either of theſe would trouble them; As it would trouble them, in our preſent caſe, to aſſigne evident places of Scripture, for theſe degrees of Glory in the Saints of Heaven. For though we be far from denying the *Conſentaneum eſt*, That it is reaſonable it ſhould be, and likely it is ſo, and farre from denying the *Piè creditur*, That it may advance Devotion, and exalt Induſtry to beleeve that it is ſo, Though we acknowledge a poſſibility, a probability, a very ſimilitude, a very truth, and thus farre a neceſſary truth, that our endevours may flagge and ſlacken, except we doe embrace that helpe, that there are degrees of Glory in Heaven, yet if wee ſhall preſſe for places of Scriptures, ſo evident, as muſt conſtitute an Article of faith, there are perchance none to be found, to which very learned, and very reverend Expoſitors have not given convenient Interpretations, without inducing any ſuch neceſſity. D E

*Minus ex hoc Textu.*

At leaſt, however other places of Scripture may ſeeme to contribute more, this propoſition

A position of our text, *In my Fathers house are many mansions* (though it have beene applyed to the proofe of that) hath no inclination, no inclinableneſſe that way. For in this text, our Saviour applies himſelfe to his Diſciples, in that wherein they needed comfort, That Chriſt would go away, That they might not goe too, That *Peter* had got a *Non-obſtante*, He might, and they might not, and Chriſt gives them that comfort, that all might, *In my Fathers houſe are many mansions.* When the Apoſtle preſents a great part of our Chriſtian Religion together, ſo as that he cals it a Myſterie, and a great myſterie, yet he cals it a myſterie without controverſie; *Without controverſie great is the myſterie of God manifeſted in the fleſh, juſtified in the Spirit, preached to the Gentiles, beleeved in the world, received into glory.* When he preſents matter of conſolation, he would have it without controverſie; To eſtabliſh a diſconſolate ſoule, there is alwaies Divinity enough, that was never drawne into Controverſie. I would pray? I finde the Spirit of God to diſpoſe my B heart, and my tongue, and mine eyes, and hands, and knees to pray; Doe I doubt to whom I ſhould pray? To God, or to the Saints? That prayer to God alone was ſufficient, was never drawne into controverſie. I would have ſomething to rely and ſettle and eſtabliſh my aſſurance upon; Doe I doubt whether upon Chriſt, or mine owne, or others merits? That to rely upon Chriſt alone was ſufficient, was never drawne into Controverſie. At this time, Chriſt diſpoſed himſelfe to comfort his Diſciples in that wherein they needed comfort; now their diſcomfort, and their feare lay not in this, whether there were different degrees of glory in Heaven, but their feare was, that Chriſt being gone, and having taken *Peter*, and none but him, there ſhould be no roome for them, and thereupon Chriſt ſayes, *Let not that trouble you*, for, *In my Fathers houſe are many manſions.* And ſo we have done with the former branch of this laſt part, That it is piouſly done to beleeve theſe degrees of glory in Heaven; That they have inconſiderately extended this C probleme in the Roman Church, That no Scriptures are ſo evident as to induce a neceſſity in it, That this Scripture conduces not at all to it; and therefore we paſſe to our laſt Conſideration, The right uſe of the right ſenſe of theſe words.

*Conſolatio.*

First then, Chriſt propoſes in theſe words Conſolation; A worke, then which none is more divine, nor more proper to God, nor to thoſe inſtruments, whom he ſends to worke upon the ſoules and conſciences of others. Who but my ſelfe can conceive the ſweetneſſe of that ſalutation, when the Spirit of God ſayes to me in a morning, Go forth to day and preach, and preach conſolation, preach peace, preach mercy, And ſpare my people, ſpare that people whom I have redeemed with my precious Blood, and be not angry with them for ever; Do not wound them, doe not grinde them, do not aſtoniſh them with the bitterneſſe, with the heavineſſe, with the ſharpneſſe, with the conſternation of my judgements. *David* propoſes to himſelfe, that he would *Sing of mercy, and of* Pſal. 101. 1. D *judgement*; but it is of mercy firſt; and not of judgement at all, otherwiſe then it will come into a ſong, as joy and conſolation is compatible with it. It hath falne into diſputation, and admitted argument, whether ever God inflicted puniſhments by his good Angels; But that the good Angels, the miniſteriall Angels of the Church, are properly his inſtruments, for conveying mercy, peace, conſolation, never fell into queſtion, never admitted oppoſition.

How heartily God ſeemes to utter, and how delightfully to inſiſt upon that, which he ſayes in *Eſay*, *Conſolamini, conſolamini populum meum*, *Comfort ye, comfort ye my people*, Eſay 40. 1. And *Loquimini ad cor, Speake to the heart of Ieruſalem, and tell her, Thine iniquities are pardoned?* How glad Chriſt ſeemes that he had it for him, when he gives the ſick man that comfort, *Fili confide, My ſon be of good comfort, thy ſins are forgiven thee?* What a Coronation is our taking of Orders, by which God makes us a Royall Prieſthood? And what E an intbronization is the comming up into a Pulpit, where God inveſts his ſervants with his Ordinance, as with a Cloud, and then preſſes that Cloud with a *Væ ſi non*, woe be unto thee, if thou doe not preach, and then enables him to preach peace, mercy, conſolation, to the whole Congregation. That God ſhould appeare in a Cloud, upon the Mercy Seat, as he promiſes *Moſes* he will doe, That from ſo poore a man as ſtands here, wrapped Levit. 16. 2. up in clouds of infirmity, and in clouds of iniquity, God ſhould drop, raine, poure downe his dew, and ſweeten that dew with his honey, and cruſt that honied dew into Manna, and multiply that Manna into Gomers, and fill thoſe Gomers every day, and give every particular man his Gomer, give every ſoule in the Congregation, conſolation by me; That when I call to God for grace here, God ſhould give me grace for grace, Grace in

a power to derive grace upon others, and that this Oyle, this Balſamum ſhould flow to the hem of the garment, even upon them that ſtand under me; That when mine eyes looke up to Heaven, the eyes of all ſhould looke up upon me, and God ſhould open my mouth, to give them meat in due ſeaſon; That I ſhould not onely be able to ſay, as Chriſt ſaid to that poore ſoule, *Confide fili*, My ſon be of good comfort, but *Fratres & Patres mei*, My Brethren, and my Fathers, nay *Domini mei*, and *Rex meus*, My Lords, and my King be of good comfort, your ſins are forgiven you; That God ſhould ſeale to me that Patent, *Ite prædicate omni Creaturæ*, *Goe and preach the Goſpell to every Creature*, be that creature what he will, That if God lead me into a Congregation, as into his Arke, where there are but eight ſoules, but a few diſpoſed to a ſenſe of his mercies, and all the reſt (as in the Arke) ignobler creatures, and of brutall natures and affections, That if I finde a licentious Goat, a ſupplanting Fox, an uſurious Wolfe, an ambitious Lion, yet to that creature, to every creature I ſhould preach the Goſpel of peace and conſolation, and offer theſe creatures a Metamorphoſis, a transformation, a new Creation in Chriſt Jeſus, and thereby make my Goat, and my Fox, and my Wolfe, and my Lion, to become *Semen Dei*, The ſeed of God, and *Filium Dei*, The child of God, and *Participem Divinæ Naturæ*, Partaker of the Divine Nature it ſelfe; This is that which Chriſt is eſſentially in himſelfe, This is that which miniſterially and inſtrumentally he hath committed to me, to ſhed his conſolation upon you, upon you all; Not as his Almoner to drop his conſolation upon one ſoule, nor as his Treaſurer to iſſue his conſolation to a whole Congregation, but as his Ophir, as his Indies, to derive his gold, his precious conſolation upon the King himſelfe.

What would a good Judge, a good natured Judge give in his Circuit, what would you, in whoſe breaſts the Judgements of the Star-chamber, or other criminall Courts are, give, that you had a warrant from the King, to change the ſentence of blood into a pardon, where you found a Delinquent penitent? How rufully do we heare the Prophets groane under that *Onus viſionis*, which they repeat ſo often, O the burden of my viſion upon Judah, or upon Moab, or Damaſcus, or Babylon, or any place? Which is not only that that judgement would be a heavy burden upon that place, but that it was a heavy burden to them to denounce that judgement, even upon Gods enemies. Our errand, our joy, our Crowne is Conſolation: for, if we conſider the three Perſons of the holy, bleſſed and glorious Trinity, and their working upon us, a third part of their worke (if we may ſo ſpeake) is conſolation; the Father is Power, the Son Wiſdome, and the Holy Ghoſt Conſolation: for the Holy Ghoſt is not in a Vulture, that hovers over Armies, and infected Cities, and feeds upon carcaſſes, But the Holy Ghoſt is in a Dove, that would not make a Congregation a ſlaughter-houſe, but feeds upon corne, corne that hath in nature a diſpoſition to a reviviſcence, and a repullulation, and would imprint in you al, the conſolation and ſenſe of a poſſibility of returning to a new, and a better life. God found me nothing, and of that nothing made me; *Adam* left me worſe then God found me, worſe then nothing, the child of wrath, corrupted with the leaven of Originall ſin; Chriſt Jeſus found me worſe then *Adam* left me, not onely ſowred with Originall, but ſpotted, and gangrened, and dead, and buried, and putrified in actual and habitual ſins, and yet in that ſtate redeemed me; And I make my ſelfe worſe then Chriſt found me, and in an inordinate dejection of ſpirit, conceive a jealouſie and ſuſpition, that his merit concernes not me, that his blood extends not to my ſin; And in this laſt and worſt ſtate, the Holy Ghoſt finds me, the Spirit of Conſolation, And he ſends a *Barnabas*, a ſon of Conſolation unto me, A *Barnabas* to my ſick bed ſide, A Phyſitian that comforts with hopes, and meanes of health, A *Barnabas* to my broken fortune, A potent and a loving friend, that aſſiſts the reparation, and the eſtabliſhing of my ſtate, A *Barnabas* into the Pulpit, that reſtores and rectifies my conſcience, and ſcatters, and diſpels all thoſe clouds that inveſted it, and infeſted it before. That un-imaginable worke of the Creation were not ready for a Sabbath, though I be a Creature, and a man, I could have no Sabbath, no reſt, no peace of conſcience; That un-expreſſible worke of the Redemption were not ready for that Seale, which our Saviour ſet to it upon the Croſſe, in the *Conſummatum eſt*; All were not finiſhed that concerned me, if the Holy Ghoſt were not ready to deliver that which Chriſt ſealed, and to witneſſe that which were ſo delivered, that that Spirit might ever teſtifie to my ſpirit, That all that Chriſt Jeſus ſaid, and did, and ſuffered, was ſaid, and done, and ſuffered for my ſoule. Conſolation is not all, if we conſider

A sider God, but if I consider my selfe, and my state, Consolation is all.

*Consolatio vera.*

Christs meaning then in this place, was to establish in his Disciples this Consolation; but thus, *Si quo minus*, If it were not thus, I would tell you; If this were not true consolation, I would not delude you, I would not entertaine you with false: for he is *Deus omnium misserationum*, The God of all mercies, and yet he will not shew mercy to them, who sin upon presumption; So he is *Deus omnium Consolationum*, The God of all Comforts, and yet will not comfort them, who rely upon the false, and miserable comforts of this world. How many, how very many of us doe otherwise? Otherwise to others, otherwise to our own Consciences? Delude all with false Comforts? They would not suffer Christ himselfe to sleepe upon a pillow in a storme, but they waked him with that, *Master, carest not thou, though we perish?* When will we wake any Master, any upon whom we depend, and say, Master, carest not thou, though thou perish? We suffer others, B whom we should instruct, and we suffer our selves to passe on to the last gaspe, and we never rebuke our Consciences, till our Consciences rebuke us at last, Alas, it is otherwise, and you never told us.

Mar. 4. 38.

*Domus.*

Christ comforts then, he disputes not, that is not his way; He ministers true comfort, he flatters not, that is not his way; And in this true comfort, the first beame is, That that state which he promises them is a House, *In my Fathers House, &c.* God hath a progresse house, a removing house here upon earth, His house of prayer; At this houre, God enters into as many of these houses, as are opened for his service at this houre: But his standing house, his house of glory, is that in Heaven, and that he promises them. God himselfe dwelt in Tents in this world, and he gives them a House in Heaven. A House, in the designe and survay whereof, the Holy Ghost himselfe is figurative, the Fathers wanton, and the School-men wilde. The Holy Ghost, in describing this House, fills our con- C templation with foundations, and walls, and gates, of gold, of precious stones, and all materialls, that we can call precious. The Holy Ghost is figurative; And the Fathers are wanton in their spirituall elegancies, such as that of S. *Augustins*, (if that booke be his) *Hiems horrens, Æstas torrens*, And, *Virent prata, vernant sata*, and such other harmonious, and melodious, and mellifluous cadences of these waters of life. But the School-men are wild; for as one Author, who is afraid of admitting too great a hollownesse in the Earth, lest then the Earth might not be said to be solid, pronounces that Hell cannot possibly be above three thousand miles in compasse, (and then one of the torments of Hell will be the throng, for their bodies must be there, in their dimensions, as well as their soules) so when the School-men come to measure this house in heaven, (as they will measure it, and the Master, God, and all his Attributes, and tell us how Allmighty, and how Infinite he is) they pronounce, that every soule in that house shall have more roome to it D selfe, then all this world is. We know not that; nor see we that the consolation lyes in that; we rest in this, that it is a House, It hath a foundation, no Earth-quake shall shake it, It hath walls, no Artillery shall batter it, It hath a roofe, no tempest shall pierce it. It is a house that affords security, and that is one beame; And it is *Domus patris*, His Fathers house, a house in which he hath interest, and that is another beame of his Consolation.

Rev. 21.

Munster.

*Patris.*

It was his Fathers, and so his; And his, and so ours; for we are not joynt purchasers of Heaven with the Saints, but we are co-heires with Christ Jesus. We have not a place there, because they have done more then enough for themselves, but because he hath done enough for them and us too. By death we are gathered to our Fathers in nature; and by death, through his mercy, gathered to his Father also. Where we shall have a full satisfaction, in that wherein S. *Philip* placed all satisfaction, *Ostende nobis patrem*, E *Lord, shew us thy Father, and it is enough.* We shall see his Father, and see him made ours in him.

*Mansiones.*

And then a third beame of this Consolation is, That in this house of his Fathers, thus by him made ours, there are *Mansions*; In which word, the Consolation is not placed, (I doe not say, that there is not truth in it) but the Consolation is not placed in this, That some of these Mansions are below, some above staires, some better seated, better lighted, better vaulted, better fretted, better furnished then others; but onely in this, That they are *Mansions*; which word, in the Originall, and Latin, and our Language, signifies a *Remaining*, and denotes the perpetuity, the everlastingnesse of that state. A state but of one Day, because no Night shall over-take, or determine it, but such a Day, as is not of a

Auguſt.

thouſand yeares, which is the longeſt meaſure in the Scriptures, but of a thouſand millions of millions of generations: *Qui nec præceditur heſterno, nec excluditur craſtino*, A day that hath no *pridie*, nor *poſtridie*, yeſterday doth not uſher it in, nor to morrow ſhall not drive it out. *Methuſalem*, with all his hundreds of yeares, was but a Muſhrome of a nights growth, to this day, And all the foure Monarchies, with all their thouſands of yeares, And all the powerfull Kings, and all the beautifull Queenes of this world, were but as a bed of flowers, ſome gathered at ſix, ſome at ſeaven, ſome at eight, All in one Morning, in reſpect of this Day. In all the two thouſand yeares of Nature, before the Law given by *Moſes*, And the two thouſand yeares of Law, before the Goſpel given by Chriſt, And the two thouſand of Grace, which are running now, (of which laſt houre we have heard three quarters ſtrike, more then fifteen hundred of this laſt two thouſand ſpent) In all this ſix thouſand, and in all thoſe, which God may be pleaſed to adde, *In domo patris*, In this Houſe of his Fathers, there was never heard quarter clock to ſtrike, never ſeen minute glaſſe to turne. No time leſſe then it ſelfe would ſerve to expreſſe this time, which is intended in this word *Manſions*; which is alſo exalted with another beame, that they are *Multa, In my Fathers Houſe there are many Manſions.* A B

*Multa.*

In this Circumſtance, an Eſſentiall, a Subſtantiall Circumſtance, we would conſider the joy of our ſociety, and converſation in heaven, ſince ſociety and converſation is one great element and ingredient into the joy, which we have in this world. We ſhall have an aſſociation with Chriſt himſelfe; for *where he is*, it is his promiſe, *that we alſo ſhall be.* We ſhall have an aſſociation with the Angels, and ſuch a one, as we ſhall be ſuch as they. We ſhall have an aſſociation with the Saints, and not onely ſo, to be ſuch as they, but to be they: And with all *who come from the Eaſt, and from the Weſt, and from the North, and from the South, and ſit down with Abraham, and Iſaac, and Iacob in the kingdome of heaven.* Where we ſhall be ſo far from being enemies to one another, as that we ſhall not be ſtrangers to one another: And ſo far from envying one another, as that all that every one hath, ſhall be every others poſſeſſion: where all ſoules ſhall be ſo intirely knit together, as if all were but one ſoule, and God ſo intirely knit to every ſoule, as if there were as many Gods as ſoules.

Mat. 8. 11. C

Be comforted then, ſayes Chriſt to them, for This, which is a Houſe, and not a Ship, not ſubject to ſtormes by the way, nor wrecks in the end, *My Fathers Houſe*, not a ſtrangers, in whom I had no intereſt, A Houſe of Manſions, a dwelling, not a ſojourning, And of many Manſions, not an Abridgement, a Modell of a Houſe, not a Monaſtery of many Cells, but an extenſion of many Houſes, into the City of the living God, This houſe ſhall [illegible] though I depart from you. Chriſt is nearer us, when we behold him with the eyes of faith in Heaven, then when we ſeeke him in a piece of bread, or in a ſacramentall box here. Drive him not away from thee, by wrangling and diſputing how he is preſent with thee; unneceſſary doubts of his preſence may induce fearfull aſſurances of his abſence: The beſt determination of the Reall preſence is to be ſure, that thou be really preſent with him, by an aſcending faith: Make ſure thine own Reall preſence, and doubt not of his: Thou art not the farther from him, by his being gone thither before thee. D

No, nor though *Peter* be gone thither before thee neither, which was the other point, in which the Apoſtles needed conſolation; They were troubled that Chriſt would goe, and none of them, and troubled that *Peter* might goe, and none but he. What men ſoever God take into heaven before thee, though thy Father that ſhould give thee thy education, though thy Paſtor that ſhould give thee thy inſtruction, though theſe men may be ſuch in the ſtate, and ſuch in the Church, as thou mayeſt thinke the Church and ſtate cannot ſubſiſt without them, Diſcourage not thy ſelfe, neither admit a jealouſie or ſuſpition of the providence and good purpoſe of God; for, as God hath his panier full of Manna, and of Quailes, and can powre out to morrow, though he have powred them out plentifully upon his friends before; ſo God hath his Quiver full of arrows, and can ſhoot as powerfully, as heretofore, upon his Enemies. I forbid thee not S. *Pauls* wiſh, *Cupio diſſolvi*, To deſire to be diſſolved, therefore, *that thou mayeſt be with Chriſt*; I forbid thee not *Davids* ſigh, *Hei mihi, Woe is me that I muſt dwell ſo long with them that love not peace!* I onely enjoyne thee thy Saviours *Veruntamen, Yet not mine, but thy will, O Father, be done*; That all thy wiſhes may have relation to his purpoſes, and all thy prayers may be inanimated with that, Lord manifeſt thy will unto me, and conforme my will unto thine. So ſhalt thou not be affrighted, as though God aymed at thee, when he ſhoots about the marke, E

A marke, and thou ſeeſt a thouſand fall at thy right hand, and ten thouſand at thy left; Nor diſcouraged as though God had left out thee, when thou ſeeſt him take others into garriſon, and leave thee in the field, aſſume others to Triumph, and leave thee in the Battell ſtill. For as Chriſt Jeſus would have come down from heaven, to have dyed for thee, though there had been no ſoule to have been ſaved but thine; So is he gone up to heaven, to prepare a place for thee, though all the ſoules in this world were to be ſaved as well as thine. Trouble not thy ſelfe with dignity, and priority, and precedency in Heaven, for Conſolation and Devotion conſiſt not in that, and thou wilt be the leſſe troubled with dignity, and priority, and precedency in this world, for Reſt and Quietneſſe conſiſt not in that.

B

# SERM. LXXIV.

## *Preached at* White-hall, *the* 30. *Aprill* 1620

PSAL. 144. 15. Being the firſt Pſalme for the day.

*Bleſſed are the People that be ſo; Yea bleſſed are the People, whoſe God is the Lord.*

C THe firſt part of this Text hath relation to temporall bleſſings, *Bleſſed is the people that be ſo:* The ſecond part to ſpirituall, *Yea bleſſed is the people, whoſe God is the Lord. His left hand is under my head*, ſaith the Spouſe; That ſuſtaines me from falling into murmuring, or diffidence of his Providence, becauſe out of his left hand he hath given me a competency of his temporall bleſſings; *But his right hand doth embrace mee*, ſaith the Spouſe there; His ſpirituall bleſſings fill me, poſſeſſe me, ſo that no rebellious fire breaks out within me, no outward tentation breaks in upon me. So alſo ſayes *Solomon* againe, *In her left hand is riches and glory*, (temporall bleſſings) *and in her right hand length of dayes*, all that accompliſhes and fulfils the eternall joyes of the Saints of heaven. The perſon to whom *Solomon* attributes this right and left hand is Wiſedome; And a wiſe man may reach out his right and left hand, to receive the bleſſings of both ſorts. And the perſon whom *Solomon* repreſents by Wiſedome there, is Chriſt himſelfe. So that not onely a worldly wiſeman, but a Chriſtian wiſeman may reach out both hands, to both kinds of bleſſings, right and left, ſpirituall and temporall. And therefore, *Interrogo vos, filios regni cælorum*, ſaith S. *Auguſtine*, Let mee ask you, who are ſonnes and heires of the Kingdome of Heaven, *Progeniem Reſurrectionis in æternum*, You that are the off-ſpring of the Reſurrection of Chriſt Jeſus, and have your reſurrection in his, *Membra Chriſti, Templa Spiritus Sancti*, You that are the very body of Chriſt, you that are the very temples of the Holy Ghoſt, *Interrogo vos*, Let me ask you, for all your great reverſion hereafter, for all that preſent poſſeſſion which you have of it, in an apprehenſive faith, and in a holy converſation in this life, for all that bleſſednеſſe, *Non eſt iſta felicitas?* Is there not a bleſſednеſſe in enjoying Gods temporall bleſſings here too? *Sit licèt, ſed ſiniſtra*, ſaith that Father; It is certainely a bleſſednеſſe, but a left handed bleſſednеſſe, a weaker, a more imperfect bleſſednеſſe, then ſpirituall bleſſings are.

Cant. 2. 6.

Prov. 3. 16.

D

E As then there is *dextra*, and *ſiniſtra beatitudo*, a right handed, and a left handed bleſſednеſſe in the Text; ſo there is *dextra* and *ſiniſtra Interpretatio*, a right and a left Expoſition of the Text. And as both theſe bleſſednеſſes, temporall and ſpirituall, are ſeales and teſtimonies of Gods love, though not both of equall ſtrength, and equall evidence; ſo both the Interpretations of theſe words are uſefull for our edification, though they bee not both of equall authority. That which we call *Similtram Interpretationem*, is that ſenſe of theſe words, which ariſes from the firſt Tranſlators of the Bible, the *Septuagint*, and thoſe Fathers which followed them; which, though it bee not an ill way, is not the beſt, becauſe it is not according to the letter; and then, that which we call *Dextram Interpretationem*,

*tionem*, is that ſenſe which ariſes pregnantly, and evidently, liquidly, and manifeſtly out of the Originall Text it ſelfe. A

The Authors and followers of the firſt ſenſe reade not theſe words as we doe, *Beatus populus*, That people is bleſſed, but *Beatum dixerunt populum*, That people was eſteemed bleſſed; and ſo they referre this and all the temporall bleſſings mentioned in the three former Verſes to a popular error, to a generall miſtaking, to the opinions, and words of wicked and worldly men, that onely they deſire theſe temporall things, onely they taſte a ſweetneſſe, and apprehend a bleſſedneſſe in them; whereas they who have truely their converſation in heaven, are ſwallowed up with the contemplation of that bleſſedneſſe, without any reflection upon earth or earthly things. But the Author of the ſecond ſenſe, which is God himſelfe, and his direct word, preſents it thus, *Beatus populus*, That people is truely bleſſed, there is a true bleſſedneſſe in temporall things; but yet, this is but *ſiniſtra beatitudo*, a leſſe perfect bleſſedneſſe; For the followers of both Interpretations, and B all Tranſlators, and all Expoſitors meet in this, That the perfect, the accompliſhing, the conſummatory bleſſedneſſe is onely in this, *That our God be the Lord.*

*Interpretatio* Firſt then, to make our beſt uſe of the firſt ſenſe, That temporall things conduce not at all to bleſſedneſſe, S. *Cyprians* wonder is juſt, *Deum nobis ſolis contentum eſſe, nobis non ſufficere Deum*; That God ſhould think man enough for him, and man ſhould not bee ſatiſfied with God; That God ſhould be content with *Fili da mihi cor*, *My ſonne give me thy heart*, and man ſhould not be content with *Pater da mihi Spiritum*, My God, my Father, grant me thy Spirit, but muſt have temporall additions too. *Non eſt caſtum cor*, ſaith S. *Auguſtine*, *ſi Deum ad mercedem colit*; as he ſaith in another place, *Non eſt caſta uxor, quæ amat quia dives*, She is never the honeſter woman, nor the lovinger wife, that loves her husband in contemplation of her future joynture, or in fruition of her preſent abundancies; ſo hee ſayes here, *Non eſt caſtum cor*, That man hath not a chaſt, a ſincere heart towards God, that loves him by the meaſure end proportion of his temporall bleſſings. C
The Devill had ſo much colour for that argument, that in proſperity there can bee no triall, whether a man love God or no, as that he preſſes it even to God himſelfe, in *Iobs* Iob 1. caſe: *Doth Iob ſerve God for nought? haſt not thou hedged him in, and bleſſed the works of his hands, and encreaſed his ſubſtance?* How canſt thou tell whether he will love thee, or feare thee, if thou ſhouldſt take away all this from him? thou haſt had no triall yet. And this argument deſcended from that father to his children, from the Devill there, to thoſe followers of his whom the Prophet *Malachy* reprehends for ſaying, *It is in vaine* Mal. 3. 14. *to ſerve God, for what profit is it, that wee have kept his commandements?* When men are willing to prefer their friends, we heare them often give theſe teſtimonies of a man; He hath good parts, and you need not be aſhamed to ſpeake for him; hee hath money in his purſe, and you need not be ſorry to ſpeak for him; he underſtands the world, he knowes D how things paſſe, and he hath a diſcreet, a ſupple, and an appliable diſpoſition, and hee may make a fit inſtrument for all your purpoſes, and you need not be afraid to ſpeake for him. But who ever caſts into this ſcale and valuation of a man, that waight, that he hath a religious heart, that hee feares God? what profit is there in that, if wee conſider this world onely?

But *what profits it a man, if he get all the world, and loſe his owne ſoule?* And therefore that opinion, That there was no profit at all, no degree towards bleſſedneſſe in thoſe temporall things, prevailed ſo farre, as that it is eaſie to obſerve in their Expoſitions upon the Lords Prayer, that the greateſt part of the Fathers doe ever interpret that Petition, *Da nobis hodie*, *Give us this day our daily bread*, to be intended onely of ſpirituall bleſſings, and not of temporall; So S. *Hierome* ſaith, when we aſk that bread, *Illum petimus, qui panis vivus eſt, & deſcendit de cælo*; we make our petition for him, who is the bread of life, E and deſcended from the boſome of the Father; and ſo he refers it to Chriſt, and in him, to the whole myſtery of our Redemption. And *Athanaſius* and S. *Auguſtine* too (and not they two alone) refer it to the Sacramentall bread; That in that Petition, wee deſire ſuch an application of the bread of life, as wee have in the participation of the body and blood of Chriſt Jeſus in that Communion. S. *Cyprian* inſiſts upon the word *Noſtrum*, *Our bread*; For, ſaith he, temporall bleſſings cannot properly bee called Ours, becauſe they are common to the Saints, and to the reprobates; but in a prayer ordained by Chriſt for the faithfull, the petition is for ſuch things as are proper, and peculiar to the faithfull, and that is for ſpirituall bleſſings onely. If any man ſhall ſay, *Ideo quærenda,*

*quia*

A *quia neceſſaria*, We muſt pray, and we muſt labour for temporall things, becauſe they are neceſſary for us, we cannot be without them, *Ideo non quærenda quia neceſſaria*, ſayes S. *Chryſoſtome*, ſo much of them, as is neceſſary for our beſt ſtate, God will give us, without this laborious anxiety, and without eating the bread of ſorrow in this life, *Non ſperandum de ſuperfluis, non deſperandum de neceſſariis*, ſayes the ſame Father; It is a ſuſpicious thing to doubt or diſtruſt God in neceſſary things, and it is an unmannerly thing to preſſe him in ſuperfluous things. They are not neceſſary before, and they are not ours after: for thoſe things onely are ours, which no body can take from us: and for temporall thing, *Auferre poteſt inimicus homo, invito*: Let the *inimicus homo* be the devill, and remember *Iobs* caſe, Let the *inimicus homo* be any envious and powerfull man, who hath a minde to that that thou haſt, and remember *Naboths* caſe, and this envious man can take any temporall thing from thee againſt thy will. But ſpirituall bleſſings cannot bee
B taken ſo, *Fidem nemo perdidit, niſi qui ſpreverit*, ſayes S. *Auguſtin*, No man ever loſt his faith, but he that thought it not worth the keeping.

But for *Iobs* temporall eſtate ſayes S. *Auguſtine*, all was loſt. And leſt any man ſhould ſay, *Vxor relicta erat, Iob* had not loſt all, becauſe his Wife was left, *Miſericordem putatis diabolum*, ſaies that Father, *qui ei reliquit Vxorem?* doe you thinke that *Iob* lighted upon a mercifull and good natur'd devill, that the devill did this out of pity and compaſſion to *Iob*, or that *Iob* was beholding to the devill for this, that he left him his Wife? *Noverat per quam deceperat Adam*, ſayes he, The devill knew by what inſtrument he had deceived the firſt man, and by the ſame inſtrument he practiſes upon *Iob*; *Suam reliquit adjutricem, non mariti conſolatricem*, He left *Iob* a helper, but a helper for his owne ends, but for her Husband a miſerable comforter. *Caro conjux*, ſayes the ſame Father in another place, This fleſh, this ſenſuall part of ours, is our wife: and when theſe temporall
C things by any occaſion are taken from us, that wife, that fleſh, that ſenſuality is left to murmure and repine at Gods corrections, and that is all the benefit we have by that wife, and all the portion we have with that wife.

Though therefore S. *Hierom*, who underſtood the Originall Language, the beſt of his time, in his Tranſlation of the Pſalmes, doe give the true, the right ſenſe of this place, yet in his owne Commentaries upon the Pſalmes, he takes this firſt ſenſe, and beats upon that doctrine, that it is but a popular error, a generall miſtaking, to make worldly bleſſings any degree of happineſſe: he ſaw ſo good uſe of that doctrine, as that he would not ſee the right interpretation of the words: he ſaw well enough, that according to the letter of the text, temporall things were bleſſings, yet becauſe they were but left-handed bleſſings, remembring the ſtory in the booke of Judges, of 700. left-handed Benjamites, Iudg. 20. 16.
that would ſling ſtones at a haires breadth, and were better mark-men then the right-
D handed, and conſidering the left-handed men of this world, thoſe who purſue temporall bleſſings onely, went with moſt earneſtneſſe, and beſt ſucceſſe to their works, to correct that generall diſtemper, that generall vehemence upon temporall things, S. *Hierom*, and ſo many of the Fathers as accompany him in that interpretation, were content to embrace that ſenſe, which is not truly the literall ſenſe of this place, that it ſhould be only *Beatum dixerint*, and not *Beatus populus*, a popular error, and not a truth, that any man, for any people, were bleſſed in temporall things; and ſo we have done with the firſt ſenſe of theſe words, and the reaſon why ſo many follow it.

We are come now to the ſecond Interpretation: where there is not *Beatitudo falſa* and 2. *Interpretatio.*
*vera*, for both are true, but there is *dextra* and *ſiniſtra*, a right-handed and left-handed bleſſedneſſe; there is *Inchoativa* and *perfectiva*, there is an introductory, and a conſummatory bleſſedneſſe: and in the firſt of theſe, in the left-handed, in the leſſe perfect bleſ-
E ſedneſſe, we muſt conſider three things. Firſt, *Beatitudinem ipſam*, That there is a bleſſedneſſe propoſed: and ſecondly, *In quibus*, in what that bleſſedneſſe is placed in this text, *Quibus ſic*, bleſſed are they *that are ſo*, that is, ſo, as is mentioned in the three former verſes: and thirdly, another *In quibus*, not in what things, but in what perſons this firſt bleſſedneſſe is placed, *Beatus populus*, It is when all *the people*, the whole body, and not ſome ranks of men, nor ſome particular men in thoſe ranks, but when all the people participate of theſe bleſſings.

Now firſt, for this firſt bleſſedneſs, As no Philoſophers could ever tell us amongſt *Beatitudo.*
the Gentiles, what true bleſſedneſs was, ſo no Grammarian amongſt the Jews, amongſt the Hebrews, could ever tell us, what the right ſignification of this word is, in which

which *David* expreſſes bleſſedneſs here; whether *Aſherei*, which is the word, be a plurall Noune, and ſignifie *Beatitudines*, Bleſſednesſes in the plurall, and intimate thus much, that bleſſedneſs conſiſts not in any one thing, but in a harmony and conſent of many; or whether this *Aſherei* be an Adverbe, and ſignifie *beatè*, and ſo be an acclamation, O how happily, how bleſſedly are ſuch men provided for that are ſo; they cannot tell. Whatſoever it bee, it is the very firſt word, with which *David* begins his booke of Pſalmes; *Beatus vir:* as the laſt word of that booke is, *Laudate Dominum*; to ſhew, that all that paſſes betweene God and man, from firſt to laſt, is bleſſings from God to man, and praiſes from man to God; and that the firſt degree of bleſſedneſſe is, to finde the print of the hand of God, even in his temporall bleſſedneſſe, and to praiſe and glorifie him for them, in the right uſe of them. A

A man that hath no land to hold by it, nor title to recover by it, is never the better, for finding, or buying, or having a faire peece of evidence, a faire inſtrument, fairely written, duly ſealed, authentically teſtified; A man that hath not the grace of God, and ſpirituall bleſſings too, is never the neerer happineſſe, for all his abundances of temporall bleſſedneſſe. Evidences are evidences to them who have title. Temporall bleſſings are evidences to them, who have a teſtimony of Gods ſpirituall bleſſings in the temporall. Otherwiſe as in his hands, who hath no Title, it is a ſuſpicious thing to finde evidences, and he will be thought to have embeazeled and purloyned them, he will bee thought to have forged and counterfaited them, and he will be called to an account for them, how he came to them, and what he meant to doe with them: ſo to them, who have temporall bleſſings without ſpirituall, they are but uſeleſſe bleſſings, they are but counterfait bleſſings, they ſhall not purchaſe a minutes peace of conſcience here, nor a minutes refreſhing to the ſoule hereafter; and there muſt be a heavy account made for them, both how they were got, and how they were employed. B C

1 Tim. 4. 8. But when a man hath a good title to Heaven, then theſe are good evidences: for, *Godlineſſe hath a promiſe of the life to come, and of the life that now is*; and if we ſpend any thing in maintenance of that title, give, or loſe any thing for his glory and making ſure this Mat. 19. 29. ſalvation, *We ſhall inherit everlaſting life*, ſayes the beſt ſurety in the world; but we ſhall not ſtay ſo long for our bill of charge, we ſhall have *A hundred fold in this life*. S. *Auguſtine* ſeemes loath to take Chriſt at that large word, he ſeemes to thinke it too great uſury, to take a hundred fold for that which we have laid out for Chriſt: And therefore he reads that place, *Accipiet ſeptics tantum*, He ſhall receive ſeven times as much, in this life. But in both the Euangeliſts, *Matthew* and *Marke*, the overflowing bounty and retribution of God is ſo expreſſed, *Centuplum accipiet*. God repaired *Iob* ſo, as he had beene impaired; God recompenced him *in ſpecie*, in the ſame kinde as he had beene damnified. And Chriſt teſtifies of himſelfe, that his comming to us is not onely, *Vt vitam habeatis, ſed habeatis abundantiùs*; More abundantly; that is, as diverſe of the Fathers interpret it, that you might have eternall life ſealed to you, in the proſperity and abundancies of this life. *I am the doore*, ſayes Chriſt, in the ſame Chapter: we muſt not thinke to flye over wals, by ſudden and undeſerved preferments, nor to ſap and undermine, and ſupplant others; wee muſt enter at that doore, by faire and Chriſtian meanes: And then, *By me if any man enter*, ſayes Chriſt there, *he ſhall be ſaved*; there is a rich and bleſſed inheritance; but before he come to that ſalvation, *He ſhall goe in and out, and finde paſture*, ſayes that text. Now, in Heaven there is no going in and out; but in his way to Heaven, in this life, he ſhall finde his intereſt in the next, conveied and ſealed to him in temporall bleſſings here. D

Iohn 9. 10.

If *Plato* found and acknowledged a happineſſe in that, *Quòd natus homo*, that he was borne a man, and not a beaſt, (*Lactantius* adds in *Platoes* behalfe, when he cites that place out of him, *Quòd natus vir*, that he was borne a man and not a woman) if he found a farther happineſſe, *Quòd Græcus*, that he was borne a Grecian, and not a Barbarian; *quòd Athenienſis*, that he was borne in the Towne which was the receptacle, and dwelling of all wiſdome; and *quòd tempore Socratis*, and that he was borne in *Socrates* his time, that ſo he might have a good example, as well as a good rule for his life: As all we owe to God an acknowledgement of bleſſedneſſe, that we are borne in a Chriſtian Church, in a Reformed Church, in a Monarchy, in a Monarchy compoſed of Monarchies, and in the time of ſuch a Monarch, as is a Peace-maker, and a peace-preſerver both at home and abroad; ſo let all them who are borne of Nobility, or borne up to Nobility upon the E

two

A two faire wings of merit and of favour, all that are borne to riches, and born up and born out by their riches, all whom their induſtry, and wiſedome, and uſefulneſſe to the State, hath or may any way preferre, take heed of ſeparating the Author and the meanes; of ſeparating God and the King, in the wayes of favour; of ſeparating God and their riches, in the wayes of purchaſe; of ſeparating God and their wiſedome, in the wayes of preferment; but let them alwayes diſcerne, and alwayes acknowledge, the hand of God, the Author, in directing and proſpering the hand of his inſtrument in all theſe temporall things, and then, theſe temporall things are truly bleſſings unto them, and they are truly bleſſed in them.

*In quibus.*

This was our firſt Conſideration, our firſt branch in this part, that temporall things were ſeales and teſtimonies of bleſſedneſſe; The ſecond is, to what particular evidence this ſeale is annexed in this text, upon what things this bleſſedneſſe is placed here; which
B are all involved in this one little particle, this monaſyllable *So*, *Bleſſed are they that are ſo*; that is, ſo, as a prayer is made in the three former verſes, that they might be. Now as the maledictions which were threatned to *David*, were preſented to him by the Prophet in three formes, of warre, of famine, of peſtilence; ſo theſe bleſſings which are comprized in thoſe three verſes, may well be reduced to three things contrary to thoſe three maledictions; To the bleſſing of peace, contrary to *Davids* warre, *That there may be no invaſion*; Ver. 14. To the bleſſing of plenty, contrary to *Davids* famine, *That our barnes may abound with all ſorts of Corne*; Ver. 13. To the bleſſing of health, contrary to *Davids* deſtroying ſickneſſe, *That our ſonnes may grow up as plants in their youth.* Ver. 12.

*Pax.*

For the firſt temporall bleſſing of peace, we may conſider the lovelineſſe, the amiableneſſe of that, if we looke upon the horror and gaſtlineſſe of warre: either *in Effigie*, in that picture of warre, which is drawn in every leafe of our own Chronicles, in the blood
C of ſo many Princes, and noble families, or if we look upon warre it ſelfe, at that diſtance where it cannot hurt us, as God had formerly kindled it amongſt our neighbours, and as he hath transferred it now to remoter Nations, whileſt we enjoy yet a Goſhen in the midſt of all thoſe Egypts. In all Cities, diſorderly and facinorous men, covet to draw themſelves into the skirts and ſuburbs of thoſe Cities, that ſo they may be the nearer the ſpoyle, which they make upon paſſengers. In all Kingdomes that border upon other Kingdomes, and in Iſlands which have no other border but the Sea, particular men, who by dwelling in thoſe skirts and borders, may make their profit of ſpoile, delight in hoſtility, and have an adverſeneſſe and deteſtation of peace: but it is not ſo within: they who till the earth, and breed up cattell, and imploy their induſtry upon Gods creatures, according to Gods ordinance, feele the benefit and apprehend the ſweetneſſe, and pray for the continuance of peace.

*Copia.*

D This is the bleſſing, in which God ſo very very often expreſſes his gracious purpoſe upon his people, that he would give them peace; and peace with plenty; *O that my people had hearkned unto me!* ſayes God, *I would ſoone have humbled their enemies*, (there is their peace) *And I would have fed them with the fat of wheat, and with the honey out of the Rocke*, and there is their plenty. Perſons who are preferred for ſervice in the warre, prove often ſuſpicious to the Prince. *Ioabs* confidence in his own merit and ſervice, made him inſolent towards the King, and the King jealous of him. But no man was more ſuddenly nor more ſafely preferred then *Ioſeph*, for his counſell to reſiſt penury, and to preſerve plenty and abundance within the Land. See *Baſil* in an Homily which he made in a time of dearth and drought, in which he expreſſes himſelfe with as much elegancy, as any where, (and every where I thinke with as much as any man) where he ſayes, there was in the skie, *Triſtis ſeveritas & ipſa puritate moleſta*, That the ayre was the worſe for being
E ſo good, and the fouler for being ſo faire; and where he inverts the words of our Saviour, *Meſsis magna, operarii pauci*, ſayes Chriſt, Here is a great harveſt, but few workmen; but *Operarii multi, meſsis parva*, ſayes *Baſil*, Here are workmen enow, but no harveſt to gather, in that Homily; He notes a barrenneſſe in that which uſed to be fruitfull, and a fruitfulneſſe in that which uſed to be barren; *Terra ſterilis & aurum fœcundum*, He prophecyed of our times; when not onely ſo many families have left the Country for the City, in their perſons, but have brought their lands into the City, they have brought all their Evidences into Scriveners ſhops, and changed all their renewing of leaſes every ſeaven yeares, into renewing of bonds every ſix moneths: They have taken a way to inflict a barrenneſſe upon land, and to extort a fruitfulneſſe from gold by uſury. Monſters may

Pſal. 81. 13. & ult.

Luk. 10. 2.

may be got by unnaturall mixtures, but there is no race, no propagation of monſters: money may be raiſed by this kinde of uſe; but, *Non hærebit*, It is the ſweat of other men, and it will not ſtick to thine heire. Nay, commonly it brings not that outward bleſſing of plenty with it; for, for the moſt part, we ſee no men live more penuriouſly, more ſordidly, then theſe men doe. A

The third of theſe temporall bleſſings is health, without which both the other are no more to any man, then the Rainbow was to him who was ready to drowne; *Quid mihi, ſi peream ego?* ſayes he, what am I the better, that God hath paſt his word, and ſet to his ſeale in the heavens, that he will drowne the world no more, if I be drowned my ſelfe? What is all the peace of the world to me, if I have the rebellions and earth-quakes of ſhaking and burning Feavers in my body? What is all the plenty of the world to me, if I have a languiſhing conſumption in my blood, and in my marrow? The Heathens had a goddeſſe, to whom they attributed the care of the body, *deam Carnam*: And we that are Chriſtians, acknowledge, that Gods firſt care of man, was his body, he made that firſt; and his laſt care is reſerved for the body too, at the Reſurrection, which is principally for the benefit of the body. There is a care belongs to the health, and comelineſſe of the body. When the Romans canonized *Pallorem* and *Febrim*, Paleneſſe and Fevers, and made them gods, they would as faine have made them Devills, if they durſt; they worſhipped them onely, becauſe they ſtood in feare of them. Sickneſſe is a ſword of Gods, and health is his bleſſing. For when *Hezekias* had aſſurance enough, that he ſhould recover and live, yet he had ſtill a ſenſe of miſery, in that he ſhould not have a perfect ſtate of health. *What ſhall I ſay*, ſayes he, *I ſhall walke weakly all my yeares, in the bitterneſſe of my ſoule.* All temporall bleſſings are inſipid and taſtleſſe, without health. B

Eſay 38. 15.

*Populus.*

Now the third branch of this part, is the other *In quibus*, not the things, but the perſons, in whom theſe three bleſſings are here placed: And it is *Beatus populus*, when this bleſſedneſſe reaches to all, dilates it ſelfe over all. When *David* places bleſſedneſſe in one particular man, as he does in the beginning of the firſt Pſalme, *Beatus vir, Bleſſed is that man*, there he pronounces that man bleſſed, *If he neither walke in the counſell of the wicked, nor ſtand in the way of ſinners, nor ſit in the ſeate of the ſcornfull.* If he doe not all, *walke*, and *ſtand*, and *ſit* in the preſence and feare of God, he is not bleſſed. So, if theſe temporall bleſſings fall not upon all, in their proportions, the people is not bleſſed. The City may be bleſſed in the increaſe of acce[illegible]; And the Lawyer may be bleſſed in the increaſe of ſuits; and the Merchant may be bleſſed in the increaſe of meanes of getting, if he be come to get as well by taking, as by trading; but if all be not bleſſed, the people is not bleſſed: yea, if theſe temporall bleſſings reach not to the Prince himſelfe, the people is not bleſſed. For *in favorabilibus Princeps è populo*, is a good rule in the Law; in things beneficiall, the King is one of the people. When God ſayes by *David*, *Let all the people bleſſe the Lord*, God does not exempt Kings from that duty; and when God ſayes by him too, *God ſhall bleſſe all the people*, God does not exempt, not exclude Kings from that benefit; And therfore where ſuch things as conduce to the beeing, and the well-beeing, to the ſubſtance and ſtate, to the ceremony and majeſty of the Prince, be not chearfully ſupplied, and ſeaſonably adminiſtred, there that bleſſing is not fully faln upon them, *Bleſſed is that people that are ſo*; for the people are not ſo, if the Prince be not ſo. C D

Nay, the people are not bleſſed, if theſe bleſſings be not permanent; for, it is not onely they that are alive now, that are the people; but the people is the ſucceſſion. If we could imagine a bleſſing of health without permanency, we might call an intermitting ague, a good day in a fever, health. If we could imagine a bleſſing of plenty without permanency, we might call a full ſtomach, and a ſurfet, though in a time of dearth, plenty. If we could imagine a bleſſing of peace without permanency, we might call a nights ſleepe, though in the midſt of an Army, peace; but it is onely proviſion for the permanency and continuance, that makes theſe bleſſings bleſſings. To thinke of, to provide againſt famine, and ſickneſſe, and warre, that is the bleſſing of plenty, and health, and peace. E

Eſay 9.

One of Chriſts principall titles was, that he was *Princeps pacis*, and yet this Prince of peace ſayes, *Non veni mittere pacem*, I came not to bring you peace, not ſuch a peace as ſhould bring them ſecurity againſt all warre. If a Ship take fire, though in the midſt of the Sea, it conſumes ſooner, and more irrecoverably, then a thatched houſe upon Land: If God caſt a fire-brand of warre, upon a State accuſtomed to peace, it burnes the more deſperately, by their former ſecurity.

But

A But here in our Text we have a religious King, *David*, that firſt prayes for theſe bleſſings, (for the three former Verſes are a prayer) and then praiſes God in the acknowledgement of them; for this Text is an acclamatory, a gratulatory glorifying of God for them. And when theſe two meet in the conſideration of temporall bleſſings, a religious care for them, a religious confeſſing of them, prayer to God for the getting, praiſe to God for the having, *Bleſſed is that people*, that is, Head and members, Prince and ſubjects, preſent and future people, *that are ſo*; So bleſſed, ſo thankefull for their bleſſings.

We come now, *Ad dextram dextræ*, to the right bleſſedneſs, in the right ſenſe and interpretation of theſe words, to ſpirituall bleſſedneſs, to the bleſſedneſs of the ſoule. *Eſtne Deo cura de bobus?* is the Apoſtles queſtion, and his anſwer is pregnantly implied, God hath care of beaſts: But yet God cared more for one ſoule then for thoſe two thouſand B hogges which he ſuffered to periſh in the Sea, when that man was diſpoſſeſſed. A dram of ſpirituall is worth infinite talents of temporall. Here then in this ſpirituall bleſſedneſs (as we did in the former) wee ſhall looke firſt, *Quid beatitudo*, what it is; and then, *In quibus*, in what it is placed here, *Vt Deus eorum ſit Dominus*, That their God bee the Lord; And laſtly, the extent of it, That all the people bee made partakers of this ſpirituall bleſſedneſs.

2 Part. 1 Cor. 9. 9. Mar. 5. *Beatitudo.*

This bleſſedneſs then, you ſee is placed laſt in the Text; not that it cannot be had till our end, till the next life; In this caſe, the *Nemo ante obitum* failes, for it is in this life, that we muſt find our God to be the Lord, or elſe, if we know not that here, we ſhall meet his *Neſcio vos*, he will not know us; But it is placed laſt, becauſe it is the waightieſt, and the uttermoſt degree of bleſſedneſs, which can be had, *To have the Lord for our God.* Conſider the making up of a naturall man, and you ſhall ſee that hee is a convenient Type of a C ſpirituall man too.

Firſt, in a naturall man wee conceive there is a ſoule of vegetation and of growth; and ſecondly, a ſoule of motion and of ſenſe; and then thirdly, a ſoule of reaſon and underſtanding, an immortall ſoule. And the two firſt ſoules of vegetation, and of ſenſe, wee conceive to ariſe out of the temperament, and good diſpoſition of the ſubſtance of which that man is made, they ariſe out of man himſelfe; But the laſt ſoule, the perfect and immortall ſoule, that is immediatly infuſed by God. Conſider the bleſſedneſs of this Text, in ſuch degrees, in ſuch proportions. Firſt, God bleſſes a man with riches, there is his ſoule of vegetation and growth, by that hee growes in eſtimation, and in one kinde of true ability to produce good fruits, for he hath wherewithall. And then, God gives this rich man the bleſſing of underſtanding, his riches, how to employ them according to thoſe morall and civill duties, which appertaine unto him, and there is his ſoule of ſenſe; D for many rich men have not this ſenſe, many rich men underſtand their owne riches no more then the Oaks of the Forreſt doe their owne Akorns. But laſt of all, God gives him the bleſſing of diſcerning the mercy, and the purpoſe of God in giving him theſe temporall bleſſings, and there is his immortall ſoule. Now for the riches themſelves, (which is his firſt ſoule) he may have them *ex traduce*, by devolution from his parents; and the civill wiſedome, how to governe his riches, where to purchaſe, where to ſell, where to give, where to take, (which is his ſecond ſoule) this he may have by his owne acquiſition, and experience, and converſation; But the immortall ſoule, that is, the diſcerning of Gods image in every piece, and of the ſeale of Gods love in every temporall bleſſing, this is infuſed from God alone, and ariſes neither from Parents, nor the wiſedome of this world, how worldly wiſe ſo ever wee bee in the governing of our eſtate.

And this the Prophet may very well ſeeme to have intimated, when he ſaith, *The generation of the righteous ſhall be bleſſed*; Here is a permanent bleſſedneſs, to the generation. E Wherein is it expreſſed? thus; *Riches and treaſure ſhall bee in his houſe, and his righteouſneſſe endureth for ever.* Hee doth not ſay, that Simony, or Uſury, or Extortion ſhall bee in his houſe; for riches got ſo are not treaſure; Nor he doth not ſay, that Riches well got, and which are truely a bleſſing, ſhall endure for ever, but *his righteouſneſſe ſhall endure for ever.* The laſt ſoule, the immortall ſoule endures for ever. The bleſſedneſs of having ſtudied, and learnt, and practiſed the knowledge of Gods purpoſe in temporall bleſſings, this bleſſedneſs ſhall endure for ever; When thou ſhalt turne from the left to the right ſide, upon thy death bed, from all the honours, and riches of this world, to breathe thy ſoule into his hands that gave it, this righteouſneſs, this good conſcience ſhall endure then, and

Pſal. 112. 1.

then accompany thee: And when thine eyes are closed, and in the twinckling of his eye that closed thine, thy soule shall be gone an infinite way from this honour, and these riches, this righteousnes, this good conscience shall endure then, and meet thee in the gates of heaven. And this is so much of that righteousnes, as is expressed in this Text, (because this is the root of all) *That our God be the Lord.* A

*In quibus.* In which, first wee must propose a *God*, that there is one, and then appropriate this God to our selves, that he be *our God*, and lastly, be sure that we have the right God, that *our God be the Lord.* For, for the first, he that enterprises any thing, seeks any thing, possesses any thing without recourse to God, without acknowledging God in that action, he is, for that particular, an Atheist, he is without God in that; and if hee doe so in most of his actions, he is for the most part an Atheist. If he be an Atheist every where, but in his Catechisme, if onely then he confesse a God when hee is asked, Doest thou beleeve that there is a God, and never confesse him, never consider him in his actions, it shall do him no good, to say at the last day, that he was no speculative Atheist, he never thought in his heart, that there was no God, if hee lived a practique Atheist, proceeded in all his actions without any consideration of him. But accustome thy selfe to find the presence of God in all thy gettings, in all thy preferments, in all thy studies, and he will be abundantly sufficient to thee for all. *Quantumlibet sis avarus*, saith S. *Augustine*, *sufficit tibi Deus*, Be as covetous as thou wilt; bee as ambitious as thou canst, the more the better; God is treasure, God is honour enough for thee. *Avaritia terram quærit*, saith the same Father, *adde & Cælum*; wouldst thou have all this world? wouldst thou have all the next world too? *Plus est, qui fecit cælum & terram*, He that made heaven and earth is more then all that, and thou mayest have all him. B

*Noster.* And this appropriates him so neare to us, as that hee is thereby *Deus noster.* For, it is not enough to finde *Deum*, a God; a great and incomprehensible power, that sits *in luce*, in light, but *in luce inaccessibili*, in light that we cannot comprehend. A God that enjoyes his owne eternity, his owne peace, his owne blessednes, but respects not us, reflects not upon us, communicates nothing to us. But it is a God, that is *Deus noster*; Ours, as we are his creatures; ours, as we are like him, made to his image; ours, as he is like us, in assuming our nature; ours, as he hath descended to us in his Incarnation; and ours, as we are ascended with him in his glorification: So that wee doe not consider God, as our God, except we come to the consideration of God in Christ, God and man. It is not enough to find *Deum*, a God in generall, nor to find *Deum meum*, a God so particularly my God, as that he is a God of my making: That I should seeke God by any other motions, or know God by any other notions, or worship God in any other fashions, then the true Church of God doth, for there he is *Deus noster*, as hee is received in the unanime consent of the Catholique Church. Sects are not bodies, they are but rotten boughes, gangrened limmes, fragmentary chips, blowne off by their owne spirit of turbulency, fallen off by the waight of their owne pride, or hewen off by the Excommunications and censures of the Church. Sects are no bodies, for there is *Nihil nostrum*, nothing in common amongst them, nothing that goes through them all; all is singular, all is *meum* and *tuum*, my spirit and thy spirit, my opinion and thy opinion, my God and thy God; no such apprehension, no such worship of God, as the whole Church hath evermore been acquainted withall, and contented with. C D

It is true, that every man must appropriate God so narrowly, as to find him to be *Deum suum*, his God; that all the promises of the Prophets, and all the performances of the Gospell, all that Christ Jesus said, and did, and suffered, belongs to him and his soule; but yet God is *Deus meus*, as he is *Deus noster*, my God, as he is our God, as I am a part of that Church, with which he hath promised to be till the end of the world, and as I am an obedient sonne of that Mother, who is the Spouse of Christ Jesus: For as S. *Augustine* saith of that Petition, *Give us this day our daily bread*, *Vnde dicimus Da nostrum?* How come we to ask that which is ours, *Quomodo nostrum, quomodo da?* if we be put to ask it, why doe wee call it ours? and then answers himselfe, *Tuum confitendo, non eris ingratus*, It is a thankfull part to confesse that thou hast some, that thou hast received some blessings; and then, *Ab illo petendo, non eris vacuus*, It is a wise and a provident part, to ask more of him, whose store is inexhaustible; So if I feele God, as hee is *Deus meus*, as his Spirit works in me, and thankfully acknowledge that, *Non sum ingratus*; But if I derive this Pipe from the Cistern, this *Deus meus*, from *Deus noster*, my knowledge and sense of E

A of God, from that knowledge which is communicated by his Church, in the preaching of his Word, in the administration of his Sacraments, in those other meanes which he hath instituted in his Church, for the assistance and reparation of my soule that way, *Non ero vacuus*, I shall have a fuller satisfaction, a more abundant refection then if I rely upon my private inspirations: for there he is *Deus noster*.

Now, as we are thus to acknowledge a God, and thus to appropriate that God; so we must be sure to confer this honour upon the right God, upon him who is *the Lord*. Now this name of God, which is translated *the Lord* here, is not the name of God, which presents him with relation to his Creatures: for so it is a problematicall, a disputable thing, Whether God could be called *the Lord*, before there were any Creatures. *Tertullian* denies absolutely that he could be called Lord till then; S. *Augustin* is more modest, he sayes, *Non audeo dicere*, I dare not say that he was not; but he does not affirme that B he was; Howsoever the name here, is not the name of Relation, but it is the name of his Essence, of his Eternity, that name, which of late hath beene ordinarily called *Iehovah*. So that we are not to trust in those Lords, *Whose breath is in their nostrils*, as the Prophet sayes, *For, wherein are they to be esteemed?* sayes he; we are lesse to trust in them, whose breath was never in their nostrils, such imaginary Saints, as are so far from hearing us in Heaven, as that they are not there: and so far from being there, as that they were never here: so farre from being Saints, as that they were never men, but are either fabulous illusions, or at least, but symbolicall and allegoricall allusions. Our Lord is the Lord of life and being, who gave us not onely a well-being in this life, (for that, other Lords can pretend to doe, and doe indeed, by preferments here) nor a beginning of a temporary being in this life, (for that our Parents pretend, and pretend truly to have done) nor onely an enlarging of our being in this life, (for that the King can doe by a Pardon, and C the Physitians by a Cordiall) but he hath given us an immortall being, which neither our Parents began in us, nor great persons can advance for us, nor any Prince can take from us. This is *the Lord* in this place, this is *Iehova*, and *Germen Iehovæ*, The Lord, and the off-spring of the Lord; and none is the off-spring of God, but God, that is, the Son, and the Holy Ghost. So that this perfect blessednesse consists in this, the true knowledge and worship of the Trinity.

*Dominus.*

Esay 2. ult.

Esay 4. 2.

And this blessing, that is, the true Religion and profession of Christ Jesus, is to be upon all the people; which is our last Consideration. *Blessed is the Nation, whose God is the Lord, and the people whom he hath chosen for his Inheritance.* And here againe (as in the former Consideration of temporall blessednesse) The people includes both Prince and people; and then, the blessing consists in this, that both Prince and people be sincerely affected to the true Religion; And then, the people includes all the people; and so, the blessing D consists in this, that there be an unanimitie, a consent in all, in matter of Religion; And lastly, the people includes the future people; and there, the blessing consists in this, that our posterity may enjoy the same purity of Religion that we doe. The first tentation that fell amonst the Apostles carried away one of them: *Iudas* was transported with the tentation of money; and how much? For thirty peeces, and in all likelihood he might have made more profit then that, out of the privy purse; The first tentation carried one, but the first persecution carried away nine, when Christ was apprehended, none was left but two, and of one of those two, S. *Hierom* saies, *Vtinam fugisset & non negasset Christum*, I would *Peter* had fled too, and not scandalized the cause more by his stay, in denying his Master: for, a man may stay in the outward profession of the true Religion, with such purposes, and to such ends, as he may thereby damnifie the cause more, and damnifie his owne soule more, then if he went away to that Religion, to which his conscience E (though ill rectified) directs him. Now, though when such tentations, and such persecutions doe come, the words of our Saviour Christ will alwayes be true, *Feare not little flocke, for it is Gods pleasure to give you the Kingdome*; though God can lay up his seed-corne in any little corner, yet the blessing intended here, is not in that little seed-corne, nor in the corner, but in the plenty, when all the people are blessed, and the blessed Spirit blowes where he will, and no doore nor window is shut against him.

*Populus.*

Psal. 33. 12.

Luke 12. 32.

And therefore let all us blesse God, for that great blessing to us, in giving us such Princes, as make it their care, *Ne bona caduca sint, ne mala recidiva*, That that blessednesse which we enjoy by them, may never depart from us, that those miseries which wee felt before them, may never returne to us. Almighty God make alwaies to us all, Prince

and people, these temporall blessings which we enjoy now, Peace, and Plenty, and Health, seales of his spirituall blessings, and that spirituall blessednesse which we enjoy now, the profession of the onely true Religion, a seale of it selfe, and a seale of those eternall blessings, which the Lord the righteous Judge hath laid up for his, in that Kingdome which his Son, our Saviour hath purchased for us, with the inestimable price of his incorruptible blood. In which glorious Son of God, &c.

## SERM. LXXV.

### *Preached to the King at* VVhite-hall, *April* 15. 1628.

ESAY 32. 8.

*But the liberall deviseth liberall things, and by liberall things he shall stand.*

BY two wayes especially hath the Gospell beene propagated by men of letters, by Epistles, and by Sermons. The Apostles pursued both wayes; frequent in Epistles, assiduous in Sermons. And, as they had the name of *Apostles*, from Letters, from Epistles, from Missives, (for, the Certificates, and Testimonials, and safe-conducts, and letters of Credit, which issued from Princes Courts, or from Courts that held other Jurisdiction, were in the formularies and termes of Law called Apostles, before Christs Apostles were called Apostles) so they executed the office of their Apostleship so too, by Writing, & by Preaching. This succession in the Ministery of the Gospell did so too. Therefore it is said of S. *Chrysostome*, *Vbiq; prædicavit, quia ubique lectus*, He preached every where, because he was read every where. And, he that is said to have beene S. *Chrysostomes* disciple, *Isidore*, is said to have written ten thousand Epistles, and in them to have delivered a just, and full Commentary upon all the Scriptures. In the first age of all, they scarce went any other way, (for writing) but this, by Epistles. Of *Clement*, of *Ignatius*, of *Polycarpus*, of *Martial*, there is not much offered us, with any probability, but in the name of Epistles.

Chrysost.

Peluſiota.

When Christians gathered themselves with more freedome, and Churches were established with more liberty, Preaching prevailed; And there is no exercise, that is denoted by so many names, as Preaching. *Origen* began; for, (I thinke) we have no Sermons, till *Origens*. And though hee began early, (early, if wee consider the age of the Church, (a thousand foure hundred yeares since) and early, if wee consider his owne age, for, *Origen* preached by the commandement, and in the presence of Bishops, before he was a Churchman) yet he suffered no Sermons of his to be copied, till he was sixty yeares old. Now, *Origen* called his Homilies; And the first *Gregory*, of the same time with *Origen*, that was Bishop of Neocesaria, hath his called Sermons. And so names multiplied; Homilies, Sermons, Conciones, Lectures, S. *Augustins* Enarrations, *Dictiones*, that is, Speeches, *Damascens* and *Cyrils* Orations (nay, one excercise of *Cæsareus*, conveied in the forme of a Dialogue) were all Sermons. Add to these Church-exercises, (Homilies, Sermons, Lectures, Orations, Speeches, and the rest) the Declamations of Civill men in Courts of Justice, the Tractates of Morall men written in their Studies, nay goe backe to your our owne times, when you went to Schoole, or to the University; and remember but your owne, or your fellowes Themes, or Problemes, or Commonplaces, and in all these you may see evidence of that, to which the Holy Ghost himselfe hath set a Seale in this text, that is, the recommendation of Bountie, of Munificence, of Liberalitie, *The Liberall deviseth liberall things, and by liberall things hee shall stand.*

*Divisio.*

That which makes me draw into consideration, the recommendation of this vertue, in civill Authors, and exercises, as well as in Ecclesiasticall, is this, That our Expositors, of all the three ranks, and Classes (The Fathers and Ancients, The later men in the Romane Church, and ours of the Reformation) are very near equally divided, in every of these

A theſe three rankes; whether this Text be intended of a morall and a civill, or of a ſpirituall and Eccleſiaſticall liberality; whether this prophecy of *Eſay*, in this Chapter, beginning thus, (*Behold, a King ſhall reigne in righteouſneſſe, and Princes ſhall rule in judgement*) be to be underſtood of an *Hezekias*, or a *Ioſias*, or any other good King, which was to ſucceed, and to induce vertuous times in the temporall State, and government, Or whether this were a prophecy of Chriſts time, and of the exaltation of all vertues in the Chriſtian Religion, hath divided our Expoſitors in all thoſe three Claſſes. In all three, (though in all three ſome particular men are peremptory and vehement upon ſome one ſide, abſolutely excluding the other expoſition, as, amongſt our Authors in the Reformation, one ſayes, *Dubium non eſt*, It can admit no doubt, but that this is to be underſtood of *Hezekias*, and his reigne, And yet another of the ſame ſide, ſayes too, *Qui Rabbinos ſecuti*, They that adhere too much to the Jewiſh Rabbins, and will needs interpret B this prophecy of a temporall King, obſcure the purpoſe of the Holy Ghoſt, and accommodate many things to a ſecular Prince, which can hold in none, but Chriſt himſelfe) yet, I ſay, though there be ſome peremptory, there are in all the three Claſſes, Ancients, Romans, Reformed, moderate men, that apply the prophecy both wayes, and finde that it may very well ſubſiſt ſo, That in a faire proportion, all theſe bleſſings ſhall be in the reignes of thoſe *Hezekiaſſes*, and thoſe *Ioſiaſſes*, thoſe good Kings which God affords to his people; But the multiplication, the exaltation of all theſe bleſſings, and vertues, is with relation to the comming of Chriſt, and the eſtabliſhing of his Kingdome: And this puts us, if not to a neceſſity, yet with conveniency, to conſider theſe words both wayes; What this civill liberality is, that is here made a bleſſing of a good Kings reigne; And what this ſpirituall liberality is, that is here made a teſtimony of Chriſts reigne, and of his Goſpel. And therefore, ſince we muſt paſſe twice thorough theſe words, it is time to C begin; *The liberall man deviſeth liberall things; and by liberall things he ſhall ſtand.*

Ver. 1. Calvin. Heſhuſius.

From theſe two armes of this tree, that is, from the civill, and from the ſpirituall accommodation of theſe words, be pleaſed to gather, and lay up theſe particular fruits. In each of theſe, you ſhall taſte firſt, what this Liberality thus recommended is; And ſecondly, what this deviſing, and ſtudying of liberall things is; And againe, how this man is ſaid to ſtand by liberall things; *The liberall man deviſeth liberall things, and by liberall things he ſhall ſtand.* And becauſe in the courſe of this Prophecy, in this Chapter, we have the King named, and then his Princes, and after, perſons of lower quality and condition, we ſhall conſider theſe particulars; This *Liberality*, this *Deviſing*, this *Standing*; Firſt, in the firſt accommodation of the words, In the King, in his Princes, or great perſons, the Magiſtrate, and laſtly, in his people. And in the ſecond accommodation, the ſpirituall ſenſe, we ſhall conſider theſe three termes, (*Liberality*, *Deviſing*, *Standing*) D Firſt, in the King of Kings, Chriſt Jeſus, And then, in his Officers, the Miniſters of his Goſpel, And laſtly, in his people gathered by this Goſpel; In all which perſons, in both ſorts, Civill and Spirituall, we ſhall ſee how *the liberall man deviſeth liberall things*, and how *by liberall things he ſtands.*

1 Part. Liberality.

Firſt then, in our firſt part, In the civill conſideration of this vertue, *Liberality*, It is a communication of that which we have to other men; and it is the beſt character of the beſt things, that they are communicable, diffuſive. Light was Gods firſt childe; Light opened the wombe of the Chaos; borne heire to the world, and ſo does poſſeſſe the world; and there is not ſo diffuſive a thing, nothing ſo communicative, and ſelf-giving as light is. And then, Gold is not onely valued above all things, but is it ſelfe the value of all things; The value of every thing is, Thus much gold it is worth; And no metall is ſo extenſive as gold; no metall enlarges it ſelfe to ſuch an expanſion, ſuch an attenuation as gold does, nor ſpreads ſo much, with ſo little ſubſtance. Sight is the nobleſt, and the powerfulleſt of our Senſes; All the reſt, (Hearing onely excepted) are determined in a very narrow diſtance; And for Hearing, Thunder is the fartheſt thing that we can heare, and Thunder is but in the ayre; but we ſee the hoſt of Heaven, the ſtarres in the firmament. All the good things that we can conſider, Light, Sight, Gold, all are accompanied with a liberality of themſelves, and are ſo far good, as they are diſpenſed and communicated to others; for their goodneſſe is in their uſe. It is *Virtus prolifica*, a generative, a productive vertue, a vertue that begets another vertue; another vertue upon another man; Thy liberality begets my gratitude; and if there be an unthankfull barrenneſſe in me, that thou have no children by me, no thankfulneſſe from me, God ſhall raiſe

thee the more children for my barrenneſſe, Thy liberality ſhall be the more celebrated by all the world, becauſe I am unthankfull. God hath given me a being, and my liberall Benefactor hath given me ſuch a better being, as that, without that, even my firſt being had been but a paine, and a burden unto me. He that leaves treaſure at his death, left it in his life; Then, when he locked it up, and forbad himſelfe the uſe of it, be left it. He that locks up, may be a good Jaylor; but he that gives out, is his Steward: The ſaver may be Gods cheſt; The giver is Gods right hand. But the matter of our Liberality (what we give) is but the body of this vertue. The ſoule of this Liberality, that that inanimates it, is the manner, intended more in the next word, *He deviſeth*, He ſtudieth, *The liberall deviſeth liberall things*. A

Deviſeth. Here the Holy Ghoſts word is *Iagnatz*, and *Iagnatz* carries evermore with it a denotation of Counſell, and Deliberation, and Concluſions upon premiſſes. He *Deviſes*, that is, Conſiders what liberality is, diſcourſes with himſelfe, what liberall things are to be done, And then, upon this, determines, concludes, that he will doe it, and really, actually does it. Therefore, in our firſt Tranſlation, (the firſt ſince the Reformation) we reade this Text thus, *The liberall man imagineth honeſt things*; Though the Tranſlator have varied the word, (*Liberall* and *Honeſt*) the Originall hath not. It is the ſame word in both places; *Liberall man*, *Liberall things*; but the Tranſlator was pleaſed to let us ſee, that if it be truly a liberall, it is an honeſt action. Therefore the liberall man muſt give that which is his own; for els, the receiver is but a receiver of ſtollen goods; And the Curſe of the oppreſſed may follow the gift, not onely in his hands, through which it paſſed, but into his hands, where it remains. We have a convenient Embleme of Liberality in a Torch, that waſts it ſelfe to enlighten others; But for a Torch to ſet another mans houſe on fire, to enlighten me, were no good Embleme of Liberality. But Liberality being made up of the true body, and true ſoule, true matter, and true forme, that is, juſt poſſeſſion for having, and ſober diſcretion for giving, then enters the word of our Text, literally, *The liberall man deviſeth liberall things*; He deviſes, ſtudies, meditates, caſts about, where he may doe a noble action, where he may place a benefit; He ſeekes the man with as much earneſtneſſe, as another man ſeeks the money; And as God comes with an earneſtneſſe (as though he thought it nothing, to have wrought all the weeke) to his *Faciamus hominem*, Now let us make man; So comes the liberall man to make a man, and to redeeme him out of neceſſity and contempt; (the upper and lower Milſtone of poverty) And to returne to our former repreſentations of Liberality, Light, and Sight; As light comes thorough the glaſſe, but we know not how, and our ſight apprehends remote objects, but we know not how; ſo the liberall man looks into darke corners, even upon ſuch as are loath to be looked upon, loath to have their wants come into knowledge, and viſits them by his liberality, when ſometimes they know not from whence that ſhowre of refreſhing comes, no more then we know, how light comes thorough the glaſſe, or how our ſight apprehends remote objects. So *the liberall man deviſeth liberall things*; And then, (which is our third terme, and conſideration in this civill and morall acceptation of the words) *By liberall things he ſhall ſtand.* B C D

Shall ſtand. Some of our later Expoſitors admit this phraſe, (*The liberall man ſhall ſtand*) to reach no further, nor to ſignifie no more, but that *The liberall man ſhall ſtand*, that is, will ſtand, will continue his courſe, and proceed in liberall wayes. And this is truely a good ſenſe; for many times men do ſome ſmall actions, that have ſome ſhew and taſt of ſome vertue, for collaterall reſpects, and not out of a direct and true vertuous habit. But theſe Expoſitors (with whoſe narrowneſſe our former Tranſlators complied) will not let the Holy Ghoſt be as liberall as he would bee. His liberality here is, *That the liberall man ſhall ſtand*, that is, Proſper and Multiply, and be the better eſtabliſhed for his liberality; He ſhall ſowe ſilver, and reape gold; he ſhall ſowe gold, and reape Diamonds; ſowe benefits, and reape honour; not honour rooted in the opinion of men onely, but in the teſtimony of a cheerfull conſcience, that powres out Acclamations by thouſands; And that is a bleſſed and a loyall popularity, when I have a people in mine owne boſome, a thouſand voices in mine owne conſcience, that juſtifie and applaud a good action. Therefore that Tranſlation which we mentioned before, reads this clauſe thus, *The liberall man imagineth honeſt things, and commeth up by honeſty*; ſtill that which he calls *Honeſty*, is in the Originall *Liberality*, and he *comes up*, he proſpers, and thrives in the world, by thoſe noble, and vertuous actions. It is eaſie for a man of any largeneſſe in converſation, or in reading, E

A reading, to assigne examples of men, that have therefore lost all, because they were loath to part with any thing. When *Nazianzen* sayes, That man cannot be so like God in any thing, as in giving, he meanes that he shall be like him in this too, that he shall not bee the poorer for giving. But keeping the body, and soule of liberality, Giving his owne, and giving worthily, in soule and body too, (that is, in conscience and fortune both) *By liberall things he shall stand*, that is, prosper.

Now these three termes, (*Liberality*, the vertue it selfe, the studying of Liberality, this *devising*, and the advantage of this Liberality, this *standing*) (being yet in this first part, still upon the consideration of civill, and morall Liberality) wee are to consider, (according to their Exposition, that binde this Prophecy to an *Hezekias*, or a *Iosias*, in which Prophecy we finde mention of all those persons) we are, I say, to consider them, in the King, in his Officers, the Magistrate, and in his Subjects. For the King first, this *Rex.*

B vertue of our Text, is so radicall, so elementary, so essentiall to the King, as that the vulgat Edition in the Romane Church reads this very Text thus, *Princeps verò ea quæ principe digna sunt, cogitabit*, The King shall exercise himselfe in royall Meditations, and Actions; Him, whom we call a *Liberall man*, they call a *King*, and those actions that we call *Liberall*, they call *Royall*. A Translation herein excusable enough; for the very Originall word, which we translate, *Liberall*, is a Royall word, *Nadib*, and very often in the Scriptures hath so high, a Royall signification. The very word is in that place, where *David* prayes to God, to renew him *spiritu Principali*; And this, (*spiritus Principalis*) as many Translators call a Principall, a Princely, a Royall spirit, as a liberall, a free, a bountifull spirit; If it be Liberall, it is Royall. For, when *David* would have bought a threshing-floore, to erect an Altar upon, of *Araunah*, and *Araunah* offered so freely place, and sacrifice, and instruments, and all, the Holy Ghost expresses it so, *All these things did Araunah, as a King, offer to the King*; There was but this difference between the Liberall man, and *David*, *A King*, and *The King*. Higher then a King, for an example and comparison of Liberality, on this side of God, hee could not goe. The very forme of the Office of a King, is Liberality, that is Providence, and Protection, and Possession, and Peace, and Justice shed upon all. Psal. 51. 10. 2 Sam. 24. 23.

C And then, this Prophecy (considered still the first way, morally, civilly) carries this vertue, not onely upon the King, but upon the Princes too, upon those persons that are great, great in blood, great in power, great in place, and office, They must bee liberall of that, which is deposited in them. The Sunne does not enlighten the Starres of the Firmament, meerly for an Ornament to the Firmament, (though even the glory, which God receives from that Ornament, be one reason thereof) but that by the reflection of those Starres his beames might be cast into some places, to which, by a direct Emanation from himselfe, those beames would not have come. So doe Kings transmit some *Principes.*

D beames of power into their Officers, not onely to dignifie and illustrate a Court, (though that also be one just reason thereof, for outward dignity and splendor must be preserved) but that by those subordinate Instruments, the royall Liberality of the King, that is, Protection, and Justice might be transferred upon all. And therefore, S. *Hierome* speaking of *Nebridius*, who was so gracious with the Emperor, that he denied him nothing, assignes that for the reason of his largenesse towards him, *Quòd sciebat, non uni, sed pluribus indulgeri*, Because he knew, that in giving him, he gave to the Publique; Hee employed that which he received, for the Publique. Epistol. ad Salvian.

And lastly, our Prophecy places this Liberality upon the people. Now, still this Liberality is, that it be diffusive, that the object of our affections be the Publique. To depart with nothing which we call our owne, Nothing in our goods, nothing in our opinions, *Populus.*

E nothing in the present exercise of our liberty, is not to be liberall. To presse too farre the advancing of one part, to the depressing of another, (especially where that other is the Head) is not liberall dealing. Therefore said Christ to *Iames*, and *Iohn*, *Non est meum dare vobis*, It is not mine to give, to set you on my right, and on my left hand; *Non vobis, quia singuli separatim ab aliis rogatis*, not to you, because you consider but your selves, and petition for your selves, to the prejudice, and exclusion of others. Therefore Christ bad the Samaritan woman call her husband too, when shee desired the water of life, *Ne sola gratiam acciperet*, saith S. *Chrysostome*, That he might so doe good to her, as that others might have good by it too. For, *Ad patriam quâ itur?* Which way think you to goe home, to the heavenly Jerusalem? *Per ipsum mare, sed in ligno*, You must passe thorow Mat. 20. 23. August. Joh. 4. 16. Chrysost. August.

Seas

Seas of difficulties, and therefore by ſhip; and in a ſhip, you are not ſafe, except other A
Cant. 1. 4. paſſengers in the ſame ſhip be ſafe too. The Spouſe ſaith, *Trahe me poſt te, Draw me after thee.* When it is but a Me, in the ſingular, but one part conſidered, there is a violence, a difficulty, a drawing; But preſently after, when there is an uniting in a plurall, there is an alacrity, a concurrence, a willingneſſe; *Curremus poſt te*, We, *We will runne after thee*; If we would joyne in publique conſiderations, we ſhould runne together. This is true Liberality in Gods people, to depart with ſome things of their owne, though in goods, though in opinions, though in preſent uſe of liberty, for the publique ſafety. Theſe *Liberall things*, theſe *Liberall men*, (King, Magiſtrate, and People) *ſhall deviſe, and by Liberall things they ſhall ſtand.*

*Cogitabit Rex.* The King ſhall deviſe Liberall things, that is, ſtudy, and propoſe Directions, and com-
mit the execution thereof to perſons ſtudious of the glory of God, and the publique
*Magiſtratus.* good; And that is his *Deviſing of Liberall things.* The Princes, Magiſtrates, Officers, B
ſhall ſtudy to execute aright thoſe gracious Directions received from their royall Maſter, and not retard his holy alacrity in the wayes of Juſtice, by any ſlackneſſe of theirs, nor by caſting a dampe, or blaſting a good man, or a good cauſe, in the eyes, or eares of the King; And that is their *Deviſing of Liberall things.* The people ſhall deveſt all perſonall reſpects, and ill affections towards other men, and all private reſpects of their owne, and ſpend all their faculties of mind, of body, of fortune, upon the Publique; And that is their *Deviſing of Liberall things.*

*Stabit Rex.* And by theſe *Liberall things*, theſe *Liberall men ſhall ſtand.* The King ſhall *ſtand*;
*Magiſtratus.* ſtand in ſafety at home, and ſtand in triumph abroad. The Magiſtrate ſhall *ſtand*; ſtand
in a due reverence of his place from below, and in ſafe poſſeſſion of his place from above; neither be contemned by his Inferiours, nor ſuſpiciouſly, and guiltily inquired into by
*Populus.* his Superiours; neither feare petitions againſt him, nor commiſſions upon him. And the C
People ſhall *ſtand*; ſtand upon their right Baſis, that is, an inward feeling, and an outward declaration, that they are ſafe onely in the Publique ſafety. And they ſhall all ſtand in the Sunſhine, and ſerenity of a cleere conſcience, which ſerenity of conſcience is one faire beame, even of the glory of God, and of the joy of heaven, upon that ſoule that enjoyes it.

This is *Eſays* Prophecie of the times of an *Hezekias*, of a *Ioſias*, the bleſſing of this civill and morall Liberality, in all theſe perſons. And it is time to paſſe to our other generall part, from the civill, to the ſpirituall, and from applying theſe words, to the good times of a good King, to that, (which is evidently the principall purpoſe of the Holy Ghoſt) That in the time of Chriſt Jeſus, and the reigne of his Goſpel, this, and all other vertues, ſhould bee in a higher exaltation, then any civill, or morall reſpect can carry them to.

2 Part. As an *Hezekias*, a *Ioſias* is a Type of Chriſt, but yet but a Type of Chriſt; ſo this civill D
*Liberalitas.* Liberality, which we have hitherto ſpoken of, is a Type, but yet but a Type of our ſpirituall Liberality. For, here we doe not onely change termes, the temporall, to ſpirituall, and to call that, which we called Liberality in the former part, Charity in this part; nor do we onely make the difference in the proportion & meaſure, that that which was a Benefit in the other part, ſhould be an Almes in this. But we inveſt the whole conſideration in a meere ſpirituall nature; and ſo that Liberality, which was, in the former acceptation, but a relieving, but a refreſhing, but a repairing of defects, and dilapidations in the body or fortune, is now, in this ſecond part, in this ſpirituall acceptation, the raiſing of a dejected ſpirit, the redintegration of a broken heart, the reſuſcitation of a buried ſoule, the re-conſolidation of a ſcattered conſcience, not with the glues, and cements of this world, mirth, and muſique, and comedies, and converſation, and wine, and women, E
(miſerable comforters are they all) nor with that Meteor, that hangs betweene two worlds, that is, Philoſophy, and morall conſtancy, (which is ſomewhat above the carnall man, but yet far below the man truly Chriſtian and religious) But this is the Liberality, of which the Holy Ghoſt himſelfe is content to be the Steward, of the holy, bleſſed, and glorious Trinity, and to be notified, and qualified by that diſtinctive notion, and ſpecification, *The Comforter.*

To finde a languiſhing wretch in a ſordid corner, not onely in a penurious fortune, but in an oppreſſed conſcience, His eyes under a diverſe ſuffocation, ſmothered with ſmoake, and ſmothered with teares, His eares eſtranged from all ſalutations, and viſits, and

A and all ſounds, but his owne ſighes, and the ſtormes and thunders and earthquakes of his owne deſpaire, To enable this man to open his eyes, and ſee that Chriſt Jeſus ſtands before him, and ſayes, *Behold and ſee, if ever there were any ſorrow, like my ſorrow*, and my ſorrow is overcome, why is not thine? To open this mans eares, and make him heare that voyce that ſayes, *I was dead, and am alive, and behold, I live for evermore, Amen*; and Revel. 1. 18.
ſo mayeſt thou; To bow downe thoſe Heavens, and bring them into his ſad Chamber, To ſet Chriſt Jeſus before him, to out-ſigh him, out-weepe him, out-bleed him, out-dye him, To transferre all the faſts, all the ſcornes, all the ſcourges, all the nailes, all the ſpeares of Chriſt Jeſus upon him, and ſo, making him the Crucified man in the ſight of the Father, becauſe all the actions, and paſſions of the Son, are appropriated to him, and made his ſo intirely, as if there were never a ſoule created but his, To enrich this poore ſoule, to comfort this ſad ſoule ſo, as that he ſhall beleeve, and by beleeving finde all
B Chriſt to be his, this is that Liberality which we ſpeake of now, in diſpenſing whereof, *The liberall man deviſeth liberall things, and by liberall things ſhall ſtand.*

Now you may be pleaſed to remember, that when wee conſidered this word, in our former part, (*he ſhall Deviſe*) we found this *Deviſing* Originally to ſignifie a ſtudying, a deliberation, a concluding upon premiſſes; upon which, we inferred pregnantly and juſtly, that as to ſupport a mans expenſe, he muſt *Vivere de proprio*, Live upon his owne; ſo to relieve others, he muſt *Dare de ſuo*, Be liberall of that which is his. Now, what is ours? Ours, that are Miniſters of the Goſpell? As wee are Chriſts, ſo Chriſt is ours. *Puer datus nobis, filius natus nobis, There is a Child given unto us, a Son borne unto us*; Even Eſay 9.
in that ſenſe, Chriſt is given to us, that we might give him to others. So that in this kind of ſpirituall liberality, we can be liberall of no more but our owne; we can give nothing but Chriſt; we can miniſter comfort to none, farther then he is capable, and willing to
C receive and embrace Chriſt Jeſus.

When therefore ſome of the Fathers have ſaid, *Ratio pro fide Gracis & Barbaris*, Rectified reaſon was accepted at the hands of the Gentiles, as faith is of the Chriſtians; *Philoſophia per ſe juſtificavit Gracos*, Philoſophie alone (without faith) juſtified the Grecians; *Satis fuit Gentibus abſtinuiſſe ab Idololatria*, It was enough for the Gentiles, if they did not worſhip falſe Gods, though they knew not the true truly; when we heare *Andradius* in the Roman Church poure out ſalvation to all the Gentiles, that lived a good morall life, and no more; when we heare their *Toſtatus* ſweepe away, blow away Originall ſin ſo eaſily from all the Gentiles, *In prima operatione bona in charitate*, In the firſt good Morall worke that they doe, Originall ſin is as much extinguiſhed in them by that, as by Baptiſme in us; When we ſee ſome Authors in the Reformation afford Heaven to perſons that never profeſſed Chriſt, this is ſpirituall prodigality, and beyond that liberality which we conſider now; for, Chriſt is ours; and where we can apply him, we can
D give all comforts in him; But none to others. Not that we manacle the hands of God, or ſay, God can ſave no man without the profeſſion of Chriſt, But, that God hath put nothing elſe into his Churches hands to ſave men by, but Chriſt delivered in his Scripture, applied in the preaching of the Goſpell, and ſealed in the Sacraments. And therefore, if we ſhould give this comfort, to any but thoſe that received him, and received him ſo, according to his Ordinance in his Church, we ſhould be over-liberall, for we ſhould give more then our owne. But to all that would be comforted in Chriſt, *we deviſe liberall things*, that is, wee ſpend our ſtudies, our lucubrations, our meditations, to bring Chriſt Jeſus home to their caſe, and their conſcience, *And, by theſe liberall things we ſhall ſtand.*

In our former part, in that Civill liberality, wee did not content our ſelves with that
E narrow ſignification of the word, which ſome gave, That the liberall man would ſtand to it, abide by it, that is, continue liberall ſtill habitually, but that he ſhould ſtand by it, and proſper the better for it. If this Liberality which we conſider now in this ſecond Part, were but that branch of Charity, which is bodily reliefe by bountifull Almes, and no more, yet, wee might be ſo liberall in Gods behalfe, as to pronounce that the charitable man ſhould ſtand by it, proſper for it, and have a plentifull harveſt for any ſowing in that kinde. The Holy Ghoſt in the 112. Pſalme, and 9. verſe, hath taken a word, which may almoſt ſeeme to taſte of a little inconſideration in ſuch a charitable perſon, a little indiſcretion, in giving, in flinging, in caſting away; for it is, *He hath diſperſed*; Diſperſed; A word that implies a careleſſe ſcattering. But that which followes,

juſtifies

Cogitabit.

Juſt. Mar. Clemens. Chryſoſt. Andrad. Toſtatus.

Stabit.

juſtifies it; *He hath diſperſed, he hath given to the poore.* Let the manner, or the meaſure be how it will, ſo it be given to the poore, it will not be without excuſe, not without thanks. And therefore wee have this liberall charity expreſſed by S. *Paul* in the ſame word too, *He hath diſperſed*; but diſperſed as before, Diſperſed by giving to the poore. For there is more negligence, more inconſideration allowed us, in giving of Almes, then in any other expenſe; Neither are we bound to examine the condition, and worthineſſe of the perſon to whom we give too narrowly, too ſeverely. Hee that gives freely, ſhall ſtand by doing ſo; for, *He that pitieth the poore, lendeth to the Lord*; And the Lord is a good Debtor, and never puts Creditor to ſue. And, if that bee not comfort enough, S. *Hierom* gives more, in his tranſlation of that place, *fœneratur Domino*, he that pitieth the poore, puts his money to uſe to God, and ſhall receive the debt, and more. But, the liberality which we conſider here, in this part, is more then that, more then any charity, how large ſoever, that is determined, or converſant about bodily reliefe; for, (as you have heard) it is conſolation applied in Chriſt, to a diſtreſſed ſoule, to a diſconſolate ſpirit. And how a liberall man ſhall ſtand by this liberality, (by applying ſuch conſolation to ſuch a diſtreſſed ſoule) I better know in my ſelfe, then I can tell any other, that is not of mine owne profeſſion; for this knowledge lyes in the experience of it.

2 Cor. 9. 9.

Prov. 17. 19.

For the moſt part, men are of one of theſe three ſorts; Either inconſiderate men; (and they that conſider not themſelves, conſider not us, they aske not, they expect not this liberality from us) or elſe they are over-confident, and preſume too much upon God; or diffident, and diſtruſt him too much. And with theſe two wee meet often; but truly, with ſeven diffident, and dejected, for one preſuming ſoule. So that we have much exerciſe of this liberality, of raiſing dejected ſpirits: And by this liberality we ſtand. For, when I have given that man comfort, that man hath given me a Sacrament, hee hath given me a ſeale and evidence of Gods favour upon me; I have received from him, in his receiving from me; I leave him comforted in Chriſt Jeſus, and I goe away comforted in my ſelfe, that Chriſt Jeſus hath made me an inſtrument of the diſpenſation of his mercy; And I argue to my ſelfe, and ſay, Lord, when I went, I was ſure, that thou who hadſt received me to mercy, wouldſt alſo receive him, who could not be ſo great a ſinner as I; And now, when I come away, I am ſure, that thou who art returned to him, and haſt re-manifeſted thy ſelfe to him, who, in the diffidence of his ſad ſoule, thought thee gone for ever, wilt never depart from mee, nor hide thy ſelfe from me, who deſire to dwell in thy preſence. And ſo, by this liberality I ſtand; by giving I receive comfort.

*Rex Chriſtus.*

We follow our text, in the Context, our Prophet, as he places this liberality in the King, in the Magiſtrate, in the People. Here, the King is Chriſt, The Magiſtrate the Miniſter, The People the people, whether collectively, that is, the Congregation, or diſtributively, every particular ſoule. Afford your devotions a minute to each of theſe, and we have done. When we conſider the liberality of our King, the bounty of God, to man in Chriſt, it is *Species ingratitudinis*, It is a degree of ingratitude, nay, it is a degree of forgetfulneſſe, to pretend to remember his benefits ſo, as to reckon them, for they are innumerable. *Sicut inviſibilibus eſt Sol, in intelligibilibus eſt Deus*; As liberall as the Sun is in Nature, God is in grace. *Bonitas Dei ad extra, liberalitas eſt*; It is the expreſſing of the Schoole, and of much uſe; That God is Eſſentiall Goodneſſe, within doores, in himſelfe; But, *Ad extra*, when he comes abroad, when this interiour Goodneſſe is produced into action, then all Gods Goodneſſe is Liberality. *Deus eſt voluntas Omnipotens*, is excellently ſaid by S. *Bernard*; God is all Almightineſſe, all Power; but he might be ſo and we never the better. Therefore he is *Voluntas omnipotens*, A Power digeſted into a Will, as Willing, as Able to doe us all, all good. What good? Receive ſome drops of it in S. *Bernards* owne Manna, his owne honey; *Creans mentes ad ſe participandum*, So good, as that he hath firſt given us ſoules capable of him, and made us ſo, partakers of the Divine Nature; *Vivificans ad ſentiendum*, So good as that he hath quickned thoſe ſoules, and made them ſenſible of having received him; for, Grace is not grace to me, till it make me know that I have it *Alliciens ad appetendum*, So good as that he hath given that ſoule an appetite, and a holy hunger and thirſt to take in more of him; for I have no Grace, till I would have more; and then, *Dilatans ad capiendum*, So good, as that he hath dilated and enlarged that ſoule, to take in as much of God as he will. And leſt the ſoule ſhould loſe any of this by unthankfulneſſe, *God is kind even to the unthankfull*, ſayes God himſelfe; which

Nazian.

Bernard.

Luke 6. 35.

A which is a degree of goodneſſe, in which God ſeldome is, nay, in which God ſcarce looks to be imitated, *To be kinde to the unthankfull.*

But if the whole ſpace to the Firmament were filled with ſand, and we had before us *Clavius* his number, how many thouſands would be; If all that ſpace were filled with water, and ſo joyned the waters above with the waters below the Firmament, and we had the number of all thoſe drops of water; And then had every ſingle ſand, and every ſingle drop multiplied by the whole number of both, we were ſtill ſhort of numbring the benefits of God, as God; But then, of God in Chriſt, infinitely, ſuper-infinitely ſhort. To have been once nothing, and to be now co-heire with the Son of God, is ſuch a Circle, ſuch a Compaſſe, as that no revolutions in this world, to riſe from the loweſt to the higheſt, or to fall from the higheſt to the loweſt, can be called or thought any Segment, any Arch, any Point in reſpect of this Circle; To have once been nothing, and now to
B be co-heires with the Son of God: That Son of God, who if there had been but one ſoule to have been ſaved, would have dyed for that; nay, if all ſoules had been to be ſaved, but one, and that that onely had ſinned, he would not have contented himſelfe with all the reſt, but would have dyed for that. And there is the goodneſſe, the liberality of our King, our God, our Chriſt, our Jeſus.

But we muſt looke upon this liberality, as our Prophet leads us, in the Magiſtrate too, that is, in this part, The Miniſter. As I have received mercy, I am one of them, as S. *Paul* ſpeaks. And why ſhould I deliver out this mercy to others, in a ſcanter meaſure, then I have received it my ſelfe from God? Why ſhould I deliver out his Talents in ſingle farthings? Or his Gomers in narrow and ſhallow thimbles? Why ſhould I defalke from his generall propoſitions, and againſt all Grammar, and all Dictionaries, call his *Omnes*, his All, a few? Why ſhould I lie to the Holy Ghoſt, (as S. *Peter* charges *Ananias*) *Soldeſt thou the land for ſo much? Yea, for ſo much.* Did God make heaven for ſo few? yes, for ſo few. Why ſhould I ſay ſo? If we will conſtitute a place for heaven above, and a place for hell below, even the capacity of the place will yeeld an argument, that God, (as we can conſider him in his firſt meaning) meant more ſhould be ſaved then caſt away. As oft as God tells us, of *painfull wayes*, and *narrow gates*, and of *Camels*, and *needles*, all that is done to ſharpen an induſtry in all, not to threaten an impoſſibility to any. If God would not have all, why tooke he me? And if he were ſorry he had taken me, or were wearied with the ſins of my youth, why did he not let me ſlide away, in the change of ſins in mine age, or in my ſinfull memory of old ſins, or in my ſinfull ſorrow that I could not continue in thoſe ſins, but ſtill make his mercies new to me every morning? My King, my God in Chriſt, is liberall to all; He bids us, his Officers, his Miniſters, to be ſo too; and I am; even thus far; If any man doubt his ſalvation, if any man
D thinke himſelfe too great a ſinner to attaine ſalvation, let him repent, and take mine for his; with any true repentant ſinner, I will change ſtates; for, God knowes his repentance, (whether it be true or no) better then I know mine.

*Magiſtratus.*

Acts 5.

Therefore doth the Prophet here, promiſe this liberality, as in the King, in Chriſt, and in the Magiſtrate, the Miniſter; ſo in the people too, in every particular ſoule. He cryes to us, his Miniſters, *Conſolamini, Conſolamini*, Comfort, O Comfort my people, and he cryes to every one of you, *Miſerere animæ tuæ*. Have mercy upon thine own ſoule, and I will commiſerate it too; Be liberall to thy ſelfe, and I will beare thee out in it. God asks, *Quid potui, What could have been done more to my Vineyard?* Doe but tell him, and he will doe that. Tell him, that he can remove this dampe from thy heart; Tell him, as though thou wouldeſt have it done, and he will doe it. Tell him, that he can bring teares into thine eyes, and then, wipe all teares from thine eyes; and he will doe both.
E Tell him, that he did as much for *David*, as thou needeſt; That he came later to the Thiefe upon the Croſſe, then thou putſt him to; And *Davids Tranſtulit peccatum*, ſhall be transferred upon thee, And that thiefs *Hodie mecum eris*, ſhall waft, and guard, and convey thy ſoule thither. Thinke not thy God a falſe God, that bids me call thee, and meanes not that thou heare; nor an impotent God, that would ſave thee, but that there is a Decree in the way; nor a cruell God, that made thee, to damne thee, that he might laugh at thy deſtruction. Thy King, thy Chriſt, is a liberall God; His Officers, his Miniſters, by his inſtructions, declare plentifull redemption; Be liberall to thy ſelfe, in the apprehenſion and application thereof, and by theſe liberall things, we ſhall all ſtand.

*Populus.*

Eſay 40. 1.

Eccluſ. 30. 24.

Eſay 5. 4.

The

*Stabit Rex Christus. Minister.*

The King himselfe stands by it, Christ himselfe. It destroys the nature, the office, the merit of Christ himselfe, to make his redemption so penurious, so illiberall. We, his officers, his Ministers stand by it. It overthrowes the credit, and evacuates the purpose of our employment, and our Ministery, if we must offer salvation to the whole Congregation, and must not be beleeved, that he that sends it, means it. The people, every particular soule stands by it. For, if he cannot beleeve God, to have been more liberall to him, then he hath been to any other man, he is in an ill case, becaus he knowes more ill by himselfe, then he can know by any other man. Beleeve therefore liberall purposes in thy God; Accept liberall propositions from his Ministers; And apply them liberally, and chearfully to thine own soule; for, *The liberall man deviseth liberall things, and by liberall things he shall stand.*

# SERM. LXXVI.

## *Preached to the Earle of* Carlile, *and his Company, at* Sion.

MARK. 16. 16.

*He that beleeveth not, shall be damned.*

THe first words that are recorded in the Scriptures, to have been spoken by our Saviour, are those which he spoke to his father and mother, then when they had lost him at Jerusalem, *How is it that you sought me? knew yee not that I must be about my Fathers businesse?* And the last words, which are in this Euangelist recorded to have been spoken by him, to his Apostles, are then also, when they were to lose him in Jerusalem, when he was to depart out of their presence, and set himselfe in the heavenly Jerusalem, at the right hand of his Father: of which last words of his, this Text is a part. In his first words, those to his father and mother, he doth not rebuke their care in seeking him, nor their tendernesse in seeking him, (as they told him they did) *with heavy hearts:* But he lets them know, that, if not the band of nature, nor the reverentiall respect due to parents, then no respect in the world should hold him from a diligent proceeding in that worke which he came for, the advancing the kingdome of God in the salvation of mankinde. In his last words to his Apostles, he doth not discomfort them by his absence, for he sayes, *I am with you alwayes, even unto the end of the world:* But he incourageth them to a chearfull undertaking of their great worke, *the preaching of the Gospel to all Nations*, by many arguments, many inducements, of which, one of the waightiest is, That their preaching of the Gospel was not like to be uneffectuall, becaus he had given them the sharpest spur, and the strongest bridle upon mankinde; *Præmium & pœnam*, Authority to reward the obedient, and authority to punish the rebellious and refractary man; he put into their hands the double key of Heaven, and of Hell; power to convey to the beleever Salvation, and upon him that beleeved not, to inflict eternall condemnation; *He that beleeveth not, shall be damned.*

Luk. 2. 49.

Mat. 28. 20.

*Divisio.*

That then which man was to beleeve upon paine of damnation, if he did not, being this Commission which Christ gave to his Apostles, we shall make it our first part of this Exercise, to consider the Commission it selfe, the subject of every mans necessary beliefe; And our second part shall be, The penalty, the inevitable, the irreparable, the intolerable, the inexpressible penalty, everlasting condemnation, *He that beleeveth not, shall be damned.* In the first of these parts, we shall first consider some circumstantiall, and then the substantiall parts of the Commission; (for though they be essentiall things, yet becaus they are not of the body of the Commission, we call them branches circumstantiall) First, *An sit*, whether there be such a Commission or no; secondly, the *Vbi*, where this Commission is; and then the *Vnde*, from whence this Commission proceeds; And lastly

A laſtly the *Quò*, how farre it extends, and reaches; And having paſſed thorow theſe, wee muſt looke back for the ſubſtance of the Commiſſion; for in the Text, *He that beleeveth not*, is implied this particle, *this*, this word *this*, *Hee that beleeveth not this*, that is, that which Chriſt hath ſaid to his Apoſtles immediatly before the Text, which is indeed the ſubſtance of the Commiſſion, conſiſting of three parts, *Ite prædicate*, goe and preach the Goſpel, *Ite Baptizate*, goe and baptize them, *Ite docete*, goe and teach them to doe, and to practiſe all that I have commanded; And after all theſe which doe but make up the firſt part, we ſhall deſcend to the ſecond, which is the penalty; and as farre as the narrowneſſe of the time, and the narrowneſſe of your patience, and the narrowneſſe of my comprehenſion can reach, wee ſhall ſhew you the horror, the terror of that fearefull intermination, *Damnabitur*, *He that beleeveth not, ſhall be damned.*

First then, it is within this *Credererit*, that is, It is matter of faith to beleeve, that ſuch 1 Part. *An ſit.*
B a Commiſſion there is, that God hath eſtabliſhed meanes of ſalvation, and propagation of his Goſpel here. If then this be matter of faith, where is the root of this faith? from whence ſprings it? Is there any ſuch thing writ in the heart of man, that God hath proceeded ſo? Certainly as it is in *Agendis*, in thoſe things which we are bound to do, which are all comprehended in the Decalogue, in the Ten Commandements, that there is nothing written there, in thoſe ſtone Tables, which was not written before in the heart of man, (exemplifie it in that Commandement which ſeemes moſt removed from naturall reaſon, which is the obſerving of the Sabbath, yet even for that, for a Sabbath, man naturally finds this holy impreſſion, and religious inſtinct in his heart, That there muſt bee an outward worſhip of that God, that hath made, and preſerved him, and that is the ſubſtance, and morall part of that Commandement of the Sabbath) And it is in *Agendis*, that all things, that all men are bound to doe, all men have means to know; And as it is
C in *Sperandis*, in *Petendis*, of thoſe things which man may hope for at Gods hand, or pray for, from him, there is a knowledge imprinted in mans heart too; (for the Lords Prayer is an abridgement of all thoſe, and exemplifie alſo this in that Petition of the Lords Prayer, which may ſeeme moſt removed from naturall reaſon, That we muſt forgive thoſe who have treſpaſſed againſt us, yet even in that, every naturall man may ſee, That there is no reaſon for him, to looke for forgiveneſſe from God, who can, and may juſtly come to an immediate execution of us, as ſoone as we have offended him, if we will not forgive another man, whom we cannot execute our ſelves, but muſt implore the Law, and the Magiſtrate to revenge our quarrell) As it is in *Agendis*, in all things which wee are bound to doe; As it is in *Petendis*, in all things which we may pray for, ſo it is in *Credendis*, all things that all men are bound to beleeve, all men have meanes to know.

This then, that God hath eſtabliſhed meanes of ſalvation, being *Inter credenda*, one
D of thoſe things which he is bound to beleeve, (for *hee that beleeveth not this, ſhall be damned*) Man hath thus much evidence of this in nature, that by naturall reaſon we know, that that God which muſt be worſhipped, hath ſurely declared how he will be worſhipped, and ſo we are led to ſeeke his revealed and manifeſted will, and that is no where to bee found but in his Scriptures. So that when all is done, the Ten Commandements, which is the ſum of all that we are to doe; The Lords Prayer, which is the ſumme of all that we are to ask; and the Apoſtles Creed, which is the ſumme of all that wee are to beleeve, are but declaratory, not introductory things; The ſame things are firſt written in mans heart, though dimly and ſub-obſcurely, and then the ſame things are extended, ſhed in a brighter beame, in every leafe of the Scripture; And the ſame things are recollected againe, into the Ten Commandements, into the Lords Prayer, and into the Apoſtles Creed, that we might ſee them al together, and ſo take better view and hold of them.
E The knowledge which wee have in nature, is the ſubſtance of all, as all matter, Heaven and earth were created at once, in the beginning; and then the further knowledge which we have in Scripture, is as that light which God created after; for as by that light, men diſtinguiſhed particular creatures, ſo by this light of the Scripture, wee diſcerne our particular duties. And after this, as in the Creation, all the light was gathered into the body of the Sunne, when that was made; ſo all that is written in our hearts radically, and diffuſed in the Scriptures more extenſively, is reamaſſed, and reduced to the Ten Commandements, the Lords Prayer, and to the Creed.

The heart of man is *hortus*, it is a garden, a Paradiſe, where all that is wholſome, and Cant. 4. 12.
all that is delightfull growes, but it is *hortus concluſus*, a garden that we our ſelves have

walled in; It is *fons*, a fountaine, where all knowledge ſprings, bnt *fons ſignatus*, a fountaine that our corruption hath ſealed up. The heart is a booke, legible enough, and intelligible in it ſelfe; but we have ſo interlined that booke with impertinent knowledge, and ſo claſped up that booke, for feare of reading our owne hiſtory, our owne ſins, as that we are the greateſt ſtrangers, and the leaſt converſant with the examination of our owne hearts. There is then *Myrrhe* in this garden, but wee cannot ſmell it; and therefore, *All thy garments ſmell of Myrrhe*, ſaith *David*, that is, Gods garments; thoſe Scriptures in which God hath apparelled, and exhibited his will, they breathe the Balme of the Eaſt, the ſavour of life, more diſcernably unto us. But after that too, there is *faſciculus Myrrhæ*, a bundle of *Myrrhe* together, *faſciculus Agendorum*, a whole bundle of thoſe things which we are bound to doe, in the Ten Commandements; *faſciculus Petendorum*, a whole bundle of thoſe things, which wee are bound to pray for, in the Lords Prayer; and *faſciculus Credendorum*, a whole bundle of thoſe things, which we are bound to beleeve, in the Apoſtles Creed; And in that laſt bundle of *Myrrhe*, in that Creed, is this particular, *Vt credamus hoc*, That wee beleeve this, this, that God hath eſtabliſhed meanes of ſalvation here, and *He that beleeveth not this*, that ſuch a Commiſſion there is, *ſhall be damned.*

Pſal. 45. 8.

Cant. 1. 13.

*Vbi.*

In that bundle of *Myrrhe* then, where lies this that muſt neceſſarily bee beleeved, This Commiſſion? In that Article of that Creed, *Credo Eccleſiam Catholicam, I beleeve the holy Catholique Church*; For till I come to that graine of *Myrrhe*, to beleeve the Catholique Church, I have not the ſavour of life; Let me take in the firſt graine of this bundle of *Myrrhe*, the firſt Article, *Credo in Deum Patrem, I beleeve in God the Father*, by that I have a being, I am a creature, but ſo is a contemptible worme, and ſo is a venemous ſpider as well as I, ſo is a ſtinking weed, and ſo is a ſtinging nettle, as well as I; ſo is the earth it ſelfe, that we tread under our feet, and ſo is the ambitious ſpirit, which would have been as high as God, and is lower then the loweſt, the devill himſelf is a creature as well as I; I am but that, by the firſt Article, but a creature; and I were better, if I were not that, if I were no creature, (conſidering how I have uſed my creation) if there were no more *Myrrhe* in this bundle then that firſt graine, no more to be got by beleeving, but that I were a creature: But take a great deale of this *Myrrhe* together, conſider more Articles, That *Chriſt is conceived*, and *borne*, and *crucified*, and *dead*, and *buried*, and *riſen*, and *aſcended*, there is ſome ſavour in this; But yet, if when we ſhall come to *Judgement*, I muſt carry into his preſence, a menſtruous conſcience, and an ugly face, in which his Image, by which he ſhould know me, is utterly defaced, all this *Myrrhe* of his Merits, and his Mercies, is but a ſavour of death unto death unto me, ſince I, that knew the horror of my owne guiltineſſe, muſt know too, that whatſoever he be to others, he is a juſt Judge, and therefore a condemning Judge to me; If I get farther then this in the Creed, to the *Credo in Spiritum Sanctum, I beleeve in the Holy Ghoſt*, where ſhall I finde the Holy Ghoſt? I lock my doore to my ſelfe, and I throw my ſelfe downe in the preſence of my God, I deveſt my ſelfe of all worldly thoughts, and I bend all my powers, and faculties upon God, as I think, and ſuddenly I finde my ſelfe ſcattered, melted, fallen into vaine thoughts, into no thoughts; I am upon my knees, and I talke, and think nothing; I deprehend my ſelfe in it, and I goe about to mend it, I gather new forces, new purpoſes to try againe, and doe better, and I doe the ſame thing againe. *I beleeve in the Holy Ghoſt*, but doe not finde him, if I ſeeke him onely in private prayer; But in *Eccleſia*, when I goe to meet him in the *Church*, when I ſeeke him where hee hath promiſed to bee found, when I ſeeke him in the execution of that Commiſſion, which is propoſed to our faith in this Text, in his Ordinances, and meanes of ſalvation in his Church, inſtantly the ſavour of this *Myrrhe* is exalted, and multiplied to me; not a dew, but a ſhower is powred out upon me, and preſently followes *Communio Sanctorum, The Communion of Saints*, the aſſiſtance of Militant and Triumphant Church in my behalfe; And preſently followes *Remiſſio peccatorum, The remiſſion of ſins*, the purifying of my conſcience, in that water, which is his blood, Baptiſme, and in that wine, which is his blood, the other Sacrament; and preſently followes *Carnis reſurrectio, A reſurrection of my body*; My body becomes no burthen to me; my body is better now, then my ſoule was before; and even here I have *Goſhen* in my *Egypt*, incorruption in the midſt of my dunghill, ſpirit in the midſt of my fleſh, heaven upon earth; and preſently followes *Vita æterna, Life everlaſting*; this life of my body ſhall not laſt ever, nay the life of my ſoul in heaven is not

A B C D E

A not such as it is at the first. For that soule there, even in heaven, shall receive an addition, and accesse of Joy, and Glory in the resurrection of our bodies in the consummation.

When a winde brings the River to any low part of the banke, instantly it overflowes the whole Meadow; when that winde which blowes where he will, *The Holy Ghost*, leads an humble soule to the Article of the Church, to lay hold upon God, as God hath exhibited himselfe in his Ordinances, instantly he is surrounded under the blood of Christ Jesus, and all the benefits thereof; *The communion of Saints, the remission of sins, the resurrection of the body, and the life everlasting*, are poured out upon him. And therefore of this great worke, which God hath done for man, in applying himselfe to man, in the Ordinances of his Church, S. *Augustine* sayes, *Obscurius dixerunt Prophetæ de Christo, quàm de Ecclesia*, The Prophets have not spoken so clearely of the person of Christ, as they have of the Church of Christ; for though S. *Hierom* interpret aright those words of *Adam* Hieron.
B and *Eve*, *Erunt duo in carnem unam*, *They two shall be one flesh*, to be applyable to the union which is betweene Christ and his Church, (for so S. *Paul* himselfe applies them) that Ephes. 5. Christ and his Church are all one, as man and wife are all one, yet the wife is (or at least, it had wont to be so) easilier found at home, then the husband; wee can come to Christs Church, but we cannot come to him; The Church is a Hill, and that is conspicuous naturally; but the Church is such a Hill, as may be seene every where. S. *Augustine* askes August. his Auditory in one of his Sermons, doe any of you know the Hill Olympus? and himselfe sayes in their behalfe, none of you know it; no more sayes he, do those that dwell at *Olympus* know *Giddabam vestram*, some Hill which was about them; trouble not thy selfe to know the formes and fashions of forraine particular Churches; neither of a Church in the lake, nor a Church upon seven hils; but since God hath planted thee in a Church, where all things necessary for salvation are administred to thee, and where no
C erronious doctrine (even in the confession of our Adversaries) is affirmed and held, that is the Hill, and that is the Catholique Church, and there is this Commission in this text, meanes of salvation sincerely executed; So then, such a Commission there is, and it is in the Article of the Creed, that is the *ubi*.

We are now come in our order, to the third circumstantiall branch, the *Vnde*, from *Vnde.* whence, and when this Commission issued, in which we consider, that since we receive a deepe impression from the words, which our friends spake at the time of their death, much more would it worke upon us, if they could come and speake to us after their death; You know what *Dives* said, *Si quis ex mortuis*, If one from the dead might goe to Luke 16. my Brethren, he might bring them to any thing. Now, *Primitiæ mortuorum*, The Lord of life, and yet the first borne of the dead, Christ Jesus, returnes againe after his death, to establish this Commission upon his Apostles; It hath therefore all the formalities of a
D strong and valid Commission; Christ gives it, *Ex mero motu*, meerely out of his owne goodnesse; He foresaw no merit in us that moved him; neither was he moved by any mans solicitations; for could it ever have fallen into a mans heart, to have prayed to the Father, that his Son might take our Nature and dye, and rise again, and settle a course upon earth, for our salvation, if this had not first risen in the purpose of God himself? Would any man ever have solicited or prayed him to proceed thus? It was *Ex mero motu*, out of his owne goodnesse, and it was *Ex certa scientia*, He was not deceived in his grant, he knew what he did, he knew this Commission should be executed, in despight of all Heretiques, and Tyrans that should oppose it; And as it was out of his owne Will, and with his owne knowledge, so it was *Ex plenitudine potestatis*, He exceeded not his Power; for Christ made this Commission then, when (as it is expressed in the other Euange- Mat. 28. 18.
E list) he produced that evidence, *Data est mihi*, *All power is given to me in Heaven and in earth*; where Christ speakes not of that Power, which he had by his eternall generation, (though even that power were given him, for he was *Deus de Deo*, God of God) nor he speakes not of that Power which was given him as Man, which was great, but all that, he had in the first minute of his conception, in the first union of the two Natures, Divine and Humane together; but that Power, from which he derives this Commission, is that, which he had purchased by his blood, and came to by conquest; *Ego vici mundum*, sayes Christ, I have conquered the world, and comming in by conquest, I may establish what forme of Government I will; and my will is, to governe my Kingdome by this Commission; and by these Commissioners, to the Worlds end; to establish these meanes upon earth, for the salvation of the world.

And as it hath all theſe formalities of a due Commiſſion, made without ſuite, made without error, made without defect of power: ſo had it this alſo, that it was duely and authentically teſtified; for, though this Euangeliſt name but the eleven Apoſtles to have beene preſent, and they in this caſe might be thought *Teſtes domeſtici*, Witneſſes that witneſſe to their owne, or to their Maſters advantage; Yet, the opinion which is moſt imbraced is, That this appearing of Chriſt, which is intended here, is that appearing, 1 Cor. 15. 6. which is ſpoken of by S. *Paul*, when he appeared to more then five hundred at once; Chriſt reſts not in his *Teſte meipſo*, That himſelfe was his witneſſe, as Princes uſe to doe, (and as he might have done beſt of any, becauſe there were alwaies two more that teſtified with him, the Father, and the Holy Ghoſt) he reſts not in calling ſome of his Councell, and principall Officers, to witneſſe, as Princes have uſed too; but in a Parliament of all States, Upper and Common houſe, Spirituall and Temporall Apoſtles, Diſciples and five hundred Brethren, he teſtifies this Commiſſion. B

Who then can meaſure the infinite mercy of Chriſt Jeſus to us? which mercy became not when he began, by comming into this world; for we were elected in him before the foundations of the world; nor ended it when he ended, by going out of this world, for he returned to this world againe, where he had ſuffered ſo much contempt and torment, that he might eſtabliſh this object of our faith, this that wee are therefore bound to beleeve, a Commiſſion, a Church, an outward meanes of Salvation here; ſuch a Commiſſion there is, it is grounded in the Creed, and it was given after his Reſurrection.

*Quo.* In which Commiſſion (being now come to the laſt of the circumſtantiall Branches, the extent and reach of this Commiſſion) we finde, that it is *Omni Creaturæ*, before the Text, *Preach to every Creature*, that is, Meanes of ſalvation offered to every Creature; and that is large enough, without that wilde extent that their S. *Francis* gives it, in the C Roman Church, whom they magnifie ſo much for that religious ſimplicity, as they call it, who thought himſelfe bound literally by this Commiſſion, *To preach to all Creatures*, and ſo did, as we ſee in his brutiſh Homilies, *Frater Aſine*, and *Frater Bos*, Brother Oxe, and brother Aſſe, and the reſt of his ſpirituall kindred; But in this Commiſſion, *Omnis Creatura*, *Every Creature*, is every man; and to every man this Commiſſion extends; Gen. 3. 20. Man is called *Omnis Creatura*, Every creature, as *Eve* is called *Mater omnium viventium*, though ſhe were but the Mother of men, ſhe is called the *Mother of all living*, and yet all other creatures live, as well as Man; Man is called Every creature, as it is ſaid, *Omnis caro*, Gen. 6. 12. *All fleſh had corrupted his wayes upon earth*, though this corruption were but in man, and other creatures were fleſh as well as man; Man is every creature, ſayes *Origen*, Origen. becauſe in him, *Tanquam in officina, omnes Creaturæ conflantur*, Becauſe all creatures were as it were melted in one forge, and poured into one mold, when man was made. For, theſe D being all the diſtinctions which are in all creatures, firſt, a meere being which ſtones and other inanimate creatures have; and then life & growth, which trees and plants have; and after that, ſenſe and feeling, which beaſts have; and laſtly, reaſon and underſtanding, Gregor. which Angels have, Man hath them all; and ſo in that reſpect is every creature, ſayes *Origen*: He is ſo too, ſayes *Gregory*, *Quia omnis creaturæ differentia in homine*, Becauſe all the qualities and properties of all other creatures, how remote and diſtant, how contrary ſoever in themſelves, yet they all meet in man; In man, if he be a flatterer, you ſhall finde the groveling and crawling of a Snake; and in a man, if he be ambitious, you ſhall finde the high flight and piercing of the Eagle; in a voluptous ſenſual man, you ſhall finde earthlineſſe of the Hog; and in a licentious man, the intemperance, and diſtemper of the Goate; ever luſtfull, and ever in a fever; ever in ſickneſſes contracted by that ſin, and yet ever in a deſire to proceed in that ſin; and ſo man is every creature in that reſpect, ſayes E Auguſt. *Gregory*. But he is eſpecially ſo, ſayes S. *Auguſtine*, *Quia omnis creatura propter hominem*, All creatures were made for man, man is the end of all, and therefore man is all, ſayes *Auguſtine*. So that the two Euangeliſts have expreſſed one another well; for thoſe whom Eſay 49. 6. this Euangeliſt S. *Marke* cals *all creatures*, S. *Matthew* cals *Omnes Gentes*, *All Nations*; And ſo, that which is attributed to Chriſt by way of Prophecy, *It is a ſmall matter, that thou ſhouldeſt be my ſervant, to raiſe up the tribe of Iacob, and to reſtore the preſerved of Iſrael, I will alſo give thee for a light to the Gentiles, that thou maieſt be my ſalvation unto the end of the earth*; That which is attributed to Chriſt there, is fulfilled in this Commiſſion, given by Chriſt here; That he ſhould be preached to all men; In which, wee rather admire

then

A then goe about to expreſſe his unexpreſſible mercy, who had that tenderneſſe in his care, that he would provide man meanes of ſalvation in a Church, and then that largeneſſe in his care, as that he would in his time impart it to all men; for els, how had it ever come to us? And ſo we paſſe from the Circumſtances of the Commiſſion, That it is, And where it is, And whence it comes, And whither it goes, to the Subſtance it ſelfe.

This is expreſſed in three actions; firſt, *Ite prædicate, Goe and preach the Goſpel*; And then, *Baptizate, Baptize in the Name of the Father, Sonne, and Holy Ghoſt*; And *Docete ſervare, Teach them to obſerve all thoſe things which I have commanded you*; for that *Hoc*, *Qui non crediderit hoc*, He that beleeves not this, (which is implied in this Text) reaches to all that; as well, *Qui non fecerit hoc*, He that does not doe all this, as *Qui non crediderit hoc*, He that beleeves not this, is within the penalty of this Text, *Damnabitur*: The firſt of theſe three, is the ordinance and inſtitution of preaching the Goſpel; The ſecond is
B the adminiſtration of both Sacraments; (as we ſhall ſee anone) And the third is the provocation to a good life, which is in example as well as in preaching; firſt preach the Goſpel, that is, plant the roote, faith; then adminiſter the Sacraments, that is, water it, cheriſh it, faſten and ſettle it with that ſeale; and then procure good works, that is, produce the bleſſed fruit of this faith, and theſe Sacraments: *Qui non crediderit hoc*, *He that does not beleeve* all this, *ſhall be damned.*

Firſt then, *Qui non crediderit*, He that hath this Apoſtleſhip, this miniſtery of reconciliation, he that is a Commiſſioner for theſe new buildings, to erect the kingdome of God by the Goſpel, and does not beleeve, and ſhew by his practiſe that he does beleeve himſelfe to be bound to preach, he is under the penalty of this Text. When therefore the Jeſuit *Maldonat* pleaſes himſelfe ſo well, that, as he ſayes, he cannot chuſe but laugh, when the Calviniſts ſatisfie themſelves in doing that duty, that they doe preach; for,
C ſayes he, *Docetis, ſed nemo miſit*, You doe preach, but you have no calling; if it were not too ſerious a thing to laugh at, would he not allow us to be as merry, and to ſay too, *Miſſi eſtis, ſed non docetis*, Perchance you may have a calling, but I am ſure you do not preach? for if we conſider their practiſe, their ſecular Clergy, thoſe which have the care of ſoules in Pariſhes, they doe not preach; and if we conſider their Lawes, and Canons, their Regular Clergy, their Monks and Fryers ſhould not preach abroad, out of their own Cloyſters. And preaching was ſo far out of uſe amongſt them, as that in theſe later ages, under *Innocentius* the third, they inſtituted *Ordinem prædicantium*, An order of Preachers; as though there had been no order for preaching in the Church of God, till within theſe foure hundred yeares. And we ſee by their Patent for preaching, what the cauſe of their inſtitution was; It was becauſe thoſe who onely preached then, that is, the *Humiliati*, (which was another Order) were unlearned, and therefore they thought it not amiſſe,
D to appoint ſome learned men to preach: The Biſhops tooke this ill at that time, that any ſhould have leave to preach within their Dioceſſes; and therefore they had new Patents, to exempt them from the Juriſdiction of the Biſhops; and they had liberty to preach every where; *Modò non vellicent Papam*, As long as they ſaid nothing againſt the Pope, they might preach. It is therefore but of late yeares, and indeed, eſpecially ſince the Reformation began, that the example of others hath brought them in the Roman Church to a more ordinary preaching; whereas the penalty of this Text lies upon all them who have that calling, and doe it not; and ſo it does upon them too, who doe not beleeve, that they are bound to ſeeke their ſalvation from preaching, from that ordinance and inſtitution.

I cannot remember that in any Hiſtory, for matter of fact, nor in the framing or inſtitution of any State, for matter of Law, there hath ever been ſuch a Law, or ſuch a pra-
E ctiſe, as that of Preaching. Every where amongſt the Gentils, (particularly amongſt the Romans, where there was a publique Office, to be *Conditor Precum*, according to emergent occaſions, to make Collects and Prayers for the publique uſe) we finde ſome reſemblance, ſome repreſentation of our common Prayer, our Liturgie; and in their ablutions, and expiations, we finde ſome reſemblance of our Sacraments; but no where any reſemblance of our Preaching. Certaine anniverſary Panegyriques they had in Rome, which were Coronation Sermons, or Adoption Sermons, or Triumph Sermons, but all thoſe, upon the matter, were but civill Commemorations. But this Inſtitution, of keeping the people in a continuall knowledge of their religious duty, by continuall preaching, was onely an ordinance of God himſelfe, for Gods own people; For, after that in the

*Predicate.*

In Matth. 28.

Cheppinus de Jure Monaſt.

1 Cor. 1. 21. wisedome of God, the world by wisedome knew not God, *It pleased God* (saies the Apostle) *by the foolishnesse of Preaching to save them that believe*. A

What was this former wisedome of God, that that could not save man? it was twofold; First, God in his wisedome manifests a way to man, to know the Creator by the
Rom. 1. 20. creature, *That the invisible things of him might be seene by the visible.* And this gracious and wise purpose of God tooke not effect, because man being brought to the contemplation of the creature, rested and dwelt upon the beauty and dignity of that, and did not passe by the creature to the Creator; and then, Gods wisedome was farther expressed, in a second way, when God manifested himselfe to man by his Word, in the Law, and in the Prophets; and then, man resting in the letter of the Law, and going no farther, and resting in the outside of the Prophets, and going no farther, not discerning the Sacrifices of the Law to be Types of the death of Christ Jesus, nor the purpose of the Prophets to be, to direct us upon that Messias, that Redeemer, *Ipsa, quæ per Prophetas locuta est, sapientia*, saies *Clement*, the wisedome of God, in the mouth of the Prophets, could B
Clem. Alex. not save man; and then, when the wisedome of Nature, and the wisedome of the Law, the wisedome of the Philosophers, and the wisedome of the Scribes, became defective and insufficient, by mans perverseness, God repayred, and supplyed it by a new way, but a strange way, by the foolishnesse of preaching; for it is not onely to the subject, to the matter, to the doctrine, which they were to preach, that this foolishnesse is referred. To preach glory, by adhering to an inglorious person, lately executed for sedition and blasphemy; to preach salvation from a person, whom they saw unable to save himselfe from the Gallowes; to preach joy from a person whose soule was heavy unto death, this
1 Cor. 1. 23. was *Scandalum Iudais*, saies the Apostle, even to the Jewes, who were formerly acquainted by their Prophets, that some such things as these should befall their Messias, yet for all this preparation, it was *Scandalum*, the Jewes themselves were scandalized at it; it was C
*a stumbling blocke to the Iewes*; but *Græcis stultitia*, saies the Apostle there, the Gentils thought this doctrine meere *foolishnesse*. But not onely the matter, but the manner, not onely the Gospel, but even preaching was a foolishnesse in the eyes of man; For if such persons as the Apostles were, heires to no reputation in the State, by being derived from great families, bred in no Universities, nor sought to for learning, persons not of the civilest education, Sea-men, Fishermen, not of the honestest professions, (*Matthew* but a Publican) if such persons should come into our streets, and porches, and preach, (I doe not say, such doctrine as theirs seemed then) but if they should preach at all, should not we thinke this a meere foolishnesse; did they not mock the Apostles, and say they were
Act. 2. 13. drunke, as early as it was in the morning? Did not those two sects of Philosophers, who were as farre distant in opinions, as any two could be, the Stoiques, and the Epicu-
Acts 17. 18. reans, concurre in defaming S. *Paul* for preaching, when they called him *Seminiverbium*, D
a babling and prating fellow? But the foolishnesse of God is wiser then men, said that
1 Cor. 1. 25. Apostle; and out of that wisedome, God hath shut us all, under the penalty of this Text, If we that are preachers, and you that are hearers, doe not beleeve, that this preaching is the ordinance of God, for the salvation of soules.

*Euangelium.* This then is matter of faith, That preaching is the way, and this is matter of faith too, that that which is preached, must be matter of faith; for the Commission is, *Prædicate Euangelium*, Preach, but preach the Gospel; And that is, first, *Euangelium solum*, Preach the Gospel onely, adde nothing to the Gospel, and then *Euangelium totum*, Preach the Gospel intirely, defalke nothing, forbeare nothing of that; First then, we are to preach, you are to heare nothing but the Gospel; And we may neither postdate our Commission, nor interline it; nothing is Gospel now, which was not Gospel then, when Christ gave his Apostles their Commission; And *no man can serve God and Mammon*; no man E
can preach those things, which belong to the filling of Angels roomes in heaven, and those things which belong to the filling of the Popes Coffers at Rome, with Angels upon earth: For that was not Gospel, when Christ gave this commission. And did Christ create his Apostles, as the Bishop of Rome creates his Cardinals, *Cum clausura oris?* He makes them Cardinalls, and shuts their mouths; they have mouths, but no tongues; tongues, but no voice; they are Judges, but must give no Judgement; Cardinalls, but have no interest in the passages of businesses, till by a new favour he open their mouths againe: Did Christ make his Apostles his Ambassadors, and promise to send their instructions after them? Did he give them a Commission, and presently a *Supersedeas* upon it,

that

A that they ſhould not execute it? Did he make a Teſtament, a will, and referre all to future Schedules and Codicills? Did he ſend them to preach the Goſpel, and tell them, You ſhall know the Goſpel in the Epiſtles of the Popes and their Decretals hereafter? You ſhall know the Goſpel of depoſing Princes, in the Councell of Lateran hereafter; and the Goſpel in deluding Heretiques, by ſafe conducts, in the Goſpel of Conſtance hereafter; and the Goſpel of creating new Articles of the Creed, in the Councell of Trent hereafter? If ſo, then was ſome reaſon for Chriſts Diſciples to thinke, when Chriſt ſaid, *Verily, I ſay unto you, there are ſome here, who ſhall not taſte death, till they ſee the Sonne of man come in glory*; that he ſpake and meant to be underſtood literally, that neither *Iohn* nor the reſt of the Apoſtles ſhould ever die, if they muſt live to preach the Goſpel, and the Goſpel could not be knowne by them, till the end of the world: And therefore it was wiſely done in the Romane Church, to give over preaching, ſince the B preaching of the Goſpel, that is, nothing but the Goſpel, would have done them no good to their ends: When all their preaching was come to be nothing, but declamations of the vertue of ſuch an Indulgence, and then a better Indulgence then that, to morrow, and every day a new market of fuller Indulgences, when all was but an extolling of the tenderneſſe, and the bowells of compaſſion in that mother Church, who was content to ſet a price, and a ſmall price upon every ſinne; So that if *David* were upon the earth againe, and then when the perſecuting Angel had drawne his ſword, would but ſend an appeale to Rome, at that price, he might have an inhibition againſt that Angel, and have leave to number his people, let God take it as he liſt; Nay, if Sodome were upon the earth againe, and the Angel ready to ſet fire to that Towne, if they could ſend to Rome, they might purchaſe a Charter even for that ſinne (though perchance they would be loath to let that ſinne paſſe over their hills:) But not to ſpeake any thing, which may favour of C jeaſt, or levity, in ſo ſerious a matter, and ſo deplorable a ſtate, as their preaching was come to, with humble thankes to God that we are delivered from it, and humble prayers to God, that we never returne to it, nor towards it, let us chearfully and conſtantly continue this duty of preaching and hearing the Goſpel; that is, firſt the Goſpel onely, and not Traditions of men; And the next is, of all the Goſpel, nothing but it, and yet all it, add nothing, defalke nothing; for as the Law is, ſo the Goſpel is, *Res integra*, a whole piece; and as S. *Iames* ſayes of the integrity of the Law, *Whoſoever keeps the whole Law, and offends in one point, he is guilty of all*; So he that is afraid to preach all, and he that is loath to heare all the Goſpel, he preaches none, he heares none. And therefore, if that imputation, which the Romane Church layes upon us, were true, That we preach no falſhood, but doe not teach all the truth, we did lacke one of the true marks of the true Church, that is, the preaching of the Goſpel; for it is not that, if it be not all that; take D therefore the Goſpel, as we take it from the Schoole, that it is *hiſtoria*, and *uſus*, (the Goſpel is the hiſtory of the Goſpel, the propoſing to your underſtanding all that Chriſt did, and it is the appropriation of the Goſpel, the propoſing to your faith, that all that he did he did for you) and then, if you hearken to them who will tell you, that Chriſt did that which he never did (that he came in, when the doores were ſhut, ſo that his body paſſed thorough the very body of the Tymber, thereby to advance their doctrine of Tranſubſtantiation) or that Chriſt did that which he did, to another end then he did it, (that when he whipt the buyers and ſellers out of the Temple, he exerciſed a ſecular power and ſoveraignty over the world, and thereby eſtabliſhed a ſoveraignty over Princes, in his Vicar the Pope) Theſe men doe not preach the Goſpel, becauſe the Goſpel is *Hiſtoria & uſus*, The truth of the Hiſtory, and of the application; and this is not the truth of the Hiſtory; So alſo if you hearken to them, who tell you, that though the blood of Chriſt be ſufficient in value for you, and for all, yet you have no meanes to be ſure, that he meant his E blood to you, but you muſt paſſe in this world, and paſſe out of this world in doubt, and that it is well if you come to Purgatory, and be ſure there of getting to heaven at laſt; theſe men preach not the Goſpel, becauſe the Goſpel is the hiſtory, and the uſe; and this is not the true uſe.

And thus it is, if wee take the Goſpell from the Schoole; but if we take it from the Schoolemaſter, from Chriſt himſelfe, the Goſpell is repentance, and remiſſion of ſinnes; For he came, *That repentance and remiſſion of ſinnes ſhould be preached in his Name*; If then they will tell you, that you need no ſuch repentance for a ſinne, as amounts to a contrition, to a ſorrow for having offended God, to a deteſtation of the ſinne, to a reſolution to commit

Mat. 16. ultim.

James 2. 10.

Luk. 24. 47.

commit it no more, but that it is enough to have an attrition, (as they will needs call it) a ſervill feare, and ſorrow, that you have incurred the torments of hell; or if they will tell you, that when you have had this attrition, that the clouds of ſadneſſe, and of dejection of ſpirit have met, and beat in your conſcience, and that the alliſion of thoſe clouds have brought forth a thunder, a fearefull apprehenſion of Gods Judgements upon you; And when you have had your contrition too, that you have purged your ſoule in an humble confeſſion, and have let your ſoule blood with a true and ſharpe remorſe, and compunction, for all ſinnes paſt, and put that bleeding ſoule into a bath of repentant teares, and into a bath of blood, the blood of Chriſt Jeſus in the Sacrament, and feele it faint and languiſh there, and receive no aſſurance of remiſſion of ſinnes, ſo as that it can levy no fine that can conclude God, but ſtill are afraid that God will ſtill incumber you with yeſterdayes ſinnes againe to morrow; If this be their way, they doe not preach the Goſpell, becauſe they doe not preach all the Goſpell; for the Goſpell is repentance and remiſſion of ſinnes; that is, the neceſſity of repentance, and then the aſſuredneſſe of remiſſion, goe together. A B

*Baptizate.* Thus farre then the *Crediderit* is carried, wee muſt beleeve that there is a way upon earth to ſalvation, and that Preaching is that way, that is, the manner, and the matter is the Goſpell, onely the Goſpell, and all the Goſpell, and then the ſeale is the adminiſtration of the Sacraments, as we ſaid at firſt, of both Sacraments; of the Sacrament of Baptiſme there can be no queſtion, for that is literally and directly within the Commiſſion, *Goe and Baptize*; and then *Qui non crediderit, Hee that beleeves not*, not onely he that beleeves not, when it is done, but he that beleeves not that this ought to be done, *ſhall bee damned*; wee doe not joyne Baptiſme to faith, *tanquam dimidiam ſolatii cauſam*, as though Baptiſme were equall to faith, in the matter of ſalvation, for ſalvation may bee had in divers caſes by faith without Baptiſme, but in no caſe by Baptiſme without faith; neither doe wee ſay, that in this Commiſſion to the Apoſtles, the adminiſtration of Baptiſme is of equall obligation upon the Miniſter as preaching, that he may be as well excuſable if hee never preach, as if hee never Baptize; Wee know S. *Peter* commanded *Cornelius* and his family to be Baptized, wee doe not know if hee Baptized any of them with his owne hand; So S. *Paul* ſayes of himſelfe, that Baptizing was not his principall function; *Chriſt ſent not me to Baptize, but to preach the Goſpell*, ſaith he; In ſuch a ſenſe as God ſaid by *Ieremy*, *I ſpake not unto your fathers, nor commanded them concerning burnt offerings, but I ſaid, obey my voyce*, ſo S. *Paul* ſaith, hee was not ſent to Baptize; God commanded our fathers obedience rather then ſacrifice, but yet ſacrifice too; and hee commands us preaching rather then Baptizing, but yet Baptizing too; For as that is true, *In adultis*, in perſons which are come to yeares of diſcretion, which S. *Hierome* ſayes, *Fieri non poteſt*, It is impoſſible to receive the Sacrament of Baptiſme, except the ſoule have received *Sacramentum fidei*, the Sacrament of faith, that is the Word preached, except he have been inſtructed and chatechized before, ſo there is a neceſſity of Baptiſme after, for any other ordinary meanes of ſalvation, that God hath manifeſted to his Church; and therefore *Quos Deus conjunxit*, thoſe things which God hath joyned in this Commiſſion, let no man ſeparate; *Except a man bee borne againe of water and the Spirit, he cannot enter into the Kingdome of heaven*; Let no man reade that place disjunctively, *Of Water or the Spirit*, for there muſt bee both; S. *Peter* himſelfe knew not how to ſeparate them, *Repent and bee baptized every one of you*, ſaith he; for, for any one that might have beene, and was not Baptized, S. *Peter* had not that ſeale to plead for his ſalvation.

Acts 10. ult. 1 Cor. 1. 17. Jer. 7. 22. Hiero. Ioh. 3. 5. Acts 2. C D

*Euchariſtia.* The Sacrament of Baptiſme then, is within this *Crediderit*, it muſt neceſſarily be beleeved to be neceſſary for ſalvation: But is the other Sacrament of the Lords Supper ſo too? Is that within this Commiſſion? Certainly it is, or at leaſt within the equity, if not within the letter, pregnantly implyed, if not literally expreſſed: For thus it ſtands, they are commanded, *To teach all things that Chriſt had commanded them*; And then S. *Paul* ſayes, *I have received of the Lord, that which alſo I delivered unto you, That the Lord Ieſus tooke bread, &c.* (and ſo hee proceeds with the Inſtitution of the Sacrament) and then he addes, that Chriſt ſaid, *Doe this in remembrance of mee*; which is, not onely remember me when you doe it, but doe it that you may remember me; As well the receiving of the Sacrament, as the worthy receiving of it, is upon commandment.

Matt. 28. ult. 1 Cor. 11. 23. E

In the Primitive Church, there was an erronious opinion of ſuch an abſolute neceſ-

ſity

A sity in taking this Sacrament, as that they gave it to persons when they were dead; a custome which was growne so common, as that it needed a Canon of a Councell, to restraine it. But the giving of this Sacrament to children newly baptized was so generall, even in pure times, as that we see so great men as *Cyprian* and *Augustine*, scarce lesse then vehement for the use of it; and some learned men in the Reformed Church have not so far declined it, but that they call it, *Catholicam consuetudinem*, a Catholique, an universall custome of the Church. But there is a farre greater strength both of naturall and spirituall faculties required for the receiving of this Sacrament of the Lords Supper, then the other of Baptisme. But for those who have those faculties, that they are now, or now should be able, to discerne the Lords body, and their owne soules, besides that inestimable and inexpressible comfort, which a worthy receiver receives, as often as he receives that seale of his reconciliation to God, since as Baptisme is *Tessera Christianorum*, (I know a Christian from a Turke by that Sacrament) so this Sacrament is *Tessera orthodoxorũ*) I know a Protestant from a Papist by this Sacrament) it is a service to God, and to his Church to come frequently to this Communion; for truly (not to shake or afright any tender conscience) I scarce see, how any man can satisfie himselfe, that he hath said the Lords Prayer with a good conscience, if at the same time he were not in such a disposition as that he might have received the Sacrament too; for, if he be in charity, he might receive, and if he be not, he mocked Almighty God, and deluded the Congregation, in saying the Lords Prayer. Carthag. 3. c. 6. Musculus.

B

There remaines one branch of that part, *Docete servare*, Preach the Gospell, administer the Sacraments, and teach them to practise and doe all this: how comes matter of fact to be matter of faith? Thus; *Qui non crediderit*, he that does not beleeve, that he is bound to live aright, is within the penalty of this text. It is so with us, and it is so with you too; Amongst us, he that sayes well, presents a good text, but he that lives well, presents a good Comment upon that text. As the best texts that we can take, to make Sermons upon, are as this text is, some of the words of Christs owne Sermons: so the best arguments we can prove our Sermons by, is our owne life. The whole weekes conversation, is a good paraphrase upon the Sundayes Sermon; It is too soone to aske when the clocke stroke eleven, Is it a good Preacher? for I have but halfe his Sermon then, his owne life is the other halfe; and it is time enough to aske the Saterday after, whether the Sundayes Preacher preach well or no; for he preaches poorely that makes an end of his Sermon upon Sunday; He preaches on all the weeke, if he live well, to the edifying of others; If we say well, and doe ill, we are so far from the example of Gods children, which built with one hand, and fought with the other, as that, if we doe build with one hand, in our preaching, we pull down with the other in our example, and not only our own, but other mens buildings too; for the ill life of particular men reflects upon the function and ministery in generall. *Docete servare.*

C

D

And as it is with us, if we divorce our words and our works, so it is with you, if you doe divorce your faith and your workes. God hath given his Commission under seale, *Preach and Baptize*; God lookes for a returne of this Commission, under seale too; *Believe, and bring forth fruits worthy of belief.* The way that *Iacob* saw to Heaven, was a ladder; It was not a faire and an easie staire case, that a man might walke up without any holding. But *manibus innitendum*, sayes S. *Augustine*, in the way to salvation there is use of hands, of actions, of good works, of a holy life; *Servate omnia*, doe then all that is commanded, all that is within the Commission: If that seeme impossible, doe what you can, and you have done all; for then is all this done, *Cum quod non fit ignoscitur*, When God forgives that which is left undone; But God forgives none of that which is left undone, out of a wilfull and vincible ignorance. And therefore search thy conscience, and then Christs commandement enters, *Scrutamini Scripturas*, then search the Scriptures; for till then, as long as thy conscience is foule, it is but an illusion to apprehend any peace, or any comfort in any sentence of the Scripture, in any promise of the Gospell: search thy conscience, empty that, and then search the Scriptures, and thou shalt finde abundantly enough to fill it with peace and consolation; for this is the summe of all the Scriptures, *Qui non crediderit hoc*, *He that believes not this*, that he must be saved by hearing the word preached, by receiving the Sacraments, and by working according to both, is within the penalty of this text, *Damnabitur*, *He shall be damned.* Auguſt. Auguſt.

E

How know we that? many persons have power to condemne, which have not power 2 Part.

to

to pardon; but Gods word is evidence enough for our pardon and abſolution, whenſoever we repent we are pardoned, much more then for our condemnation; & here we have Gods word for that; if that were not enough we have his oath; for it is in another place, Heb. 4. 3. God hath *ſworne*, that there are ſome, which *ſhall not enter into his reſt*, and to whom did he ſweare that, ſayes S. *Paul*, but to them *that beleeved not?* God cannot lye, much leſſe be forſworne, and God hath ſaid and ſworne, *Damnabitur, he that beleeveth not, ſhall be damned.* He ſhall be; but when? does any man make haſt? though that be enough that S. *Chryſoſtome* ſayes, It is all one, when that begins, which ſhall never end, yet the tenſe is eaſily changed in this caſe, from *damnabitur* to *damnatur*; for *he that beleeveth not, is condemned already.* But why ſhould he be ſo? condemned for a negative? for a privative? here is no oppoſition, no affirming the contrary, no ſeducing or diſſwading other men that have a mind to beleeve, that is not enough; for, *He that beleeveth not God, hath made God a lyar, becauſe he beleeveth not the record that God gave of his Son.* Here is the condemnation we ſpeake of, as S. *Iohn* ſayes, *Light was preſented, and they loved darkneſſe*; ſo that howſoever God proceed in his unſearchable judgements with the Heathen, to whom the light and name of Chriſt Jeſus was never preſented, certainely we, to whom the Goſpell hath beene ſo freely, and ſo fully preached, fall under the penalty of this text, if we beleeve not, for we have made God a lyar in not beleeving the record he gives of his Son.

That then there is damnation, and why it is, and when it is, is cleare enough; but what this damnation is, neither the tongue of good Angels that know damnation by the contrary, by fruition of ſalvation, nor the tongue of bad Angels who know damnation by a lamentable experience, is able to expreſſe it; A man may ſaile ſo at ſea, as that he ſhall have laid the North Pole flat, that ſhall be fallen out of ſight, and yet he ſhall not have raiſed the South Pole, he ſhall not ſee that; So there are things, in which a man may goe beyond his reaſon, and yet not meet with faith neither: of ſuch a kinde are thoſe things which concerne the locality of hell, and the materiality of the torments thereof; for that hell is a certaine and limited place, beginning here and ending there, and extending no farther, or that the torments of hell be materiall, or elementary torments, which in naturall conſideration can have no proportion, no affection, nor appliableneſſe to the tormenting of a ſpirit, theſe things neither ſettle my reaſon, nor binde my faith; neither opinion, that it is, or is not ſo, doth command our reaſon ſo, but that probable reaſons may be brought on the other ſide; neither opinion doth ſo command our faith, but that a man may be ſaved, though hee thinke the contrary; for in ſuch points, it is alwaies lawfull to thinke ſo, as we finde does moſt advance and exalt our owne devotion, and Gods glory in our eſtimation; but when we ſhall have given to thoſe words, by which hell is expreſſed in the Scriptures, the heavieſt ſignifications, that either the nature of thoſe words can admit, or as they are types and repreſentations of hell, as *fire*, and *brimſtone*, & *weeping*, and *gnaſhing*, and *darkneſſe*, and *the worme*, and as they are laid together in Eſay 30. 33. the Prophet, *Tophet*, (that is, hell) *is deepe and large*, (there is the capacity & content, roome enough) *It is a pile of fire and much wood*, (there is the durableneſſe of it) *and the breath of the Lord to kindle it, like a ſtreame of Brimſtone*, (there is the vehemence of it:) when all is done, the hell of hels, the torment of torments is the everlaſting abſence of God, and the everlaſting impoſſibility of returning to his preſence; Heb. 10. 31. *Horrendum eſt*, ſayes the Apoſtle, *It is a fearefull thing to fall into the hands of the living God.* Yet there was a caſe, in which *David* found an eaſe, to fall into the hands of God, to ſcape the hands of men: *Horrendum eſt*, when Gods hand is bent to ſtrike, *it is a fearefull thing, to fall into the hands of the living God*; but to fall out of the hands of the living God, is a horror beyond our expreſſion, beyond our imagination.

That God ſhould let my ſoule fall out of his hand, into a bottomleſſe pit, and roll an unremoveable ſtone upon it, and leave it to that which it finds there, (and it ſhall finde that there, which it never imagined, till it came thither) and never thinke more of that ſoule, never have more to doe with it. That of that providence of God, that ſtudies the life of every weed, and worme, and ant, and ſpider, and toad, and viper, there ſhould never, never any beame flow out upon me; that that God, who looked upon me, when I was nothing, and called me when I was not, as though I had been, out of the womb and depth of darkneſſe, will not looke upon me now, when, though a miſerable, and a baniſhed, and a damned creature, yet I am his creature ſtill, and contribute ſomething to his glory,

glory, even in my damnation; that that God, who hath often looked upon me in my fouleſt uncleanneſſe, and when I had ſhut out the eye of the day, the Sunne, and the eye of the night, the Taper, and the eyes of all the world, with curtaines and windowes and doores, did yet ſee me, and ſee me in mercy, by making me ſee that he ſaw me, and ſometimes brought me to a preſent remorſe, and (for that time) to a forbearing of that ſinne, ſhould ſo turne himſelfe from me, to his glorious Saints and Angels, as that no Saint nor Angel, nor Chriſt Jeſus himſelfe, ſhould ever pray him to looke towards me, never remember him, that ſuch a ſoule there is; that that God, who hath ſo often ſaid to my ſoule, *Quare morieris?* Why wilt thou die? and ſo often ſworne to my ſoule, *Vivit Dominus*, As the Lord liveth, I would not have thee dye, but live, will nether let me dye, nor let me live, but dye an everlaſting life, and live an everlaſting death; that that God, who, when he could not get into me, by ſtanding, and knocking, by his ordinary meanes of entring, by his Word, his mercies, hath applied his judgements, and hath ſhaked the houſe, this body, with agues and palſies, and ſet this houſe on fire, with fevers and calentures, and frighted the Maſter of the houſe, my ſoule, with horrors, and heavy apprehenſions, and ſo made an entrance into me; That that God ſhould fruſtrate all his owne purpoſes and practiſes upon me, and leave me, and caſt me away, as though I had coſt him nothing, that this God at laſt, ſhould let this ſoule goe away, as a ſmoake, as a vapour, as a bubble, and that then this ſoule cannot be a ſmoake, a vapour, nor a bubble, but muſt lie in darkneſſe, as long as the Lord of light is light it ſelfe, and never ſparke of that light reach to my ſoule; What Tophet is not Paradiſe, what Brimſtone is not Amber, what gnaſhing is not a comfort, what gnawing of the worme is not a tickling, what torment is not a marriage bed to this damnation, to be ſecluded eternally, eternally, eternally from the ſight of God? Eſpecially to us, for as the perpetuall loſſe of that is moſt heavy, with which we have been beſt acquainted, and to which wee have been moſt accuſtomed; ſo ſhall this damnation, which conſiſts in the loſſe of the ſight and preſence of God, be heavier to us then others, becauſe God hath ſo graciouſly, and ſo evidently, and ſo diverſly appeared to us, in his pillar of fire, in the light of proſperity, and in the pillar of the Cloud, in hiding himſelfe for a while from us; we that have ſeene him in all the parts of this Commiſſion, in his Word, in his Sacraments, and in good example, and not beleeved, ſhall be further removed from his ſight, in the next world, then they to whom he never appeared in this. But *Vincenti & credenti*, to him that beleeves aright, and overcomes all tentations to a wrong beliefe, God ſhall give the accompliſhment of fulneſſe, and fulneſſe of joy, and joy rooted in glory, and glory eſtabliſhed in eternity, and this eternity is God; To him that beleeves and overcomes, God ſhall give himſelfe in an everlaſting preſence and fruition, *Amen.*

# SERM. LXXVII.

## *Preached at S.* PAULS, *May* 21. 1626.

1 COR. 15. 29.

*Elſe, what ſhall they doe which are baptized for the dead? if the dead riſe not at all, why are they then baptized for the dead?*

ENtred into the handling of theſe words, upon Eaſter day; for, though the words have received divers Expoſitions, good and pervers, yet all agreed, that the words were an argument for the Reſurrection, and that invited me to apply them to that Day. At that Day I entred into them, with *Origens* proteſtation, *Odit Dominus, qui feſtum ejus unum putat diem*, God hates that man, that thinks any holy-day of his laſts but one day, that never thinks of the Reſurrection, but upon Eaſter day: And therefore I engaged my ſelfe willingly, according to the invitation, and almoſt the neceſſity of the words, which could not conveniently, (ſcarce

(ſcarce poſſibly) be determined in one day, to returne againe and againe to the handling thereof. For, they are words of a great extent, a great compaſſe: The whole Circle of a Chriſtian is deſigned and accompliſhed in them; for, here is firſt the firſt point in that Circle, our Birth, our ſpirituall birth, that is, Baptiſme, *Why are theſe men thus baptized?* ſayes the Text; And then here is the point, directly and diametrally oppoſed to that firſt point, our Birth, that is, Death, *Why are theſe men thus baptized for the dead?* ſayes the Text; And then the Circle is carried up to the firſt point againe, to our Birth, in another Birth, in the Reſurrection, *Why are theſe men thus baptized for the dead, if there be no Reſurrection?* So that if we conſider the Militant and the Triumphant Church, to be (as they are) all one Houſe, and under one roofe, here is firſt *Limen Eccleſiæ*, (as S. *Auguſtine* calls Baptiſme) The Threſhold of the Church, we are put over the Threſhold, into the Body of the Church, by Baptiſme, and here we are remembred of Baptiſme, *Why are theſe men thus baptized?* And then here is *Chorus Eccleſiæ*, The Quire, the Chancell of the Church, in which all the ſervice of God is officiated and executed; for we are made not onely hearers, and ſpectators, but actors in the ſervice of God, when we come to beare a part in the Hymnes and Anthems of the Saints, by our Death, and here we are remembred of Death, *Why are theſe men thus baptized for the Dead?* And then, here is *Sanctum Sanctorum*, The innermoſt part of the Church, The Holy of Holyes, that is, the manifeſtation of all the myſterious ſalvation, belonging to ſoule and body, in the Reſurrection, *Why are theſe men thus baptized for the dead, if there be no Reſurrection?*

Our firſt dayes worke in handling theſe words, was to accept, and then to apply that, in which all agreed, that theſe words were an argument for the Reſurrection; And we did both thoſe offices; we did accept it, and ſo ſhew you, how the aſſurance of the Reſurrection accrues to us, and what is the office of Reaſon, and what is the office of Faith, in that affayre; And then we did apply it, and ſo ſhew you divers reſemblances, and conformities between naturall Death, and ſpirituall Death, and between the Reſurrection of the body to glory at laſt, and the Reſurrection of the ſoule by grace, in the way; and wherein they induced, and aſſiſted, and illuſtrated one another: And thoſe two miles made up that Sabbath dayes journey. When we ſhall returne to the handling of them, the next day, (which will be the laſt) we ſhall conſider how theſe words have been miſ-applyed by our Adverſaries of the Romane Church, and then the ſeverall Expoſitions which they have received from ſound and Orthodoxall men, that thence we may draw a concluſion, and determination for our ſelves; And in thoſe two miles, wee ſhall alſo make up that Sabbath Dayes journey, when God ſhall be pleaſed to bring us to it. This dayes Exerciſe ſhall be, to conſider that very point, for the eſtabliſhment whereof, they have ſo detorted, and miſ-applyed theſe words, which is their Purgatory, That this Baptiſme for the Dead muſt neceſſarily prove Purgatory, and their Purgatory.

So then this Dayes Exerciſe will bee meerely Polemicall, the handling of a Controverſie; which though it be not alwayes pertinent, yet neither is it alwayes unſeaſonable. There was a time but lately, when he who was in his deſire and intenſion, the Peace-maker of all the Chriſtian world, as he had a deſire to have ſlumbred all Field-drums, ſo had he alſo to have ſlumbred all Pulpit-drums, ſo far, as to paſſe over all impertinent handling of Controverſies, meerly and profeſſedly as Controverſies, though never by way of poſitive maintenance of Orthodoxall and fundamentall Truths; That ſo there might be no ſlackning in the defence of the truth of our Religion, and yet there might bee a diſcreet and temperate forbearing of perſonall, and eſpecially of Nationall exaſperations. And as this way had piety, and peace in the worke it ſelfe, ſo was it then occaſionally exalted, by a great neceſſity; He, who was then our hope, and is now the breath of our noſtrils, and the Anointed of the Lord, being then taken in their pits, and, in that great reſpect, ſuch exaſperations the fitter to be forborne, eſpecially ſince that courſe might well bee held, without any prevarication, or cooling the zeale of the poſitive maintenance of the religion of our Church. But things ſtanding now in another ſtate, and all peace, both Eccleſiaſticall and Civill, with theſe men, being by themſelves removed, and taken away, and hee whom we feared, returned in all kinde of ſafety, ſafe in body, and ſafe in ſoule too, whom though their Church could not, their Court hath chatechiſed in their religion, that is, brought him to a cleere underſtanding of their Ambition, (for Ambition is their

A their Religion, and S. *Peters* Ship muſt ſaile in their Fleets, and with their winds, or it muſt ſink, and the Catholique and Militant Church muſt march in their Armies, though thoſe Armies march againſt Rome it ſelfe, as heretofore they have done, to the ſacking of that Towne, to the holding of the Pope himſelfe in ſo ſordid a priſon, for ſixe moneths, as that ſome of his neareſt ſervants about him died of the plague, to the treading under foot Prieſts, and Biſhops, and Cardinals, to the diſhonouring of Matrons, and the raviſhing of profeſſed Virgins, and committing ſuch inſolencies, Catholiques upon Catholiques, as they would call us Heretiques for beleeving them, but that they are their owne Catholique Authors that have written them) Things being now, I ſay, in this ſtate, with theſe men, ſince wee heare that Drums beat in every field abroad, it becomes us alſo to returne to the braſing and beating of our Drums in the Pulpit too, that ſo, as *Adam* did not onely dreſſe Paradiſe, but keepe Paradiſe; and as the children of
B God, did not onely build, but build with one hand, and fight with another; ſo wee alſo may employ ſome of our Meditations upon ſupplanting, and ſubverting of error, as well as upon the planting, and watering of the Truth. To which purpoſe I ſhall prepare this day, for the vindicating and redeeming of theſe words from the Adverſary, (which will bee the worke of the next day) by handling to day that point, for which they have miſapplied them, which is Purgatory, and the mother, and the off-ſpring of that; for what can that generation of vipers ſuck from this Text, which is not, If there be no ſuch Purgatory, but, *If there be no ſuch Reſurrection, why then are theſe men baptized for the dead? Heaven and earth ſhall paſſe away*, ſaith Chriſt, *but my word ſhall not paſſe away*. But rather Matt 24.35.
then Purgatory ſhall paſſe away, his word muſt admit ſuch an Interpretation, as ſhall paſſe away, and evacuate the intention and purpoſe of the Holy Ghoſt therein. How much of the earth is paſſed away from them, wee know, who acknowledge the mercy,
C and might, and miracle of Gods working, in withdrawing ſo many Kingdomes, ſo many Nations of the earth, in ſo ſhort time, from the obedience, and ſuperſtition of Rome, as that if Controverſies had been to have been tried by number, they would have found as many againſt them, as with them; ſo much of the earth is paſſed from them. How much of heaven is paſſed from them, that is, how much leſſe intereſt and claime to heaven they can have now, when God hath afforded them ſo much light, and they have reſiſted it, then when they were in ſo great a part, under invincible ignorance, God onely, who is the onely Judge in ſuch cauſes, knowes; and he, of his goodneſſe, enlarge their title to that place, by their converſion towards it. But how much ſoever of earth or heaven paſſe away, they will not loſe an acre, an inch of Purgatory; For, as men are moſt delighted with things of their owne making, their owne planting, their owne purchaſing, their owne building, ſo are theſe men therefore inamoured of Purgatory: Men
D that can make Articles of faith of their owne Traditions, (And as men to elude the law againſt new Buildings, firſt build ſheds, or ſtables, and after erect houſes there, as upon old foundations, ſo theſe men firſt put forth Traditions of their owne, and then erect thoſe Traditions into Articles of faith, as ancient foundations of Religion) Men that make God himſelfe of a piece of bread, may eaſily make Purgatory of a Dreame, and of Apparitions, and imaginary viſions of ſick or melancholike men.

It may then be of uſe to inſiſt upon the ſurvey of this building of theirs, in theſe three *Diviſio.*
conſiderations. Firſt, to looke upon the foundation, upon what they raiſe it, and that is Prayer for the Dead, and that is the Grand-mother Error; And then upon the Building it ſelfe, Purgatory it ſelfe, and that is the Mother; And laſtly upon the out-houſes, or the furniture of this Building, and that is Indulgences, which are the children, the iſſue of this mother, and not ſuch children as draw their parents dry, but ſupport and main-
E taine their parents; for, but for theſe Indulgences, their prayer for the Dead, and their Purgatory would ſtarve; And ſtarve they muſt all, if they can draw their maintenance from no other place but this, *Why are theſe men baptized for the dead?*

Firſt then for the firſt of theſe three parts, The foundation, the Grand-mother, Prayer 1 Part.
for the Dead; The moſt tender Mother, the moſt officious Nurſe, cannot have a more *Oratio pro mortuis.*
particular care, how a new-borne child ſhall be waſhed, or ſwathed, or fed, when they conſider every drop of water, every clout, every pin that belongs to it, then God had of his Infant Church, when he delivered it over to her foſter-fathers, her nurſing-fathers, her god-fathers, *Moſes* and *Aaron*, and bound them by his inſtructions, in every particular, as he preſcribed them. How many directions he gave, what they ſhould eate, what

they ſhould weare, how often they ſhould waſh, what they ſhould doe, in every religious, in every civill action, and yet never, never any mention, any intimation, never any approach, any inclination, never any light, no nor any ſhadow, never any colour, any colourableneſſe of any command of prayer for the Dead. In all the Law, no precept for it; And this might imply a weakneſſe in Gods government, in ſo particular a law no precept of ſo important a duty: In all the Hiſtory no example; And this might imply ill luck at leaſt, in ſo large a ſtory no Precedent of an Office ſo neceſſary: In all the Goſpell no promiſe annexed to it; And this doth not imply, but manifeſt a concluſion againſt it, an excluſion of it. There being then no precept, no precedent, no promiſe for it, how came it into uſe and practiſe amongſt the Jewes? A

*Iudæi.* After the Jewes had been a long time converſant amongſt the Gentiles, and that as freſh water approaching the Sea, contracts a ſaltiſh, a brackiſh taſt, ſo the Jewes received impreſſions of the cuſtomes of the Gentiles, who were ever naturally enclined to this miſ-devotion, and left-handed piety, of praying for the Dead, In the faintneſſe, and languiſhing of their Religion, when they were much declined from the exact obſervation thereof, then, in the time of the Maccabees entred that one example, which hath raiſed ſuch a duſt, and blinded ſo many eyes. We have mention of many funeralls before that, and after that of many too, even in the time when Chriſt was upon the earth, and yet never mention of prayer for the dead, but in this one place of this booke; I doe not ſay, in this one ſtory, (for in this ſtory reported by *Ioſephus*, there is no mention of it) but in this one booke. That is true that I have read, that after Chriſts time, the Rabbins laid hold upon it, and brought it into cuſtome; And that is true which I have ſeene, that the Jewes at this day continue it in practiſe; For when one dies, for ſome certaine time after, appointed by them, his ſonne or ſome other neere in blood or alliance, comes to the Altar, and there ſaith and doth ſome thing in the behalfe of his dead father, or grandfather reſpectively. But all this they have drawne into practiſe, from this one place, from this booke, from which booke the ſame Rabbins draw a juſtification of a mans killing himſelfe, becauſe in this booke they find an example of that in *Razis*: The Rabbins tooke no better a ground for their prayer for the dead, then for ſelfe-homicide, onely matter of fact, out of a Hiſtoricall booke, which themſelves did not beleeve to be Canonicall. But how took this hold of Chriſtians? B C

2 Macc. 14. 37.

*Chriſtiani.* That which wrought upon the Jewes, prevailed upon the new Chriſtians too; for the greateſt part of them, by much, being Gentiles, (for few amongſt the Jewes, in compariſon, were converted to the Chriſtian religion) they which came from Gentiliſme, retained ſtill many impreſſions of ſuch things as they had been formerly accuſtomed unto. And as the Fathers of the Church then, out of an indulgence to theſe new Convertits, did ſuffer and tolerate the practiſe of many things, which theſe Gentiles brought with them; (as indeed a great part of the ceremonies of the Chriſtian Church are of that nature, and of ſuch an admiſſion, Things, which rather then avert their new Convertits from comming to them, by an utter aboliſhing of all parts of their former religion, and worſhip of their gods, thoſe bleſſed Fathers thought fitter to retaine, and turne to ſome good uſe, then altogether to take them away) As in other things, ſo alſo in this prayer for the dead, to which they, as Gentiles, had been formerly accuſtomed, the Fathers did not oppoſe it with any peremptory earneſtneſſe, with any vehement diligence, partly becauſe the thing it ſelfe argued and teſtified a good, and tender, and pious affection; (and though God doe not ground his Decrees upon any diſpoſition in mans nature, yet in the execution of his Decrees, God as hee works in his Church, loves to work upon a good natur'd man) and partly alſo, becauſe this practiſe, being but a practiſe onely, and no Dogmaticall conſtitution, might be (as it was in the firſt practiſe thereof) without ſhaking any foundation, or wounding any Article of the Chriſtian Religion; And laſtly, (that wee may ſpeake truth, with that holy boldneſſe which belongs to the truth) becauſe it was a long time before the Fathers came to a cleere underſtanding of the ſtate of the ſoule, departed out of this life: for though they never doubted of the certaine performance of Gods promiſes, That all that die in him, do reſt in him, yet where, and how this reſt was communicated to them, admitted more clouds then they could at all times diſpell and ſcatter, ſome ariſing from Philoſophers, ſome from Heretiques, ſome from ignorance, ſome from heat of Diſputation. D E

*Tertul.* So then, at firſt it was a weed that grew wild in the open field, amongſt the Gentiles;

Then

A Then because it bore a pretty flower, the testimony of a good nature, it was transplanted into some Gardens, and so became a private opinion, or at least a practise amongst some Christians; And then it spred it selfe so far, as that *Tertullian*, and he first of any takes knowledge of it, as of a custome of the Church; And truly this of *Tertullian* is very early, within little more then two hundred years after Christ. But as *Tertullian* shews us an early birth of it, so he tells us enough, to shew us, that it should not have been long liv'd, when he acknowledges that it had no ground in Scripture, but was onely a custome popularly, and vulgarly taken up. But *Tertullian* speaks of more then Prayer; he speaks of oblations and sacrifices for the dead; It is true, he does so; but it is of oblations and sacrifices far from the propitiatory sacrifice of the Masse, for *Tertullian* makes a woman the Priest in his sacrifice: *Offert uxor*, sayes he, *annuis diebus dormitionis mariti*, The wife offers every yeare upon the day of her husbands death; that is, every yeare upon
B that day, she gives a dole and almes to the poore, as the custome was to doe in memory of dead friends.

This being then but such a custome, and but so induc'd, why did none oppose it? Aerius. Epiphanius.
Why it was not sufficiently opposed, I have intimated some reasons before: The affection of those that did it, who were (though mistaken in the way) piously affected in the action, And then the harmlesnesse in the thing it self at first, And then partly a loathnesse in the Fathers to deter the Gentiles from becomming Christians, And partly a cloud and darknesse of the state of the soule after death. Yet some did oppose it; But some not early enough, and some not earnestly enough; And some not with much successe, because they were not otherwise *Integræ famæ*, They were not thought sound in all things, and therefore they were beleeved in nothing; which was *Aerius* his case, who did oppose it; but because *Aerius* did not come home to all truths, he was not hearkned unto,
C in opposing any error. Otherwise at that time, *Epiphanius* had a faire occasion offered, to have opposed this growing custome, and to have rectified the Church in a good measure therein, about an hundred years after *Tertullian*: For then *Aerius* opposed it directly; but because he proceeded upon false grounds, That since it was come to that, That the most vicious man, the most enormous sinner, might be saved after his death, by the prayers and devotions of another man, there remained no more for a Christian to doe, but to provide such men in his life, to doe those offices for him after his death, and so he might deliver himselfe from all the disciplines, and mortifications, and from the anguishes, and remorses, and vexations of conscience which the Christian Religion induces and requires, *Epiphanius* discerning the advantage that *Aerius* had given, by imputing things not throughly true, he places his glory, and his triumph, onely in overthrowing *Aerius* his ill grounded arguments, and takes the question it selfe, and the dan-
D ger of the Church, no farther to heart then so. And therefore when *Aerius* asks, Can prayers for the dead be of any use? *Epiphanius* sayes, Yes, they may be of use, to awaken and exercise the piety and charity of the living; and never speaks to that which was principally intended, whether they could be of any use to the dead. So when *Aerius* asks, Is it not absurd to say, That all sins may be remitted after death? *Epiphanius* sayes, No man in the Church ever said, That all sins may be remitted after death, and never cleares the maine, whether any sin might. And yet with all advantages, and modifications, *Epiphanius* lodges it at last, but upon custome, *Nec enim præceptum Patris, sed institutum matris habemus*, sayes he, For this which we doe, we have no commandment from God our Father, but onely an Institution, implyed in this Custome, from the Church our Mother.

But then it grew to a farther height; from a wild flower in the field, and a garden Chrysost.
E flower in private grounds, to be more generally planted, and to be not onely suffered by many Fathers, but cherished and watered by some, and not above forty years after *Epiphanius*, to be so far advanced by S. *Chrysostome*, as that he assignes, though no Scripture for it, yet that which is neareſt to Scripture, That it was an Apostolicall Constitution. And truly, if it did clearly appeare to have been so, A thing practised, and prescribed to the Church, by the Apostles, the holy Ghost were as well to be beleeved in the Apostles mouthes, as in their pens; An Apostolicall Tradition, that is truly so, is good evidence. But because those things doe hardly lie in proofe, (for that which hath been given for a good Rule of Apostolicall Traditions, is very defective, that is, That whatsoever hath been generally in use in the Church, of which no Author is known, is to be accepted for

an Apoſtolicall Tradition, for ſo that *Ablutio pedum*, The waſhing of one anothers feet after Chriſts example, was in ſo generall uſe, that it had almoſt gained the dignity of being a Sacrament; And ſo was alſo the giving of the Sacrament of the Body and Bloud to children newly baptized, and yet theſe, though in ſo generall uſe, and without any certaine Author, are not Apoſtolicall Traditions) Therefore we muſt apply S. *Auguſtines* words to S. *Chryſoſtome*, *Lege ex Lege, ex Prophetis, ex Pſalmis, ex Euangelio, ex Apoſtolicis literis, & credemus*, Read us any thing out of the Law, or Prophets, or Pſalmes, or Goſpel, or Epiſtles, and we will beleeve it. And we muſt have leave to return S. *Auguſtines* words upon S. *Auguſtine* himſelfe, who hath much aſſiſted this cuſtome of praying for the dead, *Lege ex Lege, &c.* Read it out of the Scriptures, and we will beleeve it; for S. *Auguſtine* does not pretend any other place of Scripture, then this of the Maccabees, and (not diſputing now what credit that Book had with S. *Auguſtine*) certainly it fell not within this enumeration of his, The Maccabees are neither Law, nor Prophets, nor Pſalms, nor Goſpel, nor Epiſtle. A B

Beloved, it is a wanton thing for any Church, in ſpirituall matters, to play with ſmall errors; to tolerate, or wink at ſmall abuſes, as though it ſhould be alwayes in her power to extinguiſh them when ſhe would. It is Chriſts counſell to his Spouſe, that is, the Church, *Capite vulpes parvulas*, Take us the little foxes, for they deſtroy the Vine; though they ſeeme but little, and able to doe little harme, yet they grow bigger and bigger every day; and therefore ſtop errors before they become hereſies, and erroneous men before they become formall heretiques. *Capite*, ſayes Chriſt, Take them, ſuffer them not to goe on; but then, it is *Capite nobis*, Take us thoſe foxes, Take them for us, The bargaine is betweene Chriſt and his Church. For it is not *Capite vobis*, Take them to your ſelves, and make your ſelves Judges of ſuch doctrinall matters, as appertaine not to your cognizance; Nor it is not *Cape tibi*, Take him to thy ſelfe, ſpy out a Recuſant, or a man otherwiſe not conformable, and take him for thy labour, beg him, and ſpoile him, and, for his Religion, leave him as you found him; Neither is it *Cape ſibi*, Take him for his eaſe, that is, compound with him eaſily, and continue him in his eſtate and errors, but *Cape nobis*, Take him for us, ſo detect him, as he may thereby be reduced to Chriſt and his Church. C

Neither onely this counſel of Chriſt to his Church, but that commandment of God in *Levit.* is alſo applyable to this, *Non miſereberis pauperis in judicio, Thou ſhalt not countenance a poore man in his cauſe*, Thou ſhalt not pity a poore man in judgement. Though a new opinion may ſeeme a poore opinion, able to doe little harme, though it may ſeem a pious and profitable opinion, and of good uſe, yet *in judicio*, if it ſtand in judgement, and pretend to be an article of faith, and of that holy obligation, matter neceſſary to ſalvation, *Non miſereberis*, Thou ſhalt not ſpare, thou ſhalt not countenance this opinion upon any collaterall reſpect, but bring it to the onely tryall of Doctrines, the Scriptures. In the beginning of the Reformation in Germany, there aroſe a ſect, whom they called Intermiſts, and Adiaphoriſts, who, upon a good pretence, were like to have done a great deale of miſchiefe: They ſaid, Since all the hope of a Reformation that we can promiſe our ſelves, muſt come from a generall Councell, and of ſuch a Councel we can have no hope but by the Pope, it were impertinent, and diſ-conducing to our owne ends, to vexe or exaſperate the Pope, in this Interim, till the Councel be ſetled, and ſo the Reformation put into a way; and in the Interim, for this ſhort time till the Councel, theſe *Adiaphora*, the indifferent things, (in which mild word they involved all the abuſes, and all the grievances that were complained of) may be well enough continued. But if they had continued ſo long, they had continued yet; If they had ſpared their little foxes then, they had deſtroyed their vines; If they had pitied the poore in judgement, the cauſe had been judged againſt them; If they had reprieved thoſe abuſes for a time, they had got a pardon for ever: And therefore bleſſed were they in taking thoſe children, and daſhing them againſt the ſtones, In taking thoſe new-born opinions, and bringing them to the true touch-ſtone of all Doctrines, *An ab initio*, whether they had been from the beginning, or could conſiſt with the Scriptures. D E

Exod. 23. 3. Lev. 19. 15.

Neither doth this counſel of Chriſts, *Take us theſe little foxes*, nor this commandment of God, *Thou ſhalt not pity the poor in judgment*, determine it ſelf in the Church, or in the publique only, but extends it ſelf (rather contracts it ſelf) to every particular ſoul and conſcience. *Capite vulpeculas*, Take your litle foxes, watch your firſt inclinatiõs to ſins, for if you

give

A give them ſuck at firſt, if you feed them with the milke and hony of the mercy of God, it ſhall not be in your power to weane them when you would, but they will draw you from one to another extreme, from a former preſumption to a future deſperation in Gods mercy. So alſo *Non miſereberis, Thou ſhalt not pity the poore in judgement*; now that thou calleſt thy ſelfe to judgement, and thy conſcience to an examination, thou ſhalt not pity any ſin, becauſe it pretends to be a poore ſin, either poore ſo, that it cannot much endanger thee, not much encumber thee, or poore ſo, as that it threatens thee with poverty, with penury, with diſability to ſupport thy ſtate, or maintaine thy family, if thou entertaine it not. Many times I have ſeene a ſuitor that comes *in forma pauperis*, more trouble a Court, and more importune a Judge, then greater cauſes, or greater perſons: And ſo may ſuch ſins as come *in forma pauperis*, either way, That they plead poverty, That they can doe little harme, or threaten poverty if they be not entertained. Thoſe ſins are the
B moſt dangerous ſins, which pretend reaſon why they ſhould be entertained: for ſinnes which are done meerely out of infirmity, or out of the ſurpriſall of a tentation, are (in compariſon of others) done as ſins in our ſleep; but in ſins upon deliberation, upon counſell, upon pretence of reaſon, we doe ſee the wiſdome of God, but we ſet our wiſdome above his, we do ſee the law of God, but we inſert and interline *non obſtantes* of our own, into Gods Law.

If therefore thou wilt corruptly and vitiouſly, and ſinfully love another, out of pity, becauſe they love thee ſo; If thou wilt aſſiſt a poore man in a cauſe, out of pretence of pity, with thy countenance and the power of thy place, that that poore man may have ſomething, and thou the reſt that is recovered in his right; If thou wilt embrace any particular ſin out of pity, leſt thy Wife and Children ſhould be left unprovided; If thou have not taken theſe little foxes, that is, reſiſted theſe tentations at the beginning, yet *Nunc in*
C *judicio*, now that they appeare in judgement, in examination of thy conſcience, *Non miſereberis*, Thou ſhalt not pity them, but (as *Moſes* ſpeakes of falſe Prophets, and by a faire accommodation of all bewitching ſins, with pleaſure or profit) *If a Dreamer of Dreames have given thee a ſigne, and that ſigne be come to paſſe*; If a ſin have told thee, it would make thee rich, and it have made thee rich; *yet if this Dreamer draw thee to another God*, If this profit draw thee to an Idolatrous, that is, to an habituall love of that ſin, (for *Tot habemus recentes Deos, quot vitia*, ſayes S. *Hierom*, Every man hath ſo many Idols in him, as he hath habituall ſins) yet, *Though this dreamer* (as God proceeds there) *be thy brother, or thy ſon, or thy friend which is as thine owne ſoule*, How neare, how deare, how neceſſary ſoever this ſin be unto thee, *Non miſereberis*, ſayes *Moſes*, *Thine eye ſhall not pity that Dreamer, thou ſhalt not keepe him ſecret, but thine owne hand ſhall be upon him to kill him*; And ſo of this pleaſurable, or profitable ſin, *Non miſereberis*, Thou ſhalt not hide it, but
D poure it out in Confeſſion; *Non miſereberis*, Thou ſhalt not pardon it, no nor reprieve it, but deſtroy it, for the practiſe preſently; *Non miſereberis*, Thou ſhalt not turne out the Mother, and retaine the Daughter, not leave the ſin, and retaine that which was ſinfully got, but deveſt all, roote, and body, and fruits, by confeſſion to God, by contrition in thy ſelfe, by reſtitution to men damnified; Elſe, that will fall upon thee and thy ſoule, which fell upon the Church, That becauſe they did not take their little foxes, they endangered the whole vine; Becauſe they did pity the poore in judgement, that is, (as S. *Auguſtine* ſayes) they were loath to wraſtle with the people, or force them from dangerous cuſtomes, they came from that ſupine negligence, in tolerating prayer for the Dead, to eſtabliſh a doctrinall point of Purgatory; and for both, prayer for the Dead, and Purgatory, they detort this text, *Elſe*, that is, if no Purgatory, *why then are theſe men baptized for the Dead?*

E As in the Old Teſtament there is no precept, no precedent, no promiſe for prayer for the Dead, So in the Old Teſtament they confeſſe, there was no Purgatory; no ſuch place, as could purifie a ſoule to that cleanneſſe, as to deliver it up to Heaven; For thither, to Heaven, no ſoule, ſay they, had acceſſe, till after Chriſts aſcenſion. But as the firſt mention of prayer for the dead was in time of the Maccabees, ſo much about the ſame time was the firſt ſtone of Purgatory laid; and laid by the hands of *Plato*. For, *Hæreticorum Patriarcha, Philoſophi*, ſayes *Tertullian*, The Philoſophers were the Patriarchs of Heretiques, evermore they had recourſe to them. And then, *Plato* being the Author of Purgatory, we cannot deny, but that the Greeke Church did acknowledge Purgatory, that is, that Greeke Church, of which *Plato* is a Patriarch; for, for the Chriſtian Greeke

Deut. 13.

Hieron.

2 Part.

Plato.
Tertul.

Church, that never acknowledged Purgatory, ſo as the Roman, that is, A place of torment, from which our prayers here, might deliver ſoules there. But yet *Platoes* invention, or his manner of expreſſing it, tooke ſuch roote and ſuch hold, as that *Euſebius*, when he comes to ſpeake of Purgatory, delivers it in the very words of *Plato*, and makes *Platoes* words his words, and *Plato* his Patriarch, for the Greeke Church. The Latin Church had Patriarchs too for this Doctrine; though not Philoſophers, yet Poets; for of that which *Virgil* ſayes of Purgatory, *Lactantius* ſayes, *propemodum vera*, *Virgil* was very neere the truth, *Virgil* was almoſt a Catholique, but then later men ſay, *Hæc prorſus vera*, This is abſolutely true that *Virgil* ſayes, and *Virgil* is a perfect, a downe-right Catholique; for an upright Catholique, in the point of Purgatory, were hard to finde.

Euſebius Anno 326.

Virgil. Lactantius Anno 290.

A

These then are the firſt Patriarchs of the Greek and Latin Church, Philoſophers, and Poets; And when it came farther, to Chriſtians, it gained not much at firſt; for the firſt mention of Purgatory amongſt Chriſtians hath this double ill lucke, that firſt it is in a Booke which no ſide beleeves, the Booke called *Paſtor*, whoſe Author is ſaid to bee *Hermes*, and he fancied to be S. *Pauls* Diſciple; And then that which is ſaid of Purgatory in that Booke, is put into an old womans mouth, and ſo made an old wives tale; ſhe tels that ſhe had a viſion, of ſtones fallen from a towre, and then mended after they were fallen, and laid in the building againe: And this Towre muſt be the Church, and theſe fallen ſtones muſt be ſoules in Purgatory, and then they muſt be made fit to be placed in the uppermoſt part of the building, in the Triumphant Church.

B

Hermes.

But to conſider this plant in better grounds, then Philoſophers, or Poets, or old wives tales, or ſuppoſititious books, amongſt men of more waight and gravity; *Clement* of Alexandria, within little more then two hundred yeares after Chriſt, ſpake doubtfully, uncertainly, ſuſpiciouſly, diſputably of Purgatory; And within twenty yeares after him, *Origen*, who was evermore tranſported beyond the letter, upon myſteries, ſomewhat directly. But yet when all is done, *Origens* Purgatory is a purgatory, that would do them no good; for it would bring them in no money, and they could be as well content that there were none, as that it were nothing worth; except they may have the letting and ſetting of Purgatory at their price, they care not though it were pulled downe. And *Origens* Purgatory is ſuch a purgatory as the beſt men muſt come into it, even Martyrs themſelves, that are re-baptized in their owne blood, (and will this purgatory ſerve their turnes? ) And it is ſuch a purgatory, as the worſt of all, even the Devill himſelfe may, and ſhall get out of it; And will this purgatory ſerve their turnes? Neither is this an error peculiar to *Origen*, That all ſoules muſt paſſe through Purgatory, but common with others of the Fathers too; *Sive Paulus, ſive Petrus*, ſayes *Origen*, whether it be S. *Paul*, or S. *Peter*, thither he muſt come, And *ſive Petrus, ſive Iohannes*, ſayes S. *Ambroſe*, whether it be the Diſciple that loved Chriſt, S. *Peter*, or the Diſciple whom Chriſt loved, S. *Iohn*, thither he muſt come; And S. *Hilary* extends it farther, he drawes in the bleſſed Virgin *Mary* her ſelfe into purgatory. And that we may ſee cleerely, that that Purgatory which the Fathers intended, is not the Purgatory now erected in the Roman Church, S. *Ambroſe* conſigns to his Purgatory, even the Patriarchs and Prophets of the Old Teſtament; *Igne filii Levi, igne Ezekiel, igne Daniel*, The holieſt generation, the Sons of *Levi*, and the greateſt of the Prophets muſt paſſe through this fire: And will ſuch a purgatory ſerve their turnes, as was kindled in the Old Teſtament?

C

Origen.

Ambroſe.

D

Well; They are very loath to be put to their ſpeciall plea, very loath to anſwer, what Purgatory of the Fathers they will ſtand to; They would not be put to anſwer; They chuſe rather to interrogate us; and they aſk us, Since the Fathers are ſo pregnant, ſo frequent in the name of Purgatory, one Purgatory or other, will you beleeve none? None, upon the ſtrength of that argument, that the Fathers mention Purgatory, except they will aſſigne us a Purgatory, in which thoſe Fathers agree, and agree it to be matter of faith, to beleeve it; for from how many things, which paſſe through the Fathers, by way of opinion, and of diſcourſe, are they in the Romane Church departed, onely upon that, That the Fathers ſaid it, but ſaid it not Dogmatically, but by way of diſcourſe, or opinion. But then they aſke us againe, Since it is cleare that they did uſe prayer for the dead, what could they meane by thoſe prayers, but a Purgatory, a place of torment, where thoſe ſoules needed helpe, and from whence thoſe prayers might helpe them? What could they meane els? Certainly, we cannot tell them, what they meant; If they ſhould aſke them, who made thoſe prayers, they could hardly tell them. If a man ſhould have

E

*Interrogantes.*

ſurprized

A furprized S. *Ambroſe* at his prayers, and ſtood behinde him, and heard him ſay, *Non dubitamus, etiam Angelorum teſtimoniis credimus*, Lord, I cannot doubt it, for thou by thine Angels haſt revealed it unto me, *Fide ablutum, æterna voluptate perfrui*, That my dead Maſter the Emperour, was baptized in his faith, and is now in poſſeſſion of all the joyes of heaven, and yet have heard S. *Ambroſe* ſay, ſometimes to God, ſometimes to his dead Maſter, *Si quid preces*, if my prayers may prevaile with thee O God, and then, *Oblationibus vos frequentabo*, I will waite upon you daily with my Oblations, I will accompany you daily with my Sacrifices; And for what? *Vt des, Domine, requiem*, That thou, O Lord, wouldeſt afford reſt, and peace, and ſalvation to that ſoule; And if this man after all this, ſhould have asked S. *Ambroſe*, What he meant to pray for him, of whoſe preſent beeing in heaven he was already aſſured? ſurely S. *Ambroſe* could have given no ſuch anſwer, as would have implied a confeſſion, or an argument for Purgatory; But S. *Ambroſe* is B likely to have ſaid to him, as he does ſay there, *Eſt in piis affectibus quædam flendi voluptas*, In tender hearts, and in good natures, there is a kinde of ſatisfaction, and more then that, a holy voluptuouſneſſe in weeping, in lamenting, in deploring the loſſe of a friend; *In commemoratione amiſsi acquieſcimus*, Let me alone, give me leave to thinke of my loſt Maſter ſome way, by ſpeaking with him, by ſpeaking of him, by ſpeaking for him, any way, I finde ſome eaſe, ſome ſatisfaction in commemorating and celebrating of him; But all this would not have amounted to an argument for Purgatory. So alſo if a man ſhould have found S. *Auguſtine* in his Meditations after his Mothers death, and heard him ſay, *Pro peccatis Matris mea deprecor te*, Lord, I am a ſuiter now for my Mothers ſinnes; *Exaudi Domine, propter medicinam vulnerum tuorum*, Heare me, O Lord, who acknowledge no other *Balſamum*, then that which drops out of thy wounds, *Dimitte Domine, Domine obſecro*, Pardon her, O Lord, O Lord pardon her all her ſinnes; And then ſhould C have heard S. *Auguſtine*, with the ſame breath, and the ſame ſigh, ſay, *Credo quòd jam feceris, quæ rogo*, Lord, I am faithfully aſſured, that all this is already done, which I pray for; and then ſhould have asked S. *Auguſtine*, What he meant to pray for that which was already done? S. *Auguſtine* could but have ſaid to him, as he does to God there, *Voluntaria oris mei accipe Domine*, Accept O Lord, this voluntary, though not neceſſary Devotion. But if a man would have preſſed either of them for a full reaſon of thoſe prayers, it would have been hard for him to have received it. They prayed for the Dead, and they meant no ill, in doing ſo; but what particular good they meant, they could hardly give any farther account, but that it was, if not an inordinate, yet an inconſiderate piety, and a Devotion, that did rather tranſport them, then direct them.

Ambroſe. Auguſt.

These then prayed for the dead, and yet confeſſed thoſe whom they prayed for, to be then in heaven; S. *Chryſoſtome* prayes for others, and yet beleeves them to be in Hell; D *Poteſt infideles de Gehenna dimittere*, ſayes he, *ſed fortè non faciet*, God can deliver an unbeleeving ſoule out of hell, perchance he will not, ſayes he, but I cannot tell, and therefore I will try. And yet S. *Gregory* abſolutely forbids all prayer for the dead, where they dyed in notorious ſinne; As generally their whole Schoole doth at this day, either for ſuch ſinners, as dying in impenitency, are preſumed to be already in Hell, or ſuch as dyed ſo well, that they are already preſumed to be in poſſeſſion of as much as can be asked in their behalfe.

Chryſoſt. Gregory.

If then they will ſtill preſſe and purſue us with that queſtion, What could thoſe Fathers meane by their prayer for the Dead, but Purgatory? We muſt ſend them to thoſe Fathers, (and I pray God they may get to them) to aske what they meant. So much as any of thoſe Fathers have told us, we can tell them; and amongſt thoſe Fathers, S. *Dionyſe* the Areopagite hath told us moſt; He hath told us the manner, and the Ceremonies E uſed at the funeralls of Chriſtians; and amongſt them the offices, and liturgies, and ſervices ſaid and read at ſuch funeralls; and expreſſed them ſo, as that we may eaſily ſee, That firſt the Congregation made a declaration of their religious and faithfull aſſurance, that they that die in the Lord, reſt in him; And then a proteſtation in the behalfe of that dead brother, that he did die in that faith, and that expectation, and therefore was then in poſſeſſion of that reſt, which was promiſed to them who dyed ſo. And this teſtimony for themſelves in generall, and this application thereof to that dead man, ſayes he, the Church then expreſſed in the forme of prayer, and ſo ſeemed to aske and beg at Gods hands, that which indeed they did but acknowledge to have received before; they gave that the forme of a prayer, as of a future thing, which was indeed but a recognition of that

Areopag.

that which was preſent, and paſt, That they did then, and that that dead brother had before embraced that beliefe. A

This anſwer to their queſtion, (What could they meane but Purgatory, by thoſe prayers?) they may have from thoſe of thoſe ancient times; And thus much more from daily practiſe, That every man who proſtrates himſelfe in his chamber, and powres out his ſoule in prayer to God; though he have ſaid, *O Lord, enter not into judgement with thy ſervant; forgive me the ſinnes of my youth, O Lord; O Lord blot out all mine iniquities out of thy remembrance*, though his faith aſſure him, that God hath granted all that he asked upon the firſt petition of his prayer, yea before he made it, (for God put that petition into his heart and mouth, and moved him to aske it, that thereby he might be moved to grant it) yet as long as the Spirit enables him, he continues his prayer, and he ſolicits, and he importunes God for that which his conſcience aſſures him, God hath already granted: He hath it, and yet he asks it; and that ſecond asking it implies and amounts B but to a thankeſgiving for that mercy, in which he hath granted it. So thoſe Fathers prayed for that which they aſſured themſelves was done before, and therefore, though it had the forme of a prayer, it might be a commemoration of Gods former benefits, it might be a proteſtation of their preſent faith, or an atteſtation in the behalfe of their dead friend, whoſe firſt obſequies, or yearly anniverſary they did then celebrate. B

Add to this the generall diſpoſition in the nature of every man, to wiſh well to the dead, And the darkneſſe in which men were then, in what kinde of ſtate the dead were, and we ſhall the leſſe wonder, that they declined to this cuſtome in thoſe times, eſpecially if we conſider, that even in the Reformation of Religion, in theſe clearer times, *Luther* himſelfe, and after him, (if perchance *Luther* may be thought not to have been enough fined and drawn from his lees) The Apology for the Confeſſion of Auſpourg, which was written after all things were ſufficiently debated, and had ſiftings, and cribrations, and alterations enow, allowes of ſuch a forme of prayer for the dead, as that of the primitive Fathers may juſtly ſeeme to have been. All ends in this, that neither thoſe prayers of thoſe Fathers, nor theſe of theſe Lutherans, (though neither be in themſelves to be juſtified) did neceſſarily imply, or preſuppoſe any ſuch Purgatory, as the Romane Church hath gone about to evict or conclude out of them; Men might pray for the dead as thoſe Fathers did, and as the Lutherans doe, ſafely enough without aſſiſting the doctrine of Purgatory, if that were all that were to be ſaid againſt ſuch prayers. C

Chemnicius Exam. De purgator. fo 92. b.

Be then that thus ſettled, The Fathers did not intend any ſuch building upon that foundation, not a Purgatory, which ſhould be a place of torment, upon thoſe prayers for the dead; but then, what did they meane by that Purgatory, and that fire, which is ſo frequent amongſt them? In the confeſſion of our Adverſaries, the greateſt part of the Fathers that mention a Purgatory fire, intend it of the generall fire of conflagration at the laſt day: They thought the ſoules of the Dead to have beene kept *in Abditis*, and *in Receptaculis* till the day of Judgement, and that then that fire which was to take hold of all creatures to the purifying of them, ſhould alſo take hold of all ſoules, and burne out all that might be unacceptable to God in thoſe ſoules, and that this was their Purgatory. Others of the Fathers have called that ſevere judgement, and examination which every ſoule is to paſſe under, from the hand of God at that time, (becauſe it hath much of the nature of fire, and many of the properties and qualities of fire in it) a fire, a purging fire, and made that their Purgatory. If others of the Fathers have ſpoken of a purging fire after this life, ſo as it will not fall within theſe two acceptations, of the fire of conflagration, or of the fire of examination, we muſt ſay in their behalfe, as *Sextus Senenſis* does, That they are not the leſſe holy, nor the leſſe reverend, for having ſtraied into ſome of theſe miſtakings, becauſe it is a fire without light. D E

Sext. Senenſ.

In thoſe ſub-obſcure times, S. *Auguſtine* might be excuſable, though he proceeded doubtfully and ſaid, *Non incredibile*, It is not incredible that ſome ſuch thing there may be, and *Quæri poteſt*, It is not amiſſe to inquire, (where ſuch things are to be inquired after, that is, in the Scriptures) whether any ſuch thing be or no, and *Vtrum latere*, an *inveniri*, whether any ſuch thing will be found there, or no, I cannot tell: he may be excuſable in his proceeding farther in his doubt, *Sive ibi tantum*, whether all our Purgatory be reſerved for the next world, *Sive hic & ibi*, or whether God divide our Purgatory, ſome here, and ſome there, *Sive hic ut non ibi*, or whether God exalt and multiply our Purgatory here, that we may have none hereafter. Of theſe things, I ſay, howſoever S. *Auguſtine*

Auguſt.

A *Auguſtine* might be excuſable for doubting in thoſe darke times, we ſhould be inexcuſable, if we ſhould not deny them in theſe times, in which God hath afforded us ſo much light and cleareneſſe; And reſt in that acknowledgement, that we have in this life *Purgationem, & purgatorium*, A purging, and a Purgatory; A purging in this, That Chriſt Jeſus, *Whom God hath made the heire of all things, by whom alſo he made the world, who was the brightneſſe of his glory, and the expreſſe image of his perſon; That he, by himſelfe hath purged our ſinnes*: There is our purging; But then, becauſe after this generall purging, which is wrapped up in the generall nature, as Chriſt dyed for mankinde, for all men, and after that neerer application thereof, as it is wrapped up in the Covenant, as he dyed more effectually for all Chriſtians, *ſtill our own clothes defile us*, our own evill habits, our owne fleſh pollutes us, therefore God ſends us a Purgatory too in this life, Croſſes, Afflictions, and Tribulations, and to burne out theſe infectious ſtaines and impreſſions in our fleſh, B *Ipſe ſedet tanquam ignis conflans, God ſits as a fire, and with fullers ſoape*, to waſh us, and to burne us cleane with afflictions from his own hand.

Heb. 1. 3.

Iob

Malac. 3. 2.

Let no man think himſelfe ſufficiently purified, that hath not paſſed this Purgatory; *Iraſcaris mihi Domine*, ſaith S. *Bernard*, Lord let me ſee that thou art angry with me; I know I have given thee juſt cauſe of anger; and if thou ſmother that anger, and declare it not by corrections here, thou reſerveſt thine anger to undeterminable times, and to unſupportable proportions. *Propitius fuiſti*, ſayes *David*, *Thou waſt a mercifull God to thy people*; for, ſaith hee, *Thou didſt puniſh all their Inventions*; In this conſiſted his mercy, that he did puniſh; for if he had been more mercifull, he had been unmercifull; If he had begun with no Judgements, they had ended in Judgements without end; Affliction is a Chriſtians daily bread, and therefore in that petition, *Da nobis hodie, Give us this day our daily bread*, not onely patience in affliction, but affliction it ſelfe, ſo farre as it conduces to our mortification is asked at Gods hand. It is an over-preſumptuous confidence, for C which they glorifie one in the Romane Church, that he was put often to his *Decede à me, Domine*, O Lord, withdraw thy ſelf, and thy grace farther from me, for by mine own ſanctity, or diligence, I am able to wraſtle with, and to overcome all the tentations, and tribulations of this life, *Decede à me*, withdraw thy ſelfe, and thy grace, and put not thy ſelfe to this trouble, nor this coſt with me, but leave me to my ſelfe: This was too much confidence; but that was more, which wee find in another, That he begged of God, by prayer, that he might bee poſſeſſed with the Devill for ſome moneths, becauſe all the tentations of the fleſh, and all the groſſes of the world, were not enough for his victory, and his triumph. But it is an humble and a requiſite prayer, to ask ſuch a meaſure of affliction, as may ballaſt us, and carry us ſteddily, through all the ſtorms, and tempeſts of this life. As hee that hath had no rubbe in his fortune, in his temporall ſtate, is in moſt D danger to fall, (to fall into murmuring) at the firſt ſtumble he makes, As hee that hath had no ſickneſſe till his age, hardly recovers then; So hee that hath not borne his yoake in his youth, that hath not beene accuſtomed to croſſes and afflictions, hath a wanton ſoule all the way, and a froward and impatient ſoule towards the end.

Bernar.

This is our true Purgatory; And in this Purgatory, we doe need the prayers of others; and upon this Purgatory, we may build Indulgences, which are thoſe teſtimonies of the remiſſion of ſinnes, which God hath enabled his Church to imprint and conferre upon us, in the abſolution thereof; which are nothing of kinne to thoſe Indulgences of the Roman Church, which are the children of this mother of Purgatory, and to the maintenance of which, they have alſo detorted our Text, *Elſe*, If there be no ſuch Indulgences, If the works of Supererogation done by other men, may not be applied to the ſoules that are in Purgatory, If there be no ſuch uſe of Indulgences, *why are then theſe men baptized for the dead?* E

*Indulgences.*

Againſt the popular opinion of the Spheare, or Element of Fire, ſome new Philoſophers have made this an argument, that it is improbable, and impertinent, to admit an Element that produceth no Creatures; A matter more ſubtill then all the reſt, and yet work upon nothing in it; A region more ſpacious then all the reſt, and yet have nothing in it, to worke upon. All the other three Elements, Earth, and Water, and Ayre abound with inhabitants proper to each of them, onely the Fire produces nothing. Here is a fire that recompences that defect; The fire of the Roman Purgatory hath produced Indulgences, and Indulgences are multiplied to ſuch a number, as that no heards of Cattell upon earth can equall them, when they meet by millions at a Jubile, no ſhoales, no

ſpawne

ſpawne of fiſh at Sea, can equall them, when they are tranſported in whole Tuns to the A
Weſt Indies, where of late yeares their beſt Market hath beene; No flocks, no flights
of birds in the Ayre can equall them, when as they ſay of S. *Francis*, at every prayer
that he made, a man might have ſeene the Ayre as full of ſoules flying out of Purgatory,
as ſparkles from a Smiths Anvill, beating a hot Iron. The Apoſtle complains of them,
that made *Mercaturam animarum*, Merchandiſe of mens ſoules; but theſe men make *Ludibrium animarum*, a Jeſt of mens ſoules: For, if that ſad and ſerious conſideration, that
this doctrine concernes that part of man, which nothing but the incorruptible blood of
the Sonne of God could redeeme, the ſoul, did not caſt a devout and a religious bridle
upon it, it were impoſſible to ſpeake of theſe Indulgences, otherwiſe then merrily: They
do make merchandiſe of ſoules, and yet they make a jeſt of them too.

Theſe then, theſe Indulgences, are the children, the generation of that Viper, the Sa-
Pliny. lamanders of that fire, Purgatory; And then, *Inter omnia venenata*, ſayes *Pliny*, Of all B
the venemous creatures in the world, the Salamander is *Maximi ſceleris*, the moſt miſ-
chievous; for whereas others, *ſingulos feriunt*, (as the ſame Author ſayes) they ſting
but one at once, the Salamander deſtroyes whole families, whole Cities together, for
all that eat the fruit of any tree, that hee hath touched, periſh. We need not apply this;
Our fathers did, and our neighbours doe feele the manifold miſchiefes that theſe mercе-
nary Indulgences work in the world, and to what deſperate and bloody actions men are
induced, and animated by them; what knives theſe Indulgences have whet in Courts,
and what Armies they have payed in the open field; A cheape diſcharge, and eaſie Sub-
ſidy; we have ſeene Copper coyned, and we have read of leather coyned, but here they
coyne paper, and in an Indulgence, which require but as much paper as a Ballad, they
ſend a man more ſalvation, then the whole Bible can give them. Men that will not ſee
light, or not watch by the light, will not ſee this; Men that delight to wallow ſtill in the C
mire, can digeſt this; *Etiam Salamandra à ſuibus manditur*, ſayes *Pliny*, As venemous as
a Salamander is, a Sow will eat a Salamander; As the citizens of the loweſt fire, of hell
it ſelfe, entred into the heard of ſwine, ſo theſe children of this other fire, of Purgatory,
theſe Indulgences, enter into ſwiniſh men, that conſider not their owne foulneſſe, but
think themſelves cleane when they have eaten a Salamander, that is, bought an Indul-
gence. But though they have had a ſpurious generation, and yet have laſted longer then
ſpurious generations uſe to doe, (for they have ſpread into three generations, Prayer for
the dead begot Purgatory, and Purgatory Indulgences) yet they have had a viperous
generation too, for they have eaten out the wombe of their owne Mother, and theſe
Salamanders, theſe Indulgences retaine ſtill the nature of *Plinies* Salamanders, *Non
gignunt*, They beget no more, they proceed no farther; For in this enormous exceſſe
of Indulgences, the Roman Church tooke her deaths wound; from this extreme abuſe D
of Indulgences, aroſe the occaſion of the Reformation, which God advanced and pro-
ſpered ſo miraculouſly in the hands of *Luther*, upon the indignation that the world took
upon theſe Indulgences.

How they roſe, how they grew, how they fell, is a hiſtoricall knowledge, and not
much neceſſary to be inſiſted upon here: though indeed our danger be greater from theſe
Indulgences, then either from prayer for the Dead, or from Purgatory; though all three
be equally erronious in matter of doctrine, yet for matter of fact, and danger, Indulgen-
ces are the moſt pernicious, becauſe that opinion of an immediate paſſing to Heaven
thereupon, animates men to any undertakings. But as the Chriſtians in aboliſhing the
Idolatry of the Gentiles, in ſome places, ſometimes, left ſome of their Idols ſtanding,
leſt the Gentiles ſhould come to deny, that ever they had worſhipped ſuch monſters: So
it hath pleaſed the Holy Ghoſt to hover over the Authors and Writers in the Roman E
Church, ſo as that they have left ſome impreſſions of the iniquity of theſe Indulgences
in their bookes. From them we are able to declare, That Indulgencies in the Primitive
Church were nothing but relaxations, moderations of thoſe ſevere penances, which the
Canons, called Penitentiall, inflicted upon particular ſins, which Canons were for the
moſt part the Rule of the whole Church, and which penances, enjoyned by thoſe Ca-
nons, every Biſhop in his owne Dioces, might according to his holy diſcretion mode-
rate, according to the bodily infirmity, or the ſpirituall amendment of the penitent ſin-
ner; That in time, the Biſhops of Rome drew into their hands all this power of remitting
penances, reſerving to themſelves, and ſhedding upon other Biſhops, as much, and as
little

A little as they were pleaſed; That after they had extended this overflowing power over this world, they enlarged it farther to the next world too, to Purgatory. And this, not long ſince, *Poſtquam aliquandiu ad Purgatorium trepidatum eſt, cœpere indulgentia*, ſayes a good Author of theirs, of our Nation, that Biſhop of Rocheſter, whoſe ſervice they recompenſed with a Cardinals Hat, (but ſomewhat late, for his head was off before his hat came) After the vapours of Purgatory had blinded mens eyes, after men had beene made afraid of thoſe fires, for a good while, ſayes that Biſhop, then they began to ſet on foote their Indulgencies; This beginning was not above three hundred yeares ſince, and within one hundred they came to that height, that though in their Schooles they make the paines of Purgatory to be ſo violent, that they ſay no ſoule is likely to remaine there above ten yeares, yet they give Indulgencies for infinite thouſands of yeares; They give one day *Plenam*, and the next *pleniorem*, and after *pleniſſimam*, They forgive all to day, B and to morrow the reſt, and then they finde ſomething beyond that, which was beyond all: So that as *Seneca* ſayes, of the exceſſe in Libraries in his time, That they had *Bibliothecas pro Supellectile*, No man thought his houſe well furniſhed, if he had not a Library, though he underſtood never an Author, So no man thought his houſe well furniſhed, if he had not Indulgencies for every ſeaſon, if he bought not all that came to market, if he had not Indulgence upon Indulgencies, preſent and ſucceſſive Indulgences, poſſeſſory and reverſionary Indulgences, totall and ſupernumerary, current and concurrent Indulgences, to delude the juſtice of God withall.

Roffenſ.

Well; to our true Purgatory which we ſpake of before, Thoſe croſſes which God is pleaſed to lay upon us, belong true Indulgencies, The conſtant promiſes of our faithfull God, that he will give us the iſſue with the tentation, and that as the Apoſtle ſayes, *No tentation ſhall befall us, Si non humana, but that which appertaines to man:* Now for this C *Humana tentatio*, tentation or affliction that appertaines to man, it is not onely affliction that appertaines to man ſo, as that other men doe inflict it, when wicked men revile and calumniate and oppreſſe the godly; it is not onely that, though ſo S. *Chryſoſtome* interprets it; Nor is this affliction appertaining to man, becauſe man himſelfe inflicts it upon himſelfe, our owne inherent corruption being become *Spontaneus Dæmon*, a Devill in our owne boſome; it is not onely that, though ſo S. *Hierom* interpret it; nor is this affliction appertaining to man, ſo called *Humana*, as *humanum* is oppoſed *Dæmoniaco*, That all torments falling upon the Devill, worke in him more and more obduration, but the corrections inflicted by God upon man, worke a reconciliation; it is not onely this, though ſo S. *Gregory* interpret it; But this affliction appertaines ſo to a Chriſtian man, as the ſoule it ſelfe, and as reaſon appertaines to a naturall man: He is not a man, that is without a reaſonable ſoule, he is not a Chriſtian that is without correction; It appertaines unto man D ſo, as that it is convenient, more, that it is expedient, more then that, that it is neceſſary, and more then all that, that it is eſſentiall to a Chriſtian: As when the ſpirit returnes to him that gave it, there is a diſſolution of the man, So when God withdrawes his viſitation, there is a diſſolution of a Chriſtian; for ſo God expreſſes the ſpirituall Death, and the height of his anger, in the Prophet, *I will make my wrath towards thee to reſt, and my jealouſie ſhall depart from thee*; That is, I will looke no more after thee, I will ſtudy thy recovery and thine amendment no farther.

1 Cor. 10. 13.

Chryſoſt.

Hieron.

Gregory.

Ezek. 15. 42.

*Have ye forgot the Conſolation?* ſayes the Apoſtle; what is that Conſolation? Is it that you ſhall have no affliction? No; This is the Conſolation, *That whom the Lord loveth he chaſteneth, and he ſcourgeth every ſon whom he receiveth.* It is generall to all ſons, for, *If ye be without correction, whereof all are partakers, then are ye baſtards, and not ſons*; And E then, to ſhew us how this Purgatory and theſe Indulgencies accompany on another, how Gods croſſes, and his deliverances doe ever concurre together, wee ſee the Holy Ghoſt hath ſo ordered and diſpoſed theſe two, Mercy and Correction, in this one verſe, as that we cannot ſay which is firſt, the Correction or the Mercy, the Purgatory or the Indulgence: For firſt the Indulgence is before the Purgatory, The Mercy before the Correction, in one place, *Whom he loveth, he chaſteneth*, firſt *God loves*, and then *he chaſteneth*; and then after, The Purgatory is before the Indulgence, the Correction is before Mercy, *He ſcourgeth every ſon whom he receiveth*; firſt *he ſcourges him*, and then *he receives him*; They are ſo diſpoſed, as that both are made firſt, and both laſt, wee cannot tell whether precede, or ſucceed, they are alwayes both together, they are alwaies all one; As long as his love laſts, he corrects us, and as long as he corrects us, he loves us.

Heb. 12. 5. & 6.

Ver. 8.

Ver. 6.

And

And ſo we have a juſtifiable prayer for the Dead, that is, for our ſoules, dead in their ſins, *Cor novum, O Lord create a new heart in me*; And wee have a juſtifiable Purgatory, *Purgabit aream*, If we be Gods *floore*, he hath his *fanne* in his hand, and he will *make us cleane*; And we have juſtifiable Indulgences, *Indulſiſti genti Domine, indulſiſti genti*, Thou haſt been indulgent to thy people, O Lord, thou haſt been indulgent to us; Wee cannot complaine, as they begin, rather to murmur, then to complaine, *Ah Lord God, ſurely thou haſt deceived thy people, ſaying, you ſhall have peace, and the ſword pierceth to the heart*; For when this ſword of Gods corrections ſhall pierce to the heart, that very ſword ſhall be but as a Probe to ſearch the wound, nay that very wound ſhall be but as an iſſue to draine, and preſerve the whole body in health; for *his mercies are ſo above all his works*, as that the very works of his Juſtice are mercy.

Luke 4.17. Eſay 26.15. Ier. 4.10.

And ſo, not the Prayer for the Dead, not the Purgatory, not the Indulgences of the Roman Church, but we, who have them truely, doe truely receive a benefit from this Text, which Text is a proofe of the Reſurrection. Becauſe wee feele a Reſurrection by grace now, becauſe we beleeve a Reſurrection to glory hereafter, therefore we can give an account of this Baptiſme for the dead in our Text: The particular ſenſe of which words, will be the Exerciſe of another day. This day wee end, both with our humble thanks, for all Indulgences which God hath given us in our Purgatories, for former deliverances in former croſſes, and with humble prayer alſo, that hee ever afford us ſuch a proportion of his medicinall corrections, as may ever teſtifie his preſence and providence upon us in the way, and bring us in the end, to the Kingdome of his Son Chriſt Jeſus. *Amen.*

# SERM. LXXVIII.

## *Preached at S.* PAULS, *June* 21. 1626.

1 COR. 15. 29.

*Elſe, what ſhall they doe which are baptized for the dead? if the dead riſe not at all, why are they then baptized for the dead?*

*Diviſio.*

WEE are now come at laſt, to that which was firſt in our intention, How theſe words have beene detorted, and miſapplied by our Adverſaries of the Roman Church, for the eſtabliſhing of thoſe hereſies, which we have formerly oppoſed, And then, the divers wayes, which ſounder and more Orthodoxall Divines have held in the Expoſition thereof; that ſo from the firſt Part, wee may learne what to avoid and ſhun, and from the ſecond, what to embrace and follow.

Of all the places of Scripture which *Bellarmine* brings for the maintenance of Purgatory (excepting onely that one place of the Maccabees) (And of that place we muſt ſay, as it was ſaid of that jealous husband, which ſet a watch and ſpie upon his Wife, *Quis cuſtodit cuſtodes?* Who ſhall watch them that watch her? So when they prove matters of faith out of the Maccabees, we ſay *Quis probat probantem*, who ſhall prove that booke to be Scripture, by which they prove that doctrine to be true?) But of all other places, there is ſcarce one, to which *Bellarmine* himſelfe doth not, by way of objection againſt himſelfe, give ſome better ſenſe and interpretation then that, which himſelfe ſticks to; and ſuch a ſenſe, as when the matter of Purgatory is not in queſtion, his fellowes often times in their writings, and himſelfe ſometimes in his writings doth accept, and adhere to.

I offer it for a note of good uſe, and in the obſerving whereof, I have uſed a conſtant diligence in reading the Roman Writers, That thoſe Writers which write by way of Expoſition, and Commentaries upon the Scriptures, and are not engaged in the profeſſed handling of Controverſies, doe very often content themſelves with the true ſenſe of thoſe

A thoſe places which they handle, and hunt after no curious, nor forced, nor forraine, nor unnaturall ſenſes: But if the ſame Authors come to handle Controverſies, they depart from that ſingleneſſe of heart, and that holy ingenuity, and ſtray aſide, or ſoare up into other ſenſes of the ſame places. I looke no farther for a reaſon of this, then this, That almoſt all the Controverſies, between Rome, and the reſt of the Chriſtian world, are matters of profit to them, and rayſe money, and advance their Revenue: So that, as they are but Expoſitors, they may have leave to be good Divines, and then, and in that capacity, they may give the true ſenſe of that Scripture; But as they are Controverters, they muſt be good Subjects, good Stateſmen, good Exchequer men, and then, and in that capacity, they muſt give ſuch ſenſes as may eſtabliſh and advance their profit: As an Expoſitor, he may interpret this place of the Reſurrection, as it ſhould be; but as a Controverter, he muſt interpret it of Purgatory, for ſo it muſt be, when profit is their end: And as our
B Alchymiſts can finde their whole art and worke of Alchymy, not onely in *Virgil* and *Ovid*, but in *Moſes* and *Solomon*; ſo theſe men can finde ſuch a tranſmutation into gold, ſuch a foundation of profit, in extorting a ſenſe for Purgatory, or other profitable Doctrines, out of any Scripture.

So *Bellarmine* does upon this place, and upon this place principally he relyes, in this he triumphs, when he ſayes, *Hic locus apertè convincit quod volumus*, Here needs no wreſting, no diſguiſing, here Purgatory is clearly and manifeſtly diſcovered. Now certainly, if we take the words as they are, and as the Holy Ghoſt hath left them to us, we finde no ſuch manifeſtation of this Doctrine, no ſuch cleare light, no ſuch bonfire, no ſuch beacon, no beame at all, no ſpark of any ſuch fire of Purgatory: That becauſe S. *Paul* ſayes, That no man would be baptized *Pro mortuis*, *for Dead*, or, *for the Dead*, except he did aſſure himſelfe of a Reſurrection, that this ſhould be *Aperta convictio*, an evident
C Conviction of Purgatory, is, if it be not a new Divinity, certainly a new Logique. De purg. l. 1. c. 6.

But it is not the word, but the ſenſe that they ground their aſſurance upon. Now, the ſenſe which ſhould ground an aſſurance in Doctrinall things, ſhould be the literall ſenſe: And yet here, in ſo important a matter of faith as Purgatory, it muſt not be a literall, a proper, a naturall and genuine ſenſe, but figurative, and metaphoricall; for, in this place, *Baptiſme* muſt not ſignifie literally the Sacrament of Baptiſme, but it muſt ſignifie, in a figurative ſenſe, a Baptiſme of teares. And then that figure muſt be a pregnant figure, a figure with childe of another figure, for as this Baptiſme muſt ſignifie teares, ſo theſe teares muſt ſignifie all that they uſe to expreſſe by the name of Penance, and diſcipline, and mortification; Weeping, and faſting, and almes, and whipping, all muſt be comprehended in theſe teares; And then, as there was a mother figure, and a daughter figure, ſo there is a grand-child too; for here is a *Proſopopœia*, an imagining, a rayſing up of a
D perſon that is not; That all this muſt be done by ſome man alive, with relation, and in the behalfe of a dead perſon, that theſe afflictions which he takes upon himſelfe in this world, may accrew, in the benefit thereof, to a man in another world. Now if any of this Evidence be defective, if it be not evident, that this is a figurative ſpeech, but that the literall ſenſe is very proper to the place, if it be not evident, that this figure of Baptiſme is meant for teares, and other penances; If it be not evident, that this penance is more then that man needed to have undergone for his own ſalvation, but that God became indebted to him for that penance ſo ſuſtained, and if it be not evident, that this penance and ſupererogation may be applied and communicated to a dead man, it is a little too forwardly, and too couragiouſly pronounced, *Hic locus apertè convincit quod volumus*, We deſire no more then this place, for the proofe of Purgatory.

Yet he purſues his triumph, *Vera & genuina interpretatio*, ſayes he; As though he might
E waive the benefit, of making it a figurative ſenſe, and have his ends, by maintaining it to be the literall ſenſe; This is, ſayes he, the true and naturall ſenſe of the place. But it will be hard for him, to perſwade us, either that this is the literall ſenſe of the place, or that this place needs any other, then a literall ſenſe. Since he will not allow us a figurative ſenſe, in that great myſtery, in the Sacrament, in the *Hoc eſt Corpus meum*, but binde us punctually in the letter, without any figure, not onely in the thing, (for in the thing, in the matter, we require no figure, we beleeve the body of Chriſt to be in the Sacrament as literally, as really as they doe) but even in the words, and phraſe of ſpeech, He ſhould not looke that we ſhould allow him a figurative ſenſe in that place, which muſt be *Apertiſſimus locus*, his moſt evident place for the proofe of ſo great an article of faith, as Pur-

gatory is with them. We have a Rule, by which that ſenſe will be ſuſpicious to us, which is, Not to admit figurative ſenſes in interpretation of Scriptures, where the literall ſenſe may well ſtand; And he himſelfe hath a Rule, (if he remember the Councell of Trent) by which that ſenſe cannot be admitted by himſelfe, which is, That they muſt interpret Scriptures according to the unanime conſent of the Fathers; and he knowes in his conſcience, that he hath not done ſo, as we ſhall remember him anone. A

Not to founder by ſtanding long in this puddle, he makes no other argument, that Baptiſme muſt here be underſtood of afflictions voluntarily ſuſtained, but that that word *Baptiſme* is twice uſed, and accepted ſo in the Scriptures by Chriſt himſelfe; It is taken ſo there, therefore it muſt be taken ſo here. But not to ſpeake at all, of the weakneſſe of that Conſequence, (the word hath been taken figuratively, therefore it muſt never returne to a literall ſenſe) which will hold as well, that becauſe Chriſt is called *Porta*, *A Gate*, therefore when *Samſon* is ſaid to have carried a Gate, *Samſon* muſt be a *Chriſtopher*, and carry Chriſt; And becauſe Chriſt is a *vine*, and a *way*, and *water*, and *bread*, whereſoever any of theſe words are, they muſt be intended of Chriſt; not to ſtand upon the argument and inconſequence, I ſay, this word *Baptiſme*, hath not that ſignification, which he would have it have here, in any of thoſe other places of Scripture, which he cites to this purpoſe. B

They are but two, and may quickly be conſidered; The firſt is, when Chriſt askes the ambitious Apoſtles, *Are yee able to drinke of the Cup, that I ſhall drinke of, and to be baptized with the baptiſme, that I ſhall be baptized with?* The ſecond is in S. *Luke*, *I muſt be baptized with a Baptiſme, and how am I grieved, till it be ended?* In both which places, Chriſt doth underſtand by this word *Baptiſme*, his Paſſion; That is true: And ſo ordinarily in the Chriſtian Church, as the dayes of the death of the Martyrs were called *Natalitia Martyrum*, The Birth-dayes of the Martyrs; ſo Martyrdome it ſelfe, was called a Baptiſme, *Baptiſma ſanguinis*, The Baptiſme of Blood; That is alſo true; but what then? was the Paſſion of Chriſt himſelfe, ſuch an affliction, as *Bellarmine* ſpeakes of here, and argues from in this place, that is, an affliction ſo inflicted upon himſelfe, and undertaken by himſelfe, as that then when he did beare it, he might have forborne it, and refuſed to beare it? Though nothing were more voluntary then Chriſts ſubmitting himſelfe to that Decree of dying for man, yet when that Decree was paſſed, to which he had a privity, nothing was more neceſſary, nor unavoydable to any man, then the Death of the Croſſe was to Chriſt, neither could he not onely not have ſaved us, but not have been exalted in his humane nature himſelfe, if he had not dyed that death; for all that was wrapped up in the Decree, and from that grew out, the *propterea exaltatus*, and the *oportuit pati*, That all thoſe things Chriſt ought to ſuffer, And therefore, therefore becauſe he did ſuffer all that, he was exalted. And will *Bellarmine* ſay, that the Martyrdome of the Martyrs in the primitive Church was ſo voluntarily ſuſtained, as that they might have forſaken the cauſe of Chriſt, and refuſed Martyrdome, and yet have been ſaved, and ſatisfied the purpoſe, or the commandement of God upon them? C D

Mat. 20. 22. Luk. 12. 50.

If from us *Bellarmine* will not heare it, let him heare a man of his own profeſſion; not onely of his own Religion, but ſo narrowly of his own profeſſion, as to have been a publique Reader of Divinity in a great Univerſity as well as he; And he ſayes, *Sunt aliqui recentiores, qui baptizari interpretantur affligi*; There are ſome, ſayes he, not all, nor the moſt, and therefore it is not ſo manifeſt a place; *Sunt aliqui recentiores*, There are ſome of the later men, ſayes he, not of the Fathers, or Expoſitors in the primitive Church, and therefore it is not ſo reverend, and uncontrolable an opinion; But onely ſome few later men there are, ſayes he, that thinke that Baptiſme in this place is to be underſtood of Affliction. But, ſayes the ſame Doctor, It is an Interpretation *valde figurata, & rara*, wholly relying upon a figure, and a figure very rarely uſed; ſo rarely, ſayes he, *Vt non ab alio, quam a Chriſto uſurpetur*, That never any but Chriſt, in the Scriptures, called Affliction, Baptiſme. E

*Eſtius.*

So that it lacks thus much of being a manifeſt proofe for Purgatory, as *Bellarmine* pretends, That it is neither the common ſenſe, but of a few; nor the ancient ſenſe, but of a few later men; nor a ſenſe obvious, and ordinary, and literall, but figurative, and that figure not communicated to others, but onely applied by Chriſt, and appropriated to his Paſſion, which was not a paſſion ſo undergone, as that then when he ſuffered it, he might have refuſed it, which is neceſſary for that Doctrine, which *Bellarmine* would evict from it.

But

A But becauſe *Bellarmine*, in whom, perchance, the Spirit of a Cardinall hath not overcome the Spirit of a Jeſuit, will admit no competition, nor diverſity of opinion, except it be from one of his own Order, we have *Iuſtinian*, a man refined in that Order, a Jeſuit as well as he, an Italian, and ſo hath his naturall and nationall refining as well as he, and one, whoſe books are dedicated to the Pope as well as his, and ſo hath had an Oraculous refining, by an allowance *Oraculo vivæ vocis*, by the breath of life, the Oracle of truth, the Popes approbation, as well as he, and thus much better, That *Iuſtinians* never were, but *Bellarmines* books have been threatned by the Inquiſition, And *Iuſtinian* never was, but *Bellarmine* hath been put to his Retractations; And he ſayes onely this of this place, *Aliqui referunt ad corporis vexationes, pro Mortuis*, Some men refer theſe words to bodily afflictions, ſuſtained by men alive, for the Dead; *Et hæc ſententia multis vehementer probatur*, ſayes he, This interpretation hath much delighted, and ſatisfied many B men: *Sed poteſt dici*, ſayes he, By their leaves, this may be ſaid, If S. *Paul* aske, Why doe men afflict themſelves, in the behalfe of them that are dead? it may be anſwered, ſayes he, That if they doe ſo, they are fools in doing ſo. S. *Paul* intends certainly, to prove the Reſurrection by theſe words; neither, ſayes he, could the Reſurrection of the body be proved by all S. *Pauls* argument, if that were admitted to be the right ſenſe of the place; for what were all this to the Reſurrection of the body, which is S. *Pauls* ſcope, and purpoſe in the place, *If men were baptized*, that is, (as *Bellarmine* would have it) if they did ſuffer voluntarily, and unneceſſarily affliction *for the Dead*, that is, to deliver their ſoules out of Purgatory; what would all this conduce to the proofe of the Reſurrection of the body?

*Iuſtinian.*

But that we may have a witneſſe againſt him, in all his capacities, as wee have produced one, as he is a Jeſuit, and another equall to him, as he was publique Profeſſor, ſo to C conſider him as a Cardinall, (for, as a Cardinall, *Bellarmine* hath changed his opinion in ſome things that he held, before he was hood-wincked with his Hat) to conſider him therefore ſo, we have a witneſſe againſt him, in the Conſiſtory, Cardinall *Cajetan*, who finds no baptiſme of teares, nor penance in theſe words, no application of any affliction ſuſtained voluntarily by the living, in the behalfe and contemplation of the dead, but adhering to that, which is truly the purpoſe of the Apoſtle, to prove the reſurrection of the body, hee ſayes, *In hoc quòd merguntur ſub aqua, mortuos gerunt*, When in Baptiſme, they are, as it were, buried under the water, (as the forme of Baptizing was then by Immerſion of the whole body, and not onely by Aſperſion upon the face) they are, ſayes he, buried for dead, preſented by the Church, as dead in Chriſt; *Et in hoc, quòd ad hoc merguntur, ut emergant, agunt mortuorum reſurrectionem*; In this, that they are therefore buried under water, becauſe they may bee raiſed above water againe, in this they repreſent the reſurrection of the dead. So in the act of Baptiſme literally, and Sacramentally D taken, that Cardinall hath found an evident argument, and proofe of the Reſurrection. And then, in the next words, he hath found, that that which is done in this action, is done for him, that doth it, and not with relation to any other; *In hoc quòd ſe profitentur mortuos mundo, agunt mortuos*, In this, that in the act of Baptiſme, they profeſſe themſelves to bee dead to the world, they are baptized for dead, And in this, ſayes hee, that they profeſſe themſelves to bee dead to the world in Baptiſme, therefore that by that Baptiſme they may riſe to a newneſſe of life, *Profitentur reſurrectionem mortuorum*, They profeſſe the Reſurrection of the dead: And this deſtroys utterly the purpoſe of *Bellarmine* in theſe words, becauſe the Baptiſme ſpoken of here, be it a Sacramentall Baptiſme literally, or a Diſciplinary Baptiſme, metaphyſically, yet is a Baptiſme determined, for the benefit thereof, upon him that is baptized, and not extended to the dead in Purgatory.

*Cajetan.*

E Since then it is the Expoſition of a few onely, *Alii dicunt, Aliqui dicunt*, Others have ſaid ſo, Some few have ſaid ſo, and thoſe few are late men, new men, and of thoſe new men, Jeſuits, and Readers, and Cardinalls have differed from that opinion, this Jeſuit, and Reader, and Cardinall *Bellarmine* needed not to have made that victorious acclamation, *Hic locus*, we deſire no more then this place, for the evident proofe of Purgatory. Much leſſe did it become that leſſer man, that Minorite Frier, *Feuardentius*, who for names ſake, (it ſeemes, for his name is *Burning fire*) is ſo over-vehement for this place, in defence of Purgatory, to pronounce ſo peremptorily, for this interpretation of this Text, *Qui huic ſententiæ concordat, Catholicus, qui diſcordat, Hæreticus eſt*, He that interprets theſe words thus, is a Catholique, and he is an Heretike that interprets them otherwiſe.

wiſe. For thus, hee leaves out the Fathers themſelves out of the Arke, and makes them Heretiques; And howſoever they pretend peace amongſt themſelves, he proclaimes, at leaſt diſcovers a warre amongſt themſelves, for they are of themſelves, whom he calls Heretiques. Indeed, *Quis reſtitit Domino, & pacem habuit?* who ever reſiſted the truth of Gods word, and brought in Expoſitions to ſerve turns, and had peace amongſt themſelves? When they went about this building of Purgatory, they thought not of that counſell, *When you build, ſit downe before, and count the coſt, leſt men mock you*; They never conſidered how they were provided of Materialls, what they had from the Prophets, what from the Euangeliſts, what from the Apoſtles, for the building of this Purgatory: They had the diſeaſe of our times; If they might build, they thought it a profitable courſe; If they could raiſe a Purgatory, they were ſure they ſhould gaine by it; but neither had they leave to build, that is, to erect new Articles of faith, neither had they wherewithall; And therefore being deſtitute of the foundation of all, the Scriptures of God, and having raked together ſome ſtrawes, and ſticks, ends of Poetry, and Philoſophy, and ſome rubbiſh of the Manichees, they have made ſuch a worke under ground, as their Predeceſſors made above ground, in the Towre of Babell, in which they underſtand not one another, but are in a confuſion amongſt themſelves, *Quia reſtiterunt Domino*, And *who ever reſiſted the Lord, and had peace?*

Iob 9.4.

Luk. 14.28.

*Patres.* Thus farre we have proceeded in reſcuing theſe words, from their captivity, from the enemy, that enforced them to teſtifie for Purgatory. And, according to my underſtanding of S. *Hieromes* rule, who ſayes, That in interpreting of Scriptures, hee ever propoſed to himſelfe *Neceſſitatem, & perſpicuitatem*, The neceſſity being (as I take it) the redeeming of the words from the ill interpretation of Heretiques, which wee have now done; For the perſpicuity, and cleerneſſe, you ſhall ſee firſt, how the Ancients, before they ſuſpected any ill uſe of them for Purgatory, received them, and then how the later men, after they had been miſ-applied for Purgatory, interpret them: All which I ſhall propoſe with as much cleerneſſe as I can, as taking my ſelfe bound thereunto, by that other rule of the ſame Father, *Qui per me intellecturus eſt Apoſtolum, nolo ut ad Interpretem cognoſcendum, alium quærat Interpretem*, I would not have them, who come hither to underſtand the Apoſtle from me, be put to ſeek help from others, to underſtand me; when I muſt tell them what S. *Paul* meant, I would not have them put to aske what I meant; and therefore as farre as the matter will beare it, I would ſpeake plainly to every capacity.

Tertul. Firſt then, for *Tertullian*, he ſeemes to underſtand this *Baptiſme for the dead, De vicario baptiſmate*, of Baptiſme by an Atturney, by a Proxy, which ſhould not be ſuch a God-father, as ſhould be a witneſſe or ſurety for mee, when I am baptized alive, but ſuch a God-father, as ſhould be baptized for me when I am dead. For, that perverſe and hereticall cuſtome was then come into practiſe, that out of a falſe opinion, (though grounded, or coloured with a zeale of reverence to the Sacrament) that Baptiſme was ſo abſolutely neceſſary, as that none could poſſibly be ſaved, that were not actually baptized; When any man died without Baptiſme, his friends uſed to baptize another in his name; The dead body was laid under the bed, and another man that was laid in the bed, to repreſent him, anſwered to all thoſe queſtions which the Prieſt ſhould aske, concerning Baptiſme, in the behalfe of him that lay under the bed, (as the Sureties doe now in the Church for a childe, that perchance underſtands no more then that dead man did) and then that perſon in the bed, was baptized for him who lay under the bed. Now *Tertullian* thinks, that the Apoſtle argues out of that cuſtome, and diſputes thus, If there were no Reſurrection, why doe you thus provide for them that are dead, by baptizing others for them? To what purpoſe doe ye this, if they for whom you doe it have no Reſurrection? But, beſides that it is not much probable, that S. *Paul* would take an Hereticall action, and practiſe, for the ground of his Argument, to prove ſo great a myſtery of our faith, as the Reſurrection is, and beſides that, it doth not appeare that this Hereticall practiſe (which is attributed to the Marcionits) was entred into the Church in S. *Pauls* time, and therefore he could not take knowledge of it; Beſides all this, all this, if it were granted, did nothing at all conduce to S. *Pauls* ends, who had undertaken the proofe of the Reſurrection of the body, and the anſwer was eaſie, and obvious, We doe not baptize living men in the name, and in the behalfe of the dead, for any other reſpect, then for the ſalvation of their ſoules, and what is that to the reſurrection of the body? So that

A that this ſenſe of *Tertullians*, of Baptiſme by a Proxy, by an Atturney, ſeemes not to be the ſenſe of this place; and yet becauſe it ſavours of charity to the dead, though it were an heretical cuſtome, *Bellarmine* prefers this interpretation of *Tertullian*, before any other but his owne, which we handled before.

*Theodoret* interprets this *Baptiſme for the dead* to be a baptiſme of Repreſentation; That in baptiſme, by being put under the water, and raiſed up againe, we repreſent the death and reſurrection of Chriſt; *for the dead*, is for Chriſt, for the teſtimony of Chriſt: And therefore that baptizing by immerſion, by covering the party with water, was ſo exactly obſerved in thoſe times, as it came to be thought, that no man was well baptized, except he had received it ſo, by Immerſion, as by many Treatiſes, and many Conſultations amongſt the Fathers, by way of Letters, and the Acts of ſome Councels, we perceive. And of this repreſentation of the death of Chriſt, in our Baptiſme, adminiſtred in that manner, by Immerſion, S. *Paul* is thought by ſome to have ſpoken, when he ſayes, *Know ye not that all we that have been baptized into Ieſus Chriſt, have been baptized into his death?* That is, ſay they, by that repreſentation of his death, in Immerſion. Neither is any thing more evident, then that *Theodoret* was ſo far in the right, that our baptiſme (and the rather in that forme of Immerſion) is a repreſentation of the death, and buriall, and reſurrection of Chriſt; but yet to call this Baptiſme therefore, becauſe it was a repreſentation of Chriſt, who was dead, a *Baptiſme for the dead*, is a phraſe ſomewhat more hard and unuſuall, then may be eaſily admitted, in ſuch a matter of faith as this is. And beſides, that Baptiſme, which is this Repreſentation, is a Baptiſme common to all; all that are baptized, are baptized ſo; But the Apoſtle in this place makes his argument from a particular kind of Baptiſme, which ſome did, and ſome did not uſe, *Quid de illis*, ſayes he, what ſhall become of them? and *Quid illi*, what doe they meane that are baptized in this peculiar manner? So that, as not *Tertullians* baptiſme by an Atturney, ſo neither *Theodorets* baptiſme by Repreſentation, ſeems to be the ſenſe of this place.

Theodoret. B Rom. 6. 3. C

S. *Chryſoſtome*, much about the ſame time with *Theodoret*, and long after them both, (at leaſt ſix hundred yeares) *Theophylact*, meet in a third ſenſe; That becauſe at the taking of Baptiſme, they did uſually rehearſe the Creed, which Creed concluded with thoſe articles, *The reſurrection of the body, and life everlaſting*, therefore this baptiſme for the dead ſhould onely ſignifie a baptiſme for the hope of the Reſurrection. But ſince they rehearſed all the articles of the Chriſtian beliefe, as well as that, at Baptiſme, it might as properly be ſaid, that they were baptized for Chriſt; baptized for the holy Ghoſt, baptized for the deſcent into hell, as for the dead: And beſides that, this was alſo a baptiſme common to all, all rehearſed the Articles of the Creed; it was not ſuch a peculiar baptiſme, as the Apoſtle hath reſpect to here, in his *Quid de illis*, and *Quid illi*, what ſhall become of them, and what doe they meane by this their Baptiſme? And therefore this ſeems not to be the ſenſe. That this Baptiſme for the dead ſhould onely be a profeſſion of that article of the Reſurrection of the dead, though S. *Chryſoſtome*, and *Theophylact* concur in, or derive from, or upon one other that interpretation.

Chryſoſt. Theophylact. D

To come lower, and to a lower rank of witneſſes, from the Fathers to the Schoole, *Aquinas* hath another ſenſe; and certainly an uſefull, a devout, and an appliable interpretation; which is, That *Mortui* here are *peccata*, Thoſe that are called *Dead* here, are Dead works, ſins, and ſo *to be baptized for the dead*, is to be baptized for our ſins, for the waſhing away our ſins, in an acknowledgement, That although we did contract a leprous ſin, even in our conception, That we were ſubject to the wrath and indignation of God, before we were able to conceive that there was a God, That before our bones were hardned, the canker and ruſt of *Adams* ſin was in our bones, That before we were a minute old, we have a ſin in us that is ſix thouſand years old, That though we be as blind after we come out of our mothers bellies, as we were there, Though we paſſe over our time, without ever asking our owne conſciences, why we were ſent hither, Though our ſins have hardned us againſt God, and done a harder work then that, in hardning God againſt us, yet though we have turned God into a Rock, there is water in that rock, if we ſtrike it, if we ſolicite it, affect it with our repentance. As in the ſtone font in the Church, there is water of Baptiſme, ſo in the Corner ſtone of the Church, Chriſt Jeſus, whom we have hardned againſt us, there is a tenderneſſe, there is a Well of water ſpringing up into everlaſting life. As we have changed this water into ſtone, petrified Gods

Aquinas. E Num. 20.

Psal.114.8. tendernesse towards us, so *convertit petram in stagna aquarum*, sayes *David*, *He hath turned that rock into a standing water*, (water, and water that stayes with us, in his Church) *and the flint into a fountaine of waters*; that is, sayes S. *Augustine*, *seipsum, & suam quandam duritiam liquefecit, ad irrigandos fideles*, At the beames of his owne mercy, God hath thawed that ice, and dissolved that stone, into which we had hardned him, and he hath let in a River of Jordan into his Church, the Sacrament of Baptisme, in the present act, and subsequent efficacy whereof, we are washed from originall, and from actuall sins. All these sins are the fruits of death, as they are opposed against the Lord of life, and *pro hisce mortuis baptizamur*, sayes *Aquinas*; *for the dead*, that is, for these dead workes, *we are baptized*. A

And certainly, for a second sense, to exalt our devotion by, I should prefer this before any other; But the principall and literall sense of this place, this cannot be, because it is a figurative sense; and though the figure be not in the word *Baptisme*, where *Bellarmine* places it, (for *Aquinas* speaks literally of a Sacramentall Baptisme) yet it is in the other word *In mortuis*, (*Aquinas* doth not speak literally, but metaphorically of the *Dead*) and that may as ill be admitted, in a matter of faith, of so great importance, as the other. And besides, this seems to conclude nothing necessarily for the resurrection of the body, that we are washed from our sins; And lastly, this is still a Baptisme common to all, all that are baptized, are baptized from their sins; And therefore this of *Aquinas*, not reaching to S. *Pauls Quid de illis*, and *Quid illi*, to these men thus baptized, is not that sense neither, which we seek. B

*Moderni.* But the time will not permit us to pursue the severall interpretations of those, whom directly, or comparatively we call Ancients; Neither truly, though there be many other Interpreters then we have named, are there many other interpretations then we have touched upon, or then may be reduced to them. And therefore to end here this consideration of the Fathers, and those whom they esteem Pillars of their Church, we are thus much at our liberty for all them, That first there is no unanime consent in the interpretation of this place, and that which they binde themselves to follow, is the unanime consent of the Fathers; And then though the Fathers had unanimely consented in one, and that one had been the exposition which *Bellarmine* pursues, yet we might, by their example, have departed from it; for in the Roman Church, Fathers, and Fathers Fathers, Popes themselves, (And howsoever the Fathers may be Fathers, in respect of us, yet in respect of the Pope, who is S. *Peter* himselfe, and alwayes sits in his person, the Fathers are but children, sayes *Bellarmine*) were of opinion, That the Sacrament of the Lords Supper was absolutely necessary for children, to their salvation, and this opinion lasted in force and in use for divers hundreds of yeares, neither was it ever represt by Authority, till the other day, in the Councel of Trent, but wore out of it selfe long before, because it had no foundation; So the opinion of the Millenarians, That Christ with his Saints should have a thousand years of a temporall raign here upon earth, after his second comming, had possessed the Fathers, in a very great partie. The Fathers, in a great partie denied, that the soules of good men departed were to enjoy the sight of God, till the Resurrection. And the Fathers affirmed, That the cause of Gods election was the foresight of the faith and obedience of the Elect. These errors are so noted, even by the Authors of the Roman Church, (for I depart not herein from their own words, and observations) as that they still present them so, *Omnes, plurimi*, All the Fathers, Most of the Fathers, were of this and this opinion; And yet for all these Fathers, no man in the Roman Church is so childish now, as to give his child that Sacrament, or to accompany those Fathers in those other mistakings. C D

This hath been done in fact, they have departed from the Fathers; And then for a Rule, Cardinall *Cajetan* tels us, That if a new sense of any place of Scripture, agreeable to other places, and to the analogy of faith, arise to us, it is not to be refused, *Quia torrens patrum*, because the streame of the Fathers is against it. For they themselves have told us, why we may suspect the Fathers, and by what means the Fathers have falne into many mis-interpretations. First they say, *Quia glaciem scinderunt*, because the Fathers broke the Ice, and undertook the interpretation of many places, in which they had no light, no assistance from others, and so might easily turne into a sinister way: And then *Rhetoricati sunt*, say they, The Fathers often applyed themselves in figurative, and Hyberbolicall speeches, to exalt the devotions, and stir up the affections of their auditory, and therefore E

must

A must not be called to too ſevere, and literall an account, for all that they uttered in that manner: And againe, *Plebi indulſerunt*, as S. *Auguſtine* ſayes of himſelfe, ſometimes out of a loathneſſe to offend the ignorant, and ſometimes the holy and devout, and that he might hold his auditory together, and avert none from comming to him, he was unwilling to come to ſuch an exact truth, in the explication and application of ſome places, as that for the ſharpneſſe and bitterneſſe thereof, weaker ſtomachs might forbeare. So alſo, they confeſſe too, that *ex vehementia declinarunt*, In heat of diſputation, and argument, and to make things ſtraight, they bent them too much on the other hand, and to oppoſe one Hereſie, they endangered the inducing of another, as in S. *Auguſtines* diſputations againſt the Pelagians, who over-advanced the free will of man, and the Manicheans, who by admitting *Duo principia*, two Cauſes, an extrinſique cauſe of our evill actions, as well as of our good, annihilated the free will of man, we ſhall find ſometimes
B occaſions to doubt whether S. *Auguſtine* were conſtant in his owne oplnion, and not tranſported ſometimes with vehemency againſt his preſent adverſary, whether Pelagian, or Manichean.

Which is a diſeaſe that even ſome great Councels in the Church, and Church-affaires have felt, that for collaterall and occaſionall, and perſonall reſpects, which were riſen after they were met, the maine doctrinall points, and ſuch as have principally concerned the glory of God, and the ſalvation of ſoules, and were indeed the principall and onely cauſe of their then meeting there, have beene neglected. Men that came thither with a fervent zeale to the glory of God, have taken in a new fire of diſpleaſure againſt particular Heretiques, or Schiſmatiques, and diſcontinued their holy zeale towards God, till their occaſionall diſpleaſure towards thoſe perſons might be ſatisfied, and ſo thoſe Hereſies, and Heretiques againſt whom they met, have got advantage by that paſſion,
C which hath overtaken and overſwayed them, after they were met. And whatſoever hath fallen into Councels of that kinde, Eccleſiaſticall Councels, may poſſibly be imagined, or juſtly be feared, or at leaſt, without offence be pre-diſſwaded, and deprecated, in all Civill Conſultations, and Councels of State, That Occaſionall things may not divert the Principall: for as in the Naturall body, the ſpleene may ſuffocate the heart, and yet the ſpleen is but the ſewar of the body, and the heart is the ſtrength and the Palais thereof; ſo in politique bodies, and Councels of State, an immature and indigeſted, an intempeſtive and unſeaſonable preſſing of preſent remedies againſt all inconveniencies, may ſuffocate the heart of the buſineſſe, and fruſtrate and evacuate the bleſſed and glorious purpoſe of the whole Councell. The Baſiliske is very ſharpe-ſighted, but he ſees therefore, and to that end, that he may kill: So is, ſo does paſſion. Who would wiſh to be ſharper ſighted then the Eagle? And his ſtrength of ſight is in this, that he lookes to
D the Sun; To looke to things that are evident, The evident danger of the State and the Church, The evident malice and power of the enemy, The evident ſtorme upon our peace and Religion, To looke that God be not tempted by us, nor his Lieutenant and Vicegerent wearied, and hardened towards us, This is the object of the Eagles eye, and this is wiſdome high enough. Where men ſee a great foundation laid, they will thinke, that all that is not onely to raiſe a Spittle to cure, or a Church-yard to bury a few diſeaſed perſons. Great Councels are great foundations; and the ſuper-edifications fit for them, are the ſafety of the State, and the good of the Church: And, as in comming to ſuch Councels, every man puts off his owne perſon, and leaves himſelfe at home, ſo neither when he is there, ſhould he ſo ſeeke out, or hunt after any particular perſon, as that that ſhould retard publique buſineſſe. God forbid that my praying that things may not be ſo, ſhould be interpreted for a ſuſpicion in me, that things are ſo; God forbid,
E that invocation upon God, ſhould imply a crimination upon men; The Spirit of God, in ſenſe of whom, and in whoſe preſence I ſpeake, knowes that my prayer is but a prayer, and not an Increpation, not an Inſimulation; And therefore may God bee pleaſed to heare, and good men be pleaſed to joyne in this prayer, That God will ſo be ſatisfied, with having laid his owne hand upon us, in the late peſtilence, as neither to make any forraine hand, nor one anothers hand, his inſtrument to deſtroy, or farther to puniſh us. And ſo, having beene invited by this Conſideration, that Fathers and Councels have deflected into error, to ſay ſo much of Civill Councels too, wee depart from this Point thus, that though the Fathers had conſented in *Bellarmines* Expoſition, that had laid no obligation upon us; how much leſſe, when we finde ſcarce any of them to agree with one another,

another, nor any one of them to agree with him; and therefore we passe to the Consideration of the later men. A

And amongst the later men, we will give the first place to a Jesuit, because they love *Primos accubitus*, as our Saviour sayes of the Pharisees, To be placed highest, and they love to be called, if not *Rabbi*, *Master*, yet *Abba*, *Father*; (for that is a name which the youngest Jesuit will challenge to himselfe, to be called *Father*; and amongst us, I am afraid, they come to that name, the name of *Father*, a little too literally, they are fathers indeed, where they should not bee so) Next to the true Fathers, wee place then a imaginary Father, the Jesuit *Maldonate*, who interprets this place thus, That to be *baptized for the dead*, when the Apostle spake, was to suffer Martyrdome, or affliction for the testimony of the resurrection of the Dead: for we see, that the doctrine of the Resurrection especially was inquired upon, and given in charge, and made criminall and odious, by that which the Apostle sayes in the Acts, *Of the hope, and resurrection of the dead, I am called in question.* Now, I will not say of *Maldonat*, as *Maldonat* does of us, who, when sometimes he cites the interpretation of our Authors, will say, This is the likeliest and the probablest sense, and I should beleeve it to be the true sense, but that an Heretique said it; I will not say, I would admit *Maldonats* sense, but that a Jesuit sayes it; for, for all that, I would receive it, so far as it may stand, but yet not for the primary and principall sense; for so, we cannot receive it, because it is grounded upon a figure, for he takes not Baptisme, for the Sacrament of Baptisme, but for the Metaphoricall Baptisme, the Baptisme of blood. And then *Bellarmine* will not accept his sense, because though they agree in the figure, that Baptisme signifies affliction, yet they differ in these two important poynts, That first *Bellarmin* takes it for affliction voluntarily sustained, (for that only constitutes Supererogation, which is necessary to *Bellarmines* sense) and *Maldonate* takes it for affliction inflicted by a Persecutor, for a testimony of his faith, in which case to decline the penalty, were to deny the faith, and therefore is no more then, being so called by God, he is bound to suffer: And then *Bellarmine* takes it for affliction sustained in the behalfe, and for the benefit of another dead friend, and *Maldonat* determines it in him that does it, for an outward testimony of his constancy in the faith of the Resurrection. So that this Jesuit hath brought no stone to *Bellarmines* building from this place, he workes not in his harvest, he conduces not to his end, he goes not his way.

Maldonat.

Acts 23.6. B

C

But to contract our selves in this last Part, we finde amongst our owne men (Expositors since the Reformation) two senses of these words, of which either may be taken, for both come home to the purpose and intention of the Apostle, which is, to prove the Resurrection, and to all the other circumstances, in which we have observed the other Interpretations to be deficient. The first is, that this was a Baptisme of those men, *Qui ad testandam certissimam spem de Resurrectione*, which for a more especiall testimony of their faith in the Resurrection, did (according to the use of many, in those first times) administer, or receive Baptisme, upon the tombs and graves of other Christians, formerly departed this life, and thereby declared both their charitable opinion, that those who were there buried, should receive a resurrection, And that themselves were baptized into the same faith, and so made up the Communion of Saints. And in this sense is the Originall best preserved, which seemes not to be so properly translated, *Pro mortuis*, as *Super mortuos*, not *for the Dead*, but *upon the Dead*, upon the graves of the Dead: If there be no resurrection of the Dead, why do some of you chuse to be baptized upon the Dead, upon the graves of the Dead, rather then in other places?

D

Luther. Melancton.

And this is the Exposition of him, who is evermore powerfull in the Exposition of those Scriptures which he undertakes, *Luther*. And *Melancton*, a man of more learning and temperance then perchance have met in any one, in our perverse and froward times, followes the same Interpretation, and adds, That hee that was to be Baptized, was brought to the bones of them that were buried there, and that there he was asked, whether he did beleeve that that body which lay so scattered there, should be restored again, and made capable of a glorious Resurrection, and upon confession of that faith he received his Baptisme: And this, sayes *Melancton* (a man freest of any from contention) is *Interpretatio simplex, nativa, & vera*, The plaine, the naturall, and the true signification of the place. Neither is this Interpretation subject to that calumny, which our Adversaries use to object, that in any Interpretation of *Luthers*, or *Melanctons*, the rest who professe them their Disciples, follow as Sheepe, but others, though of the Reformation

E

A tion too, doe not ſo: for we have another, eſteemed in his Diviſion, a learned and narrow ſearcher into the literall ſenſe of Scripture, who though he be very far from communion (in opinion) with them, whom, for diſtinction, the world calls Lutherans, though he be none of thoſe ſheepe, which run after *Luther*, yet out of a holy ingenuity, and inclination to truth, he profeſſes this interpretation of the place, to be *Omnium ſimpliciſſimam*, the moſt ſincere and naturall interpretation, and that it doth not wound, nor violate the purpoſe and intention of the Apoſtle, as, ſayes he, all the other interpretations, which *Beza* produces, doe. And yet *Beza* himſelfe, as well as *Piſcator*, in their tranſlations, retaine the *Super*, which is in *Luther*, and make it ſo, a baptiſme *upon the dead*, and not *for the dead*. Piſcator.

To be *baptized* then *for the dead*, or *upon the dead*, is, in their underſtanding, an expectation of a Reſurrection for themſelves, together with them, in ſight of whoſe dead bo-
B dies they were baptized. Here is no figurative ſpeech, but the words taken in their proper, and preſent, and firſt ſignification. And this is not of a generall baptiſme, common to all, but of a cuſtome taken up by ſome in the Church of Corinth, out of ſpeciall devotion, and teſtification of the Reſurrection. And laſtly, this had reference, not onely to the immortality of the ſoule, but to the reſurrection of the body alſo, which was then in their contemplation, in which Circumſtance, moſt of the former interpretations of the Ancients were defective, for ſtill it might have been anſwered to S. *Pauls* queſtion, *Quid illi, Quid de illis?* What meane they, and what becomes of them? We doe all this for the ſalvation of ſoules, though we doe not binde our ſelves to beleeve a reſurrection of bodies; So that all the particulars that S. *Paul* propoſed to himſelfe, meet fully, and ſtrongly, in this interpretation. Nothing can be oppoſed againſt it, if the hiſtory be true; if the matter of fact be cleare and evident, if it appeare fully, that this was a cuſtome in
C the Apoſtles time, that thoſe Chriſtians did uſe to receive baptiſme upon the graves of the dead. I doubt not but *Luther* had ground for it; I doubt not but *Melanction* had Authors; for he ſayes, *Aliqui ſcribunt*, ſome have written it. They may have ſeene Authors, whom I have not; for my part, I confeſſe, I never found this Cuſtome in the Eccleſiaſtique Story, to my remembrance. And when the Centuriators, who gathered the Story of the Church, with ſome diligence, and who were of the perſwaſion whom the world calls Lutherans, when they ſay, *Conſtat*, It is manifeſt, that in the Church of Corinth, they did baptize in that manner, upon the graves of the dead, they never cite any teſtimony of Hiſtory for their *Conſtat*, nor for their evidence of this matter of fact, but onely this very place of Scripture, this text; and the directer and the fuller way had been, to have proved the text from the ſtory, then the ſtory from the text. The Expoſition is very faire, and very likely, if the matter of fact be proved; and the fact may be proved
D by ſome, whom thoſe reverend perſons have read, and I have not. Cent. 1. l. 2. c. 6.

There is one Interpretation more, which is open to no imputation, ſpotted with no aſperſion, ſubject to no objection, and therefore fitteſt to be embraced, which is alſo grounded upon a Cuſtome, which came very early into the Church of God, (ſo early as that we can aſſigne no beginning) and of which Cuſtome for the matter of fact, wee are ſure it was in practiſe: which was, that upon an opinion, that at the time of Baptiſme, there was an abſolute waſhing away, and a deliverance from all ſinnes, men did ordinarily, or very often, defer their baptiſme till their death-bed, that ſo they might have their tranſmigration, and paſſage out of this world, in that purity, that baptiſme reſtored them to, without contracting any more ſinnes after baptiſme. This we are too ſure was in uſe; for we ſee the Eccleſiaſticall Story full of Examples of it, in great perſons; great in power and authority, for *Conſtantine* the Emperour deferred his baptiſme,
E long after his reſolution to be a Chriſtian; And great in eſtimation, and merit, and knowledge; for S. *Auguſtine* remembers it with much compunction, That in an extreame ſickneſſe, *Flagitavi baptiſmum à Matre*, he begged at his Mothers hands, that he might be baptized, and obtained it not, becauſe he was a perſon, (in her obſervation) like enough to fall into more ſinnes, after he had been delivered of thoſe by baptiſme. He notes the generall diſpoſition of his time, *Sonat undique*, It is every mans voyce, every mans ſaying, *Sine eum, faciat quid vult, nondum baptizatus eſt*, Let him alone yet, let him doe what he will yet, for yet he is not baptized: But, ſayes that bleſſed Father there, would they ſay to a man that lay wounded and weltring in his blood, *Sine eum, vulneretur ampliùs, nondum enim ſanatus eſt*, Let him lie, or give him two or three wounds more, for the Conf. l. 1. c. 11.

Surgeon

Surgeon is not come yet to cure him? And yet, ſayes he, his and my caſe is all one. A

Before his time, which was after foure hundred yeares, we may ſee, that this cuſtome of late baptizing, was not onely tolerated, but adviſed and counſelled in the Church, when *Tertullian*, two hundred yeares before S. *Auguſtine*, chides away young children, from comming to Baptiſme, ſo ſoone, before, ſayes he, they need it; *Quid feſtinat innocens ætas ad remiſſionem peccatorum?* Why are they brought to the waſhing away of ſinnes, which as yet have committed no ſinne? And he makes Baptiſme ſo occaſionall a thing, and ſubject to ſo many Circumſtances, that very many other occaſions might put off Baptiſme. *Innuptis procraſtinandus baptiſmus*, ſayes *Tertullian*, *quia eis præparata tentatio*; He would not have them baptized, that meant to marry ſoone after, becauſe they were to wraſtle with a great tentation, as long as their fancy and imagination was full of their future marriage. So ſoone, and ſo deeply was this opinion rooted, (that it was to little purpoſe to baptize till towards our death) that S. *Baſil* was faine to oppoſe it expreſly in the Eaſterne Church, And both the *Gregories*, *Nazianzen* and *Nyſſen*, and then S. *Ambroſe*, and others, in the Weſterne, all arguing againſt it, as a cuſtome long before in uſe, and none aſſigning any beginning of it. B

Upon this cuſtome then S. *Paul* argues; If men upon their death-bed, when they are eſteemed *pro Mortuis*, as good as dead, no better then dead, (for ſo the phraſe is ordinarily uſed, *pro derelicto*, *pro perdito*, when we eſteeme a man forſaken, or a thing loſt) If men deſire baptiſme, when they are held *pro mortuis*, no other then dead, given over for dead, and are to have no fellowſhip with the militant Church here in this life, doe they not in this care of this act to be done upon their bodies, imply a confeſſion of the Reſurrection? Theſe were they, whom thoſe times called *Clinicos*, Bed-baptiſts, Bed-Chriſtians, which either deferred their baptiſme, upon the reaſons mentioned before, that they might be ſure to have a pure tranſmigration, preſently after Baptiſme; Or els they were *Catechumeni*, ſuch Convertits to the Chriſtian faith, as the Church had undertaken to inſtruct and catechize, but did not baptize till a certaine time, (Eaſter, and Whitſontyde) except they were ſurprized with ſudden ſickneſſe, and then they were baptized in their death-bed: And both wayes the ſenſe ſtands well, That they were baptized *pro Mortuis*, that is, *pro Derelictis*, where they were given over for dead, when there was no hope of life, Or els *pro Mortuis*, that is, *pro ſtatu Mortuorum*, onely with reſpect to their ſtate after this life, becauſe they were going to the dead. And theſe be *Divina Compendia*, as S. *Cyprian* calls them, Gods Abridgements, who can give his grace in a minute; C

7. l. 4. ad Magnum. for, as he ſayes in the end of that Epiſtle, *Clinici*, *an peripatetici*, whether they be walking, or bed-rid Chriſtians, *Sacramenti majeſtas & ſanctitas non derogetur*, The Sacrament hath the ſame power, whether they be baptized for the living, or for the dead, that is, to remaine with us in this world, or to depart to them of the next. D

Hæreſ. 28. And this Expoſition is not ſo much the Expoſition of later men, as that it is deſtitute of the honour of Antiquity; for *Epiphanius*, the eldeſt whom we have named yet, but *Tertullian*, oppoſes this ſenſe and interpretation of theſe words, to that ſenſe which *Tertullian* laid hold of, *De baptiſmate vicario*, of his Baptiſme, by Proxy, and Attorney. It is ſo reaſonable, that we need no better approbation of it, but that, (though it be eſpecially

*Eſtius.* purſued by *Calvin*) that great profeſſor, and reader in Divinity, whom we ſpake of before, hath given of it, that it is *Senſus apertus*, *& ſimpliciſsimus*, *omnibus aliis anteponendus*, *& ad probandum id quod Apoſtolus inſtituit aptiſsimus*, It is the directeſt ſenſe, and the plaineſt, a ſenſe to be preferred before all the reſt, as being fitteſt to eſtabliſh all that the Apoſtle propoſed in this place; To be baptized, ſayes he, *jamjam morituris*, when he is ready to die, is to be baptized *pro mortuis*, for the dead, with reſpect onely to the ſtate of the dead; and therefore in this interpretation which even the adverſary hath approved, E and juſtified for us, we may ſafely reſt our ſelves, and the rather, becauſe our tranſlations have relation to this ſenſe, either as it is in our firſt Edition, *pro Mortuis*, *for Dead*, that is, as good as dead, or as it is in the ſecond, *pro Mortuis*, *for the Dead*, for the ſtate of the dead, and the hope of the reſurrection.

Thus, beloved, S. *Paul* hath made an argument here, to prove the Reſurrection of the body; One of the hardeſt bones in the body, one of the darkeſt corners in the myſteries of our Religion, and yet all the Religions of the Heathens had ever ſome impreſſions of it: *Seculum reſurrectionem mortuorum, nec cum errat, ignorat*, ſayes *Tertullian*, The world knew that there was ſome reſurrection, though they were not come to know, what

it

A it was; For he remembers, that at their funeralls, they prepared great feasts upon the graves of the dead, and cried out to them, *Resurgite, comedite, bibite*, Arise, and come to us, and eat and drink with us, They imagined some bodily being, and some possibility of conversation with the living, in the Dead. You have understood S. *Pauls* Argument, and yet perchance, you have not understood S. *Paul*. *Quocumque respexeris fulmina sunt*, sayes S. *Chrysostome*. All S. *Pauls* words work as lightning, *Et capit omne quod tetigerit*, It affects, and it leaves some marke upon every thing that it touches; And if hee have touched thee now, his effect is not onely to make thee beleeve a future resurrection of thy body, but to feele a present resurrection in thy soule, and to make mee beleeve that thou feelest it, by expressing it in thy life and conversation: *Ad intelligendum Paulum vita pura opus est*; To understand S. *Paul*, a man must be an honest man; hee must mend his life, that will be beleeved to have comprehended S. *Paul*; For if he be onely the wiser, B and the learneder, and not the better, and the honester, he hath but halfe understood S. *Paul*. S. *Paul* condemnes *Hymenæus*, and *Philetus* for saying *The Resurrection was past already*; That is, as S. *Augustine* interprets it, that all the Resurrection which wee are to have, is nothing but a resurrection from sin. Chrysost. 2 Tim. 2. 17.

If S. *Paul* say so bitterly, that this doctrine doth *fret as a canker*, because it is not enough, what will he say, if thou beest not come so farre, as to a Resurrection from sin? We fall away into manifold, and miserable dejections, but *Qui cadit, non resurget? Shall we fall, and not arise? shall we turne away, and not turne againe?* Shall not God be able to multiply our resurrections as well as the Devill our falls from God? Wee are dejected when we see the wicked prosper; when God seemes to behave himselfe, as a Prince that were not well setled in his government, and durst not offend nor displease any party, nor take knowledge of their insolent and rebellious proceedings. When men that tempt C God, and never pray for any thing before hand, nor thank him for it, when they have it, and yet sweat in their abundances, when the children of God starve for their crummes, we are dejected. But *David* found a resurrection in this case, and a strange one, which was, that he could *lie downe and sleepe in peace*; his resurrection was, *Dedisti lætitiam in corde, Thou hast put gladnesse into my heart, more then in the time that their corne, and their wine increased.* If all Gods promises be not presently performed unto us, temporall supplies in all temporall wants, spirituall supplies in all spirituall distresses presently administred, wee are dejected. But *Abraham* had a resurrection in this case; when God had said to him, *In Isaac vocabitur semen tuum, In Isaac shall all Nations be blessed*, and then had commanded him to stop up that fountaine, to dig up that foundation, to pull up that root of all this universall blessing, to sacrifice that very *Isaac*, yet *Abraham* erected himselfe, onely with considering, *That God was able to raise Isaac from the dead.* Hee left God D to his owne will when hee would doe it, it was resurrection enough to him, to establish himselfe in the assurance that God could doe it. Jer. 8. 4. Psal. 4. 8. Heb. 11. 19.

If thou be dejected and depressed with the waight of thy sins, if the maledictions, and curses, and denunciations of Gods judgements against sinners lie heavy upon thee, make haste to thy resurrection, raise thy selfe from it as fast as thou canst, for it is a grave that putrifies, and corrupts, and molders away a soule apace. *Lætetur cor quærentium Dominum*, sayes *David*; Thou art not in the right way of finding the Lord, if thou doe not finde a joy in the seeking of him; Though thou canst not setle thy selfe in a sense that thou hast found him, yet thou hast, if thou canst find a holy melting, and joy in thy seeking of him. If the Angels bee come downe to destroy Sodome, If *Ionas* bee come to proclaime destruction to Nineveh, wilt thou make thy selfe beleeve that thou art a Citizen of Sodom, an inhabitant of Nineveh, and must necessarily be wrapped up in that E destruction? If *David* say, *Non sic impii, non sic, The wicked shall not stand in judgement*, wilt thou needs be one of them? As a wise, and a discreet man will never beleeve that he that writes a Satyr, meanes him, though he touch upon his vices, so whatsoever the Prophets say, of an aversion, and obduration in God, against sinners, yet they meane not thee, nor doe thou assume it, in an inevitablenesse upon thy selfe. The Angel of God, the Spirit of God shall deale with thee, as he did with *Lot* in Sodom; He told *Lot* overnight, that he would burne the City, and bad him prepare; God shall give thee some grudgings, before he exalt thy fever, and warne thee to consider thy state, and consult with thy spirituall Physitian; The Angel called him up in the morning, and then hastned him, and when he prolonged, sayes the Text, *The Angel caught him, and carried him* Psal. 105. 3. Gen. 19. 12.

*him forth, and set him without the City.* Becauſe, though there was no cooperation in *Lot*, yet there was no reſiſting neither, God was pleaſed to doe all; So in this death of diffidence, and ſenſe of Gods fearefull judgements, God opens thy grave now, and now he calls to thee, *Lazare veni foras*, *Come forth Lazarus*, and hee offers his hand to pull thee out now, Onely *Comfortare & eſto robuſtus*, as God ſaid to *Ioſhuah*, *Bee ſtrong and have a good courage*, and as God addes there, *Comfortare & eſto robuſtus valde*, Multiply thy courage, and God ſhall multiply thy ſtrength, in all dejections have a cheerefull apprehenſion of thy reſurrection, and thou ſhalt have it, nay thou haſt it. A

Ioſh. 1.6.

But this death of deſperation, or diffidence in Gods mercy, by Gods mercy hath ſwallowed none of us, but the death of ſinne hath ſwallowed us all, and for our owne cuſtomary ſinnes we all need a reſurrection: And what is that? *Reſurrectio à peccato, & ceſſatio à peccato, non eſt idem*; Every ceſſation from ſin, is not a reſurrection from ſinne. A man may diſcontinue a ſinne, intermit the practiſe of a ſin, by infirmity of the body, or by ſatiety in the ſinne, or by the abſence of that perſon, with whom he hath uſed to communicate in that ſin. But *Reſurrectio, eſt ſecunda ejus, quod interiit, ſtatio.* A Reſurrection is ſuch an abſtinence from the practiſe of the ſin, as is grounded upon a repentance, and a deteſtation of the ſin, and then it is a ſetling, and an eſtabliſhing of the ſoule in that ſtate, and diſpoſition: It is not a ſudden and tranſitory remorſe, nor onely a reparation of that which was ruined, and demoliſhed, but it is a building up of habits contrary to former habits, and cuſtomes, in actions contrary to that ſin, that we have been accuſtomed to. Elſe it is but an Intermiſſion, not a Reſurrection; but a ſtarting, not a waking; but an apparition, not a living body; but a ceſſation, not a peace of conſcience. B

Durand.

Damaſc.

Now this Reſurrection is begun, and well advanced in *Baptiſmate lachrymarum*, In the baptiſme of true and repentant teares. But, Beloved, as S. *Paul* in this place, hath a relation *Ad baptiſmum clinicorum*, to death-bed-baptiſts, death-bed-Chriſtians, to them that defer their Baptiſme to their death, but he gives no allowance of it; So this *Baptiſma clinicorum*, this repentance upon the death-bed, is a dangerous delay. Even of them, I will ſay with S. *Paul* here, *If there were no Reſurrection*, no need to riſe from ſin by repentance, *why are they then thus baptized, pro mortuis?* why doe they repent, when they are as good as dead, and have no more to ſuffer in this world? But if there be ſuch a reſurrection, a neceſſity of ſuch a Baptiſme by repentance, why come they no ſooner to it? For is any man ſure to have it, or ſure to have a deſire to it then? It is never impertinent to repeat S. *Auguſtines* words in this caſe, *Etiam hac animadverſione percutitur peccator, ut moriens obliviſcatur ſui, qui dum viveret, oblitus eſt Dei*; God begins a dying mans condemnation at this, That as he forgot God in his life, ſo he ſhall forget himſelfe at his death. Compare thy temporall, and thy ſpirituall ſtate together, and conſider how they may both ſtand well at that day. If thou have ſet thy ſtate in order, and made a Will before, and have nothing to doe at laſt, but to adde a Codicil, this is ſoone diſpatched at laſt; But if thou leave all till then, it may prove a heavy buſineſſe. So if thou have repented before, and ſetled thy ſelfe in a religious courſe before, and have nothing to doe then, but to wraſtle with the power of the diſeaſe, and the agonies of death, God ſhall fight for thee in that weake eſtate; God ſhall imprint in thee a *Cupio diſſolvi*, S. *Pauls*, not onely contentednеſſe, but deſire to be diſſolved; And God ſhall give thee a glorious Reſurrection, yea an Aſcenſion into Heaven before thy death, and thou ſhalt ſee thy ſelfe in poſſeſſion of his eternall Kingdome, before thy bodily eyes be ſhut. Be therefore S. *Cyprians Peripatetique*, and not his *Clinique* Chriſtian; A walking, and not a bed-rid Chriſtian; That when thou haſt walked with God, as *Henoch* did, thou maiſt be taken with God, as *Henoch* was, and ſo walke with the Lamb, as the Saints doe in Jeruſalem, and follow him whitherſoever hee goes; That even thy death-bed may bee as *Elias* Chariot, to carry thee to heaven; And as the bed of the Spouſe in the Canticles, which was *Lectus floridus*, a greene and flouriſhing bed, where thou maiſt find by a faithfull apprehenſion, that thy ſickneſſe hath crowned thee with a crowne of thornes, by participation of the ſufferings of thy Saviour, and that thy patience hath crowned thee with that crowne of glory, which the Lord the righteous Judge ſhall impart to thee that day. C D E

SERM.

# SERM. LXXIX.

## *Preached at* S. PAULS.

PSAL. 90. 14.

*O satisfie us early with thy mercy, that we may rejoyce and be glad all our dayes.*

THey have made a Rule in the Councel of Trent, that no Scripture ſhall be expounded, but according to the unanime conſent of the Fathers: But in this Book of the Pſalms, it would trouble them to give many examples of that Rule, that is, of an unanime conſent of the Fathers, in the interpretation thereof. In this Pſalme, *Bellarmine* in his Expoſition of the Pſalms, finds himſelfe perplexed; He ſayes (and ſayes truly) *Hieronymus conſtanter affirmat, Auguſtinus conſtanter negat*, S. *Hierome* doth confidently and conſtantly affirme, and S. *Auguſtine* with as much confidence, and conſtancy deny, that this Pſalme, and all that follow to the hundredth Pſalme, are *Moſes* Pſalms, and written by him. And this diverſe conſtancy in theſe two Fathers, S. *Hierome* and S. *Auguſtine*, ſhake the conſtancy of that Canon, which binds to a following of an unanime conſent, for that cannot be found.
C *Bellarmine* expedites himſelfe herein, that way, which is indeed their moſt ordinary way amongſt their Expoſitors, which is, where the Fathers differ, to adhere to S. *Auguſtine*. So he doth in this point; though moſt of the Ancients of the Chriſtian Church, moſt of the Rabbins of the Jews, moſt of the Writers in the Reformation, take it to be *Moſes* Pſalme, and that way runs the greateſt ſtreame, and neareſt to a concurrence. And thus far I have ſtopped upon this conſideration, Whether this be *Moſes* Pſalme or no, That when it appeares to be his Pſalme, and that we ſee, that in the tenth verſe of this Pſalm, mans life is limited to ſeventy years, or at moſt to eighty, and then remember, that *Moſes* himſelfe, then when he ſaid ſo, was above eighty, and in a good habitude long after that, we might hereby take occaſion to conſider, that God does not ſo limit, and meaſure himſelfe in his bleſſings to his ſervants, but that for their good and his glory he enlarges thoſe meaſures. God hath determined a day, from Sun to Sun, yet when God hath uſe
D of a longer day, for his glory, he commands the Sun to ſtand ſtill, till *Ioſhua* have purſued his victory. So God hath given the life of man, into the hand of ſickneſſe; and yet for all that deadly ſickneſſe, God enlarges *Hezekiah's* years: *Moſes* was more then foureſcore, when he told us, that our longeſt terme was foureſcore.

If we require exactly an unanime conſent, that all agree in the Author of this Pſalme, we can get no farther, then that the holy Ghoſt is the Author. All agree the words to be Canonicall Scripture, and ſo from the holy Ghoſt; and we ſeek no farther. The words are his, and they offer us theſe conſiderations; Firſt, That the whole Pſalme being in the Title thereof called a Prayer, *A Prayer of Moſes the man of God*, it puts us juſtly, and pertinently upon the conſideration of the many dignities and prerogatives of that part of our worſhip of God, Prayer; for there we ſhall ſee, That though the whole Pſalme be not a Prayer, yet becauſe there is a Prayer in the Pſalme, that denominates
E the whole Pſalme, the whole Pſalme is a Prayer. When the Pſalm grows formally to be a Prayer, our Text enters, *O ſatisfie us early with thy mercy, that we may rejoyce and be glad all our dayes*: And in that there will be two Parts more, The Prayer it ſelfe, *O ſatisfie us early with thy mercy*, And the effect thereof, *That we may rejoyce and be glad all our dayes*. So that our Parts are three; Firſt Prayer, Then this Prayer, And laſtly the benefit of all Prayer.

For the firſt, which is Prayer in generall, I will thruſt no farther then the Text leads me in, that is, That Prayer is ſo eſſentiall a part of Gods worſhip, as that all is called Prayer. S. *Hierome* upon this Pſalme ſayes, *Difficillimum Pſalmum aggredior*, I undertake the expoſition of a very hard Pſalme, and yet, ſayes he, I would proceed ſo in the 1 Part. Prayer.

expoſition thereof, *ut interpretatio noſtra aliena non egeat interpretatione*, That there ſhould not need another Comment upon my Comment, that when I pretend to interpret the Pſalme, they that heare me, ſhould not need another to interpret me: which is a frequent infirmity amongſt Expoſitors of Scriptures, by writing, or preaching, either when men will raiſe doubts in places of Scripture, which are plaine enough in themſelves, (for this creates a jealouſie, that if the Scriptures be every where ſo difficult, they cannot be our evidences, and guides to ſalvation) Or when men will inſiſt too vehemently, and curiouſly, and tediouſly in proving of ſuch things as no man denies; for this alſo induces a ſuſpition, that that is not ſo abſolutely, ſo undeniably true, that needs ſo much art, and curioſity, and vehemence to prove it. I ſhall therefore avoid theſe errors; and becauſe I preſume you are full of an acknowledgment of the duties, and dignities of Prayer, onely remember you of thus much of the method, or elements of Prayer, That whereas the whole Book of Pſalms is called *Sepher Tehillim*, that is, *Liber Laudationum*, The Book of Praiſe, yet this Pſalme, and all that follow to the hundredth Pſalme, and divers others beſides theſe, (which make up a faire limme of this body, and a conſiderable part of the Book) are called Prayers; The Book is Praiſe, the parts are Prayer. The name changes not the nature; Prayer and Praiſe is the ſame thing: The name ſcarce changes the name; Prayer and Praiſe is almoſt the ſame word; As the duties agree in the heart and mouth of a man, ſo the names agree in our eares; and not onely in the language of our Tranſlation, but in the language of the holy Ghoſt himſelfe, for that which with us differs but ſo, Prayer, and Praiſe, in the Originall differs no more then ſo, *Tehillim*, and *Tephilloth*.

And this concurrence of theſe two parts of our devotion, Prayer and Praiſe, that they accompany one another, nay this co-incidence, that they meet like two waters, and make the ſtreame of devotion the fuller; nay more then that, this identity, that they doe not onely conſiſt together, but conſtitute one another, is happily expreſſed in this part of the Prayer, which is our Text; for that which in the Originall language is expreſſed in the voice of Prayer, *O ſatisfie us, &c.* in the firſt Tranſlation, that of the Septuagint, is expreſſed in the voice of praiſe, *Saturaſti, Thou haſt ſatisfied us*; The Original makes it a Prayer, the Tranſlation a Praiſe. And not to compare Original with Tranſlation, but Tranſlation with Tranſlation, and both from one man, we have in S. *Hieroms* works two Tranſlations of the Pſalmes; one, in which he gives us the Pſalmes alone; another, in which he gives them illuſtrated with his notes and Commentaries. And in one of theſe Tranſlations he reads this as a Prayer, *Replenos, O fill us early with thy mercie*, and in the other he reads it as a Praiſe, *Repleti ſumus, Thou haſt filled us, &c.* Nay, not to compare Originall with Tranſlation, nor Tranſlation with Tranſlation, but Originall with Originall, the holy Ghoſt with himſelfe, In the Title of this Pſalme, (and the Titles of the Pſalms are Canonicall Scripture) the holy Ghoſt calls this Pſalme a *Prayer*, and yet enters the Pſalme, in the very firſt verſe thereof, with praiſe and thankſgiving, *Lord, thou haſt been our dwelling place in all generations*. And ſuch is the conſtitution and frame of that Prayer of Prayers, That which is the extraction of all prayers, and draws into a ſumme all that is in all others, That which is the infuſion into all others, ſheds and ſhowres whatſoever is acceptable to God, in any other prayer, That Prayer which our Saviour gave us, (for as he meant to give us all for asking, ſo he meant to give us the words by which we ſhould ask) As that Prayer conſiſts of ſeven petitions, and ſeven is infinite, ſo by being at firſt begun with glory and acknowledgement of his raigning in heaven, and then ſhut up in the ſame manner, with acclamations of power and glory, it is made a circle of praiſe, and a circle is infinite too, The Prayer, and the Praiſe is equally infinite. Infinitely poore and needy man, that ever needſt infinite things to pray for; Infinitely rich and abundant man, that ever haſt infinite bleſſings to praiſe God for.

Gods houſe in this world is called the houſe of Prayer; but in heaven it is the houſe of Praiſe: No ſurpriſall with any new neceſſities there, but one even, inceſſant, and everlaſting tenor of thankſgiving; And it is a bleſſed inchoation of that ſtate here, here to be continually exerciſed in the commemoration of Gods former goodneſſe towards us. Pſal. 5. 3. *My voyce ſhalt thou heare in the morning, O Lord*, ſayes *David*. What voice? the voice of his prayer; it is true; Pſal. 55. 17. *In the morning will I direct my prayer unto thee*, ſaies *David* there. And not only then, but at noone and at night he vowes that Sacrifice; *Evening and morning, and at noone will I pray, and cry unto thee*. But *Davids* devotion began not, when his prayers began;

A gan; one part of his devotion was before morning; *At midnight will I riſe, to give thanks unto thee O Lord*, ſayes he. Doubtleſſe when he lay downe and cloſed his eyes, he had made up his account with God, and had received his *Quietus eſt* then: And then the firſt thing that he does when he wakes againe, is not to importune God for more, but to bleſſe God for his former bleſſings. And as this part of his devotion, Praiſe, began all, ſo it paſſes through all, *I will bleſſe the Lord at all times, and his praiſe ſhall be continually in my mouth.* He extends it through all times, and all places, and would faine do ſo through all perſons too, as we ſee by that adprecation which is ſo frequent with him, *O that men would therefore praiſe the Lord, and declare the wondrous workes that he doth for the children of men!* Pſal. 119. 62. Pſal. 34. 11.

If we compare theſe two incomparable duties, Prayer, and Praiſe, it will ſtand thus, Our Prayers beſiege God, (as *Tertullian* ſpeakes, eſpecially of publique Prayer in the
B Congregation, *Agmine facto obſidemus Deum*) but our praiſes preſcribe in God, we urge him, and preſſe him with his ancient mercies, his mercies of old: By Prayer we incline him, we bend him, but by Praiſe we bind him; our thanks for former benefits, is a producing of a ſpecialty, by which he hath contracted with us for more. In Prayer we ſue to him, but in our Praiſe we ſue him himſelfe; Prayer is as our petition, but Praiſe is as our Evidence; In that we beg, in this we plead. God hath no law upon himſelfe, but yet God himſelfe proceeds by precedent: And whenſoever we preſent to him with thankſgiving, what he hath done, he does the ſame, and more againe. Neither certainly can the Church inſtitute any prayers, more effectuall for the preſervation of Religion, or of the State, then the Collects for our deliverances, in the like caſes before: And when he heares them, though they have the nature of Praiſe onely, yet he tranſlates them into Prayers, and when we our ſelves know not, how much we ſtand in need of new delive-
C rances, he delivers us from dangers which we never ſuſpected, from Armies and Navies which we never knew were prepared, and from plots and machinations which we never knew were brought into Conſultation, and diverts their forces, and diſſipates their counſels with an untimely abortion. And farther I extend not this firſt part of Prayer in generall, in which, to that which you may have heard often, and uſefully of the duty and dignity of Prayer, I have only added this, of the method and elements thereof, that prayer conſiſts as much of praiſe for the paſt, as of ſupplication for the future.

We paſſe now to our ſecond Part, To this particular Prayer, and thoſe limmes that 2 Part.
make up this body, thoſe pieces that conſtitute this Part. They are many; as many as words in it: *Satisfie*, and *ſatisfie Vs*, and doe that *early*, and doe that with that which is *thine*, and let that be *mercy*. So that firſt it is a prayer for fulneſſe and ſatisfaction, *Satura, ſatisfie*; And then it is a prayer not onely of appropriation to our ſelves, *Satisfie me*, But
D of a charitable dilatation and extenſion to others, *Satisfie us*, all us, all thy ſervants, all thy Church; And then thirdly, it is a prayer of diſpatch and expedition, *Satura nos mane, Satisfie us early*; and after that, it is a prayer of evidence and manifeſtation, Satisfie us with that which is, and which we may diſcerne to be *thine*; And then laſtly, it is a prayer of limitation even upon God himſelfe, that God will take no other way herein, but the way of *mercy*, *Satisfie us early with thy mercy*.

And becauſe theſe are the land-markes that muſt guide you in this voyage, and the places to which you muſt reſort to aſſiſt your memory, be pleaſed to take another ſurvay and impreſſion of them. I may have an apprehenſion of a conditionall promiſe of God, and I may have ſome faire credulity and teſtimony of conſcience, of an endevour to performe thoſe conditions, and ſo ſome inchoations of thoſes promiſes, but yet this is not a fulneſſe, a ſatisfaction, and this is a prayer for that, *Satura, ſatisfie:* I may have a full mea-
E ſure in my ſelfe, finde no want of temporall conveniencies, or ſpirituall conſolation even in inconveniencies, and ſo hold up a holy alacrity and cheerefulneſſe for all concerning my ſelfe, and yet ſee God abandon greater perſons, and deſert ſome whole Churches, and States, upon whom his glory and Goſpel depends much more then upon me, but this is a prayer of charitable extenſion, *Satura nos*, not *me*, but *us*, all us that profeſſe thee aright: This alſo I may be ſure that God will doe at laſt, he will reſcue his owne honour in reſcuing or eſtabliſhing his Servants, he will bring Iſrael out of Egypt, and out of Babylon, but yet his Iſrael may lye long under the ſcourge and ſcorne of his and their enemies, 300. yeares before they get out of Egypt, ſeventy yeares before they get out of Babylon, and ſo fall into tentations of conceiving a jealouſie, and ſuſpition of Gods good

purpoſe towards them, and this is a Prayer of Diſpatch and Expedition, *Satura nos mane, Satisfie us early*, O God make ſpeed to ſave us, O Lord make haſt to help us: But he may derive help upon us, by meanes that are not his, not avowed by him, He may quicken our Counſels by bringing in an *Achitophell*, he may ſtrengthen our Armies by calling in the Turke, he may eſtabliſh our peace and friendſhips, by remitting or departing with ſome parts of our Religion; at ſuch a deare price we may be helped, but theſe are not his helps, and this is a prayer of manifeſtation, that all the way to our end hee will bee pleaſed to let us ſee, that the meanes are from him, *Satura nos tua, Satisfie us* with that, which is *thine*, and comes from *thee*, and ſo directs us to *thee*: All this may be done too, and yet not that done which we pray for here; God may ſend that which is his, and yet without preſent comfort therein; God may multiply corrections, and judgements, and tribulations upon us, and intend to helpe us that way, by whipping and beating us into the way, and this is his way; but this is a Prayer of limitation even upon God himſelfe, That our way may be his, and that his way may be the way of *mercy*, *Satisfie us early with thy mercy*.

*Satura.* Firſt then, the firſt word *Satura*, implies a fulneſſe, and it implies a ſatisfaction, A quietneſſe, a contentedneſſe, an acquieſcence in that fulneſſe; *Satisfie* is, let us bee full, and let us feele it, and reſt in that fulneſſe. Theſe two make up all Heaven, all the joy, and all the glory of Heaven, fulneſſe and ſatisfaction in it. And therefore S. *Hierom* refers this Prayer of our Text, to the Reſurrection, and to that fulneſſe, and that ſatisfaction which we ſhall have then, and not till then. For though we ſhall have a fulneſſe in Heaven, as ſoone as we come thither, yet that is not fully a ſatisfaction, becauſe we ſhall deſire, and expect a fuller ſatisfaction in the reunion of body and ſoule. And when Heaven it ſelfe cannot give us this full ſatisfaction till then, in what can wee looke for it in this world, where there is no true fulneſſe, nor any ſatisfaction, in that kind of fulneſſe which wee ſeeme to have? Pleaſure and ſenſuality, and the giving to our ſelves all that we deſire, cannot give this; you heare God reproaches Iſrael ſo, *You have multiplied your fornications, & yet are not ſatisfied.* Ezck. 16. Labor for profit, or for preferment, cannot doe it; you ſee God reproaches Iſrael for that too, *Ye have ſowne much, and bring in little, ye eat, but have not enough, ye drinke, but are not filled, ye cloath you, but are not warme, and he that earneth wages, putteth it into a broken bag*; Hagg. 1. that is, it runs out as faſt as it comes in, he finds nothing at the yeares end, his Midſommer will ſcarce fetch up Michaelmas, and if he have brought about his yeare, and made up his Circle, yet he hath raiſed up nothing, nothing appeares in his circle. If theſe things could fill us, yet they could not ſatisfie us, becauſe they cannot ſtay with us, or not we with them: *He hath devoured ſubſtance, and he ſhall vomit it.* Iob 20. He devoured it by bribery, and he ſhall vomit it by a fine; He devoured it by extortion, and he ſhall vomit it by confiſcation; He devoured it in other Courts, and ſhall vomit it in a Star-chamber. If it ſtay ſome time, it ſhall be with an anguiſh and vexation; *When he ſhall be filled with abundance, it ſhall be a paine to him*, as it is in the ſame place. Still his riches ſhall have the nature of a vomit, hard to get downe, and hard to keep in the ſtomach when it is there; hardly got, hardly kept when they are got. If all theſe could be overcome, yet it is clogged with a heavy curſe, *Wo be unto you that are full, for ye ſhall be hungry*: Luke 6. Where, if the curſe were onely from them, who are poore by their owne ſloth, or waſtfulneſſe, who for the moſt part delight to curſe and maligne the rich, the curſe might be contemned by us, and would be throwne back by God into their owne boſomes; but *Os Domini locutum*, The mouth of the Lord hath ſpoken it, Chriſt himſelfe hath denounced this curſe upon worldly men, That they ſhall be hungry, not onely ſuffer impairement and diminution, but be reduced to hunger.

There is a ſpirituall fulneſſe in this life, of which S. *Hierom* ſpeakes, *Ebrietas fœlix, ſatietas ſalutaris*, A happy exceſſe, and a wholeſome ſurfet; *qua quanto copioſius ſumitur, majorem donat ſobrietatem*, In which the more we eate, the more temperate we are, and the more we drinke, the more ſober. In which, (as S. *Bernard* alſo expreſſes it, in his mellifluence) *Mutuâ, interminabili, inexplicabili generatione*, By a mutuall and reciprocall, by an undeterminable and unexpreſſible generation of one another, *Deſiderium generat ſatietatem, & ſatietas parit deſiderium*, The deſire of ſpirituall graces begets a ſatiety, if I would be, I am full of them, And then this ſatiety begets a farther deſire, ſtill we have a new appetite to thoſe ſpirituall graces: This is a holy ambition, a ſacred covetouſneſſe, and a wholſome Dropſie. *Napthalies* bleſſing, *O Napthali ſatisfied with* Deut. 33. 23. *favor*,

A *favour, and full with the bleſsing of the Lord*; S. *Stephens* bleſſing, *Full of faith and of the Holy Ghoſt*; The bleſſed Virgins bleſſing, *Full of Grace*; *Dorcas* bleſſing, *Full of good works, and of Almes-deeds*; The bleſſing of him, who is bleſſed above all, and who bleſſeth all, Chriſt Jeſus, [a] *Full of wiſedome*, [b] *Full of the Holy Ghoſt*, [c] *Full of grace and truth.* But ſo far are all temporall things from giving this fulneſſe or ſatisfaction, as that even in ſpirituall things, there may be, there is often an error, or miſtaking.

Even in ſpirituall things, there may be a fulneſſe, and no ſatisfaction, And there may be a ſatisfaction, and no fulneſſe; I may have as much knowledge, as is preſently neceſſary for my ſalvation, and yet have a reſtleſſe and unſatisfied deſire, to ſearch into unprofitable curioſities, unrevealed myſteries, and inextricable perplexities: And, on the other ſide, a man may be ſatisfied, and thinke he knowes all, when, God knowes, he knowes nothing at all; for, I know nothing, if I know not Chriſt crucified, And I know not that,
B if I know not how to apply him to my ſelfe, Nor doe I know that, if I embrace him not in thoſe meanes, which he hath afforded me in his Church, in his Word, and Sacraments; If I neglect this meanes, this place, theſe exerciſes, howſoever I may ſatisfie my ſelfe, with an over-valuing mine own knowledge at home, I am ſo far from fulneſſe, as that vanity it ſelfe is not more empty. In the Wilderneſſe, every man had one and the ſame meaſure of Manna; The ſame Gomer went through all; for Manna was a Meat, that would melt in their mouths, and of eaſie digeſtion. But then for their Quailes, birds of a higher flight, meat of a ſtronger digeſtion, it is not ſaid, that every man had an equall number: ſome might have more, ſome leſſe, and yet all their fulneſſe. Catechiſticall divinity, and inſtructions in fundamentall things, is our Manna; Every man is bound to take in his Gomer, his explicite knowledge of Articles abſolutely neceſſary to ſalvation; The ſimpleſt man, as well as the greateſt Doctor, is bound to know, that there
C is one God in three perſons, That the ſecond of thoſe, the Sonne of God, tooke our nature, and dyed for mankinde; And that there is a Holy Ghoſt, which in the Communion of Saints, the Church eſtabliſhed by Chriſt, applies to every particular ſoule the benefit of Chriſts univerſall redemption. But then for our Quails, birds of higher pitch, meat of a ſtronger digeſtion, which is the knowledge how to rectifie every ſtraying conſcience, how to extricate every entangled, and ſcrupulous, and perplexed ſoule, in all emergent doubts, how to defend our Church, and our Religion, from all the mines, and all the batteries of our Adverſaries, and to deliver her from all imputations of Hereſie, and Schiſme, which they impute to us, this knowledge is not equally neceſſary in all; In many caſes a Maſter of ſervants, and a Father of children is bound to know more, then thoſe children and ſervants, and the Paſtor of the pariſh more then pariſhioners: They may have their fulneſſe, though he have more, but he hath not his, except he be able to
D give them ſatisfaction.

This fulneſſe then is not an equality in the meaſure; our fulneſſe in heaven ſhall not be ſo; *Abraham dyed*, ſayes the text, *Plenus dierum, full of yeares*; It is not ſaid ſo in the text of *Methuſalem*, that he dyed full of yeares, and yet he had another manner of Gomer, another meaſure of life then *Abraham*, for he lived almoſt eight hundred yeares more then he; But he that is beſt diſpoſed to die, is fulleſt of yeares; One man may be fuller at twenty, then another at ſeaventy. *David* lived not the tithe of *Methuſalems* yeares, not ten to his hundred, he lived leſſe then *Abraham*, and yet *David* is ſaid to have dyed *Plenus dierum, full of yeares*; he had made himſelfe agreeable to God, and ſo was ripe for him. So *David* is ſaid there to have dyed *full of honor*; God knowes *David* had caſt ſhrowd aſperſions upon his own, and others honor; but, as God ſayes of Iſrael, *Becauſe I loved thee, thou waſt honorable in my ſight*; ſo becauſe God loved *David*, and he perſevered in that love to the end, he dyed full of honor. So alſo it is ſaid of *David*, that he dyed *full of Riches*; for, though they were very great additions, which *Solomon* made, yet becauſe *David* intended that which he left, for Gods ſervice, and for pious uſes, he dyed full of Riches; fulneſſe of riches is in the good purpoſe, and the good employment, not in the poſſeſſion. In a word, the fulneſſe that is inquired after, and required by this prayer, carry it upon temporall, carry it upon ſpirituall things, is ſuch a proportion of either, as is fit for that calling, in which God hath put us; And then, the ſatisfaction in this fulneſſe is not to hunt and pant after more worldly poſſeſſions, by undue meanes, or by macerating labour, as though we could not be good, or could doe no good in the world, except all the goods of the world paſſed our hands, nor to hunt and pant after the know-

Act. 6. 5.
Act. 9. 37.
a Luk. 2. 4.
b Luk. 4. 1.
c Joh. 1. 14.
Gen. 25. 8.
1 Chro. 29. 28.

ledge of ſuch things, as God by his Scriptures hath not revealed to his Church, nor to wrangle contentiouſly and uncharitably about ſuch points, as doe rather ſhake others conſciences, then eſtabliſh our own, as though we could not poſſibly come to heaven, except we knew what God meant to doe with us, before he meant to make us. S. *Paul* Coloſ. 4. 12. expreſſes fully what this fulneſſe is, and ſatisfies us in this ſatisfaction, *Vt ſitis pleni in omni voluntate Dei, That yee may be filled according to the will of God:* What is the will of God? How ſhall I know the will of God upon me? God hath manifeſted his will in my Calling; and a proportion, competent to this Calling, is my fulneſſe, and ſhould be my Gen. 8. 21. ſatisfaction, that ſo God may have *Odorem quietis*, (as it is ſaid in *Noahs* ſacrifice, after he came out of the Arke, *that God ſmelt a ſavour of reſt*) a ſacrifice, in which he might reſt himſelfe; for God hath a Sabbath in the Sabbaths of his ſervants, a fulneſſe in their fulneſſe, a ſatisfaction when they are ſatisfied, and is well pleaſed when they are ſo.

*Nos.* So then this Prayer is for fulneſſe, and fulneſſe is a competency in our calling, And a prayer for ſatisfaction, and ſatisfaction is a contentment in that competency; And then this prayer is not onely a prayer of appropriation to our ſelves, but of a charitable extention to others too, *Satura nos, Satisfie us*, All us, all thy Church. Charity begins in our ſelves, but it does not end there, but dilates it ſelfe to others; The Saints in heaven are full, as full as they can hold, and yet they pray; Though they want nothing, they pray that God would powre down upon us graces neceſſary for our peregrination here, as he hath done upon them, in their ſtation there. We are full; full of the Goſpel; preſent peace and plenty in the preaching thereof, and faire apparances of a perpetuall ſucceſſion; we are full, and yet we pray; we pray that God would continue the Goſpel where it is, reſtore the Goſpel where it was, and transfer the Goſpel where it hath not yet been preached. Charity deſires not her own, ſayes the Apoſtle; but much leſſe doth charity deſire no more then her own, ſo as not to deſire the good of others too. True love and charity is to doe the moſt that we can, all that we can for the good of others; So God himſelfe proceeds, when he ſayes, *What could I doe, that I have not done?* And ſo he ſeems to have begun at firſt; when God beſtowed upon man, his firſt and greateſt benefit, his making, it is expreſſed ſo, *Faciamus hominem, Let us*, All us, *make man*; God ſeems to ſummon himſelfe, to aſſemble himſelfe, to muſter himſelfe, all himſelfe, all the perſons of the Trinity, to doe what he could in the favour of man. So alſo when he is drawne to a neceſſity of executing judgement, and for his own honor, and conſolidation of his ſervants, puts himſelfe upon a revenge, he proceeds ſo too; when man had rebelled, and began to fortifie in Babel, then God ſayes, *Venite, Let us*, All us come together, Gen. 11. 7. And *Deſcendamus, & confundamus, Let us*, all us, *goe down, and confound their language*, and their machinations, and fortifications. God does not give patterns, God does not accept from us acts of half-devotion, and half-charities; God does all that he can for us; And therefore when we ſee others in diſtreſſe, whether nationall, or perſonall calamities, whether Princes be diſpoſſeſt of their naturall patrimony, and inheritance, or private perſons afflicted with ſickneſſe, or penury, or baniſhment, let us goe Gods way, all the way; Firſt, *Faciamus hominem ad imaginem noſtram*, Let us make that Man according unto our image, let us conſider our ſelves in him, and make our caſe his, and remember how lately he was as well as we, and how ſoone we may be as ill as he, and then *Deſcendamus & confundamus*, Let us, us, with all the power we have, remove or ſlacken thoſe calamities that lie upon them.

This onely is charity, to doe all, all that we can. And ſomething there is which every man may doe; There are Armies, in the levying whereof, every man is an abſolute Prince, and needs no Commiſſion, there are Forces, in which every man is his owne Muſter-maſter, The force which we ſpoke of before, out of *Tertullian*, the force of prayer; In publique actions, we obey God, when we obey them to whom God hath committed the publique; In thoſe things which are in our own power, the ſubſidies and contributions of prayer, God looks that we ſhould ſecond his *Faciamus*, with our *Dicamus*, That ſince he muſt doe all, we would pray him that he would doe it, And his *Deſcendamus*, with our *Aſcendamus*, That if we would have him come down, and fight our battayls, or remove our calamities, we ſhould firſt goe up to him, in humble and fervent prayer, That he would continue the Goſpel where it is, and reſtore it where it was, and transfer it where it was never as yet heard; Charity is to doe all to all; and the pooreſt of us all can doe this to any.

I may

A I may then, I muſt pray for this fulneſſe, (and fulneſſe is ſufficiency) And for this ſatisfaction, (and ſatisfaction is contentment) And that God would extend this, and other his bleſſings, upon others too, And if God doe leave us in an Egypt, in a Babylon, without reliefe, for ſometime I may proceed to this holy importunity, which *David* intimates here, *Satura nos mane*, O Lord, make haſte to helpe us, *Satisfie us early with thy mercy*, and God will doe ſo. *Weeping may endure for a night*, ſayes *David*. *David* does not ſay, It muſt indure for a night, that God will by no meanes ſhorten the time; perchance God will wipe all teares from thine eyes, at midnight, if thou pray; Try him that way then. If he doe not, *If weeping doe indure for a night*, all night, *yet joy commeth in the morning*, ſaith *David*; And then he doth not ſay, Joy may come in the morning, but it commeth certainly, infallibly it comes, and comes in the morning. God is an early riſer; *In the Morning-watch, God looked upon the hoſt of the Egyptians.* Hee looked upon their B counſels to ſee what they would doe, and upon their forces to ſee what they could doe. He is not early up, and never the neater; *His going forth is prepared as the Morning*, (there is his generall Providence, in which he viſits every creature) *And hee ſhall come to us, in the former, and latter raine upon the earth*; Hee makes haſte to us in the former, and ſeconds his former mercies to us, in more mercies. And as he makes haſt to refreſh his ſervants, ſo goes he the ſame pace, to the ruine of his enemies, *In matutino interficiam*, *I will early deſtroy all the wicked of the land*: It is not a weakning of them, It is a deſtruction; It is not of a ſquadron or regiment, It is all; It is not onely upon the Land, but the wicked of any Land, he will deſtroy upon the Sea too. This is his promiſe, this is his practiſe, this is his pace. Thus he did in *Sennacheribs* Army, *When they aroſe early in the Morning, behold they were all dead carcaſſes*; They roſe early that ſaw it, but God had been up earlier, that had done it. And that ſtory, God ſeemes to have had care to have recorded almoſt in C all the diviſions of the Bible, for it is in the Hiſtoricall part, and it is in the Propheticall part too; and becauſe God foreſaw, that mens curioſities would carry them upon Apocryphal Books alſo, it is repeated almoſt in every Book of that kinde, in *Eccleſiaſticus*, in *Tobit*, in the *Maccabees* in both Books, That every where our eye might light upon that, and every ſoule might make that Syllogiſme, and produce that concluſion to it ſelfe, If God bee thus forward, thus early in the wayes of Judgement, much more is he ſo in the wayes of mercy; with that he will ſatisfie us *Mane*, early, and as *Tremellius* reads this very Text, *unoquoque mane*, betimes in the morning, and every morning.

Now if we looke for this early mercy from God, we muſt riſe betimes too, and meet God early. God hath promiſed to give *Matutinam ſtellam*, the Morning-ſtar; but they muſt be up betimes in the morning, that will take the Morning-ſtar. He himſelfe who is it, hath told us who is this Morning ſtar; *I Jeſus am the bright and Morning ſtarre.* God D will give us Jeſus; Him, and all his, all his teares, all his blood, all his merits; But to whom, and upon what conditions? That is expreſſed there, *Vincenti dabo*, *To him that overcommeth I will give the Morning-ſtar.* Our life is a warfare, our whole life; It is not onely with luſts in our youth, and ambitions in our middle yeares, and indevotions in our age, but with agonies in our body, and tentations in our ſpirit upon our death-bed, that we are to fight; and he cannot be ſaid to overcome, that fights not out the whole battell. If he enter not the field in the morning, that is, apply not himſelfe to Gods ſervice in his youth, If hee continue not to the Evening, If hee faint in the way, and grow remiſſe in Gods ſervice, for collaterall reſpects, God will overcome his cauſe, and his glory ſhall ſtand faſt, but that man can ſcarce be ſaid to have overcome.

It is the counſell of the Wiſe man, *Prevent the Sunne to give thanks to God, and at the day-ſpring pray unto him.* You ſee ſtill, how theſe two duties are marſhalled, and diſpoſed; Firſt Praiſe, and then Prayer, but both early: And it is placed in the Lamentations, as though it were a lamentable negligence to have omitted it, *It is good for a man, that he beare his yoake in his youth.* Riſe as early as you can, you cannot be up before God; no, nor before God raiſe you: Howſoever you prevent this Sunne, the Sunne of the Firmament, yet the Sonne of Heaven hath prevented you, for without his preventing Grace you could not ſtirre. Have any of you ſlept out their Morning, reſiſted his private motions to private Prayer at home, neglected his callings ſo? Though a man doe ſleepe out his forenoone, the Sunne goes on his courſe, and comes to his Meridionall ſplendor, though that man have not looked towards it. That Sonne which hath riſen to you at home, in thoſe private motions, hath gone on his courſe, and hath ſhined out here, in this houſe

*Mane.*

Pſal. 30. 5.

Exod. 14. 24.

Hoſ. 6. 3.

Pſal. 101. 8.

2 King. 19. 35.

Revel. 2. 28.

Revel. 22. 16.

Wiſd. 16. 28.

Lament. 3. 27.

houſe of God, upon Wedneſday, and upon Friday, and upon every day of holy Convocation; All this, at home, and here, yee have ſlept out and neglected. Now, upon the Sabbath, and in theſe holy Exerciſes, this Sonne ſhines out as at noone, the Grace of God is in the Exaltation, exhibited in the powerfulleſt and effectualleſt way of his Ordinance, and if you will but awake now, riſe now, meet God now, now at noone, God will call even this early. Have any of you ſlept out the whole day, and are come in that drowſineſſe to your evening, to the cloſing of your eyes, to the end of your dayes? Yet riſe now, and God ſhall call even this an early riſing; If you can make ſhift to deceive your owne ſoules and ſay, We never heard God call us; If you neglected your former callings ſo, as that you have forgot that you have been called; yet, is there one amongſt you, that denies that God calls him now? If he neglect this calling now, to morrow he may forget that he was called to day, or remember it with ſuch a terror, as ſhall blow a dampe, and a conſternation upon his ſoule, and a lethargy worſe then his former ſleepe; but if he will wake now, and riſe now, though this be late in his evening, in his age, yet God ſhall call this early. Bee but able to ſay with *Eſay* this night, *My ſoule hath deſired thee in the night*, and thou maiſt be bold to ſay with *David* to morrow morning, *Satura nos mane, Satisfie us early with thy mercy*, and he ſhall doe it.

Iſai. 26. 9.

But yet no prayer of ours, howſoever made in the beſt diſpoſition, in the beſt teſtimony of a rectified conſcience, muſt limit God his time, or appoint him, in what morning, or what houre in the morning, God ſhall come to our deliverance. The Sonne of man was not the leſſe the Sonne of God, nor the leſſe a beloved Sonne, though God hid from him the knowledge of the day of the generall Judgement. Thou art not the leſſe the ſervant of God, nor the leſſe rewarded by him, though he keepe from thee the knowledge of thy deliverance from any particular calamity. All Gods deliverances are in the morning, becauſe there is a perpetuall night, and an invincible darkneſſe upon us, till he deliver us. God is the God of that Climate, where the night is ſix Moneths long, as well as of this, where it is but halfe ſo many houres. The higheſt Hill hinders not the roundneſſe of the earth, the earth is round for all that hill; The loweſt vaults, and mines hinder not the ſolidneſſe of the earth, the earth is ſolid for all that; Much leſſe hath a yeare, or ten yeares, or all our threeſcore and ten, any proportion at all to eternity; And therefore God comes early in a ſort to me, though I loſe abundance of my reward by ſo long lingring, if he come not till hee open me the gate of heaven, by the key of death. There are Indies at my right hand, in the Eaſt; but there are Indies at my left hand too, in the Weſt. There are teſtimonies of Gods love to us, in our Eaſt, in our beginnings; but if God continue tribulation upon us to our Weſt, to our ends, and give us the light of his preſence then, if he appeare to us at our tranſmigration, certainly he was favourable to us all our peregrination, and though he ſhew himſelfe late, hee was our friend early. The Prayer is, that he would come early, but it is, if it be rightly formed, upon both theſe conditions; firſt, that I riſe early to meet him, and then that I magnifie his houre as early, whenſoever he ſhall be pleaſed to come.

*Tua.*

All this I ſhall doe the better, if I limit my prayer, and my practiſe, with the next circumſtance in *Davids* prayer, *Tuâ, Satisfie us early with* that which is thine, *Thy mercy*: For there are mercies, (in a faire extent and accommodation of the word, that is Refreſhings, Eaſes, Deliverances) that are not his mercies, nor his ſatisfactions. How many men are ſatisfied with Riches (I correct my ſelfe, few are ſatisfied; but how many have enough to ſatisfie many?) and yet have never a peny of his mony? Nothing is his, that comes not from him, that comes not by good meanes. How many are there, that are eaſie to admit ſcruples, and jealouſies, and ſuſpitions in matter of Religion: Eaſie to think, that that Religion, and that Church, in which they have lived ill, cannot bee a good Religion, nor a true Church; In a troubled, and diſtempered conſcience, they grow eaſie to admit ſcruples, and then as over-eaſie to admit falſe ſatisfactions, with a word whiſpered on one ſide in a Conventicle, or a word whiſpered on the other ſide in a Confeſſion, and yet have never a dram of ſatisfaction from his word, whoſe word is preached upon the houſe top, and avowed, and not in corners? How many men are anguiſhed with torturing Diſeaſes, racked with the conſcience of ill-ſpent eſtates, oppreſſed with inordinate melancholies, and irreligious dejections of ſpirit, and then repaire, and ſatisfie themſelves with wine, with women, with fooles, with comedies, with mirth, and muſique, and with all *Iobs* miſerable comforters, and all this while have no beames of his

ſatisfaction,

A satisfaction, it is not *Misericordia ejus*, his mercy, his satisfaction? In losses of worldly goods, in sicknesses of children, or servants, or cattell, to receive light or ease from Witches, this is not his mercy. It is not his mercy, except we goe by good wayes to good ends; except our safety be established by allyance with his friends, except our peace may bee had with the perfect continuance of our Religion, there is no safety, there is no peace. But let mee feele the effect of this Prayer, as it is a Prayer of manifestation, Let mee discerne that, that that is done upon mee, is done by the hand of God, and I care not what it be: I had rather have Gods Vinegar, then mans Oyle, Gods Wormewood, then mans Manna, Gods Justice, then any mans Mercy; for, therefore did *Gregory Nyssen* call S. *Basil* in a holy sense, *Ambidextrum*, becaule he tooke every thing that came, by the right handle, and with the right hand, becaule he saw it to come from God. Even afflictions are welcome, when we see them to be his: Though the way
B that he would chuse, and the way that this Prayer intreats, be only mercy, *Satisfie us early with thy mercy.*

That rod and that staffe with which we are at any time corrected, is his. So God cals the Assyrians, *The rod of his anger*, and he sayes, *That the staffe that is in their hand, is his Indignation.* He comes to a sharper execution, from the rod, and the staffe to the sword, and that also is his, *It is my sword, that is put into the hands of the King of Babylon, and he shall stretch out my sword upon the whole land*; God will beat downe, and cut off, and blow up, and blow out at his pleasure; which is expressed in a phrase very remarkeable by *David*, *He bringeth the winde out of his Treasuries*; And then follow in that place, all the Plagues of Egypt: storms and tempests, ruines and devastations, are not onely in Gods Armories, but they are in his Treasuries; as hee is the Lord of Hosts, hee fetches his judgements from his Armories, and casts confusion upon his enemies, but as he is the
C God of mercy, and of plentifull redemption, he fetches these judgements, these corrections out of his treasuries, and they are the Money, the Jewels, by which he redeemes and buyes us againe; God does nothing, God can doe nothing, no not in the way of ruine and destruction, but there is mercy in it; he cannot open a doore in his Armory, but a window into his Treasury opens too, and he must looke into that.

*Misericordia* Esay 10.5. Ezek.30.24. Psal.135.7.

But then Gods corrections are his Acts, as the Physitian is his Creature, God created him for necessity. When God made man, his first intention was not that man should fall, and so need a Messias, nor that man should fall sick, and so need a Physitian, nor that man should fall into rebellion by sin, and so need his rod, his staffe, his scourge of afflictions, to whip him into the way againe. But yet sayes the Wiseman, *Honour the Physitian for the use you may have of him; slight him not, because thou hast no need of him yet.* So Eccles. 38.1.
D though Gods corrections were not from a primary, but a secondary intention, yet, when you see those corrections fall upon another, give a good interpretation of them, and beleeve Gods purpose to be not to destroy, but to recover that man: Do not thou make Gods Rheubarbe thy Ratsbane, and poyson thine owne soule with an uncharitable misinterpretation of that correction, which God hath sent to cure his. And then, in thine owne afflictions, flie evermore to this Prayer, *Satisfie us with thy mercy*; first, Satisfie us, make it appeare to us that thine intention is mercy, though thou enwrap it in temporall afflictions, in this darke cloud let us discerne thy Son, and though in an act of displeasure, see that thou art well pleased with us; Satisfie us, that there is mercy in thy judgements, and then satisfie us, that thy mercy is mercy; for such is the stupidity of sinfull man, That as in temporall blessings, we discerne them best by wanting them, so do we the mercies of God too; we call it not a mercy, to have the same blessings still: but, as every man conceives a greater degree of joy, in recovering from a sickneſſe, then in his former
E established health; so without doubt, our Ancestors who indured many yeares Civill and forraine wars, were more affected with their first peace, then we are with our continuall enjoying thereof, And our Fathers more thankfull, for the beginning of Reformation of Religion, then we for so long enjoying the continuance thereof. *Satisfie us with thy mercie*, Let us still be able to see mercy in thy judgements, lest they deject us, and confound us; *Satisfie us with thy mercie*, let us be able to see, that our deliverance is a mercy, and not a naturall thing that might have hapned so, or a necessary thing that must have happened so, though there had beene no God in Heaven, nor providence upon earth. But especially since the way that thou chooseſt, is to goe all by mercy, and not to be put to this way of correction, so dispose, so compose our minds, and so transpose all our affecti-

ons,

ons, that we may live upon thy food, and not put thee to thy phyſick, that we may embrace thee in the light, and not be put to ſeeke thee in the darke, that wee come to thee in thy Mercy, and not be whipped to thee by thy Corrections. And ſo we have done alſo with our ſecond Part, The pieces and petitions that conſtitute this Prayer, as it is a Prayer for Fulneſſe and Satisfaction, a Prayer of Extent and Dilatation, a Prayer of Diſpatch and Expedition, and then a Prayer of Evidence and Declaration, and laſtly, a Prayer of Limitation even upon God himſelfe, *Satisfie*, and *ſatisfie us*, and *us early*, with that which we may diſcerne to be *thine*, and let that way be *mercy*. A

3 Part. *Gaudium.* There remaines yet a third Part, what this Prayer produces, and it is joy, and continual joy, *That we may rejoyce and be glad all our dayes.* The words are the Parts, and we invert not, we trouble not the Order; the Holy Ghoſt hath laid them fitlieſt for our uſe, in the Text it ſelfe, and ſo we take them. Firſt then, the gaine is joy. Joy is Gods owne Seale, and his keeper is the Holy Ghoſt; wee have many ſudden ejaculations in the forme of Prayer, ſometimes inconſiderately made, and they vaniſh ſo; but if I can reflect upon my prayer, ruminate, and returne againe with joy to the ſame prayer, I have Gods Seale upon it. And therefore it is not ſo very an idle thing, as ſome have miſ-imagined it, to repeat often the ſame prayer in the ſame words; Our Saviour did ſo; he prayed a third time, and in the ſame words; This reflecting upon a former prayer, is that that ſets to this Seale, this joy, and if I have joy in my prayer, it is granted ſo far as concernes my good, and Gods glory. It hath beene diſputed by many, both of the Gentiles, with whom the Fathers diſputed, and of the Schoolemen, who diſpute with one another, *An ſit gaudium in Deo, de ſemet*, Whether God rejoyce in himſelfe, in contemplation of himſelfe, whether God be glad that he is God: But it is diſputed by them, onely to eſtabliſh it, and to illuſtrate it, for I doe not remember that any one of them denyes it. It is true, that *Plato* diſlikes, and juſtly, that ſalutation of *Dionyſius* the Tyran to God, *Gaude, & ſervato vitam Tyranni jucundam*; that he ſhould ſay to God, Live merrily, as merrily as a King, as merrily as I doe, and then you are God enough; to imagine ſuch a joy in God, as is onely a tranſitory delight in deceivable things, is an impious conceit. But when, as another Platonique ſayes, *Deus eſt quod ipſe ſemper voluit*, God is that which hee would be, If there be ſomething that God would be, and he be that, If *Plato* ſhould deny, that God joyed in himſelfe, we muſt ſay of *Plato* as *Lactantius* does, *Deum potius ſomniaverat, quàm cognoverat*, *Plato* had rather dreamed that there was a God, then underſtood what that God was. *Bonum ſimplex*, ſayes S. *Auguſtine*, To be ſincere Goodneſſe, Goodneſſe it ſelfe, *Ipſa eſt delectatio Dei*, This is the joy that God hath in himſelfe, of himſelfe; And therefore ſayes *Philo Iudæus*, *Hoc neceſſarium Philoſophiæ ſodalibus*, This is the tenent of all Philoſophers, (And by that title of Philoſophers, *Philo* alwaies meanes them that know and ſtudy God) *Solum Deum verè feſtum agere*, That only God can be truly ſaid to keepe holy day, and to rejoyce. B C D

Plotinus.

This joy we ſhall ſee, when we ſee him, who is ſo in it, as that he is this joy it ſelfe. But here in this world, ſo far as I can enter into my Maſters ſight, I can enter into my Maſters joy. I can ſee God in his Creatures, in his Church, in his Word and Sacraments, and Ordinances; Since I am not without this ſight, I am not without this joy. Here a man may *Tranſilire mortalitatem*, ſayes that Divine Morall man; I cannot put off mortality, but I can looke upon immortality; I cannot depart from this earth, but I can looke into Heaven. So I cannot poſſeſſe that finall and accompliſhed joy here, but as my body can lay downe a burden or a heavy garment, and joy in that eaſe, ſo my ſoule can put off my body ſo far, as that the concupiſcencies thereof, and the manifold and miſerable encumbrances of this world, cannot extinguiſh this holy joy. And this inchoative joy, *David* derives into two branches, *To rejoyce*, and *to be glad*. E

Seneca.

*Exultatio.* The Holy Ghoſt is an eloquent Author, a vehement, and an abundant Author, but yet not luxuriant; he is far from a penurious, but as far from a ſuperfluous ſtyle too. And therefore we doe not take theſe two words in the Text, *To rejoyce*, and *to be glad*, to ſignifie meerely one and the ſame thing, but to be two beames, two branches, two effects, two expreſſings of this joy. We take them therefore, as they offer themſelves in their roots, and firſt naturall propriety of the words. The firſt, which we tranſlate *To rejoyce*, is *Ranan*; and *Ranan* denotes the externall declaration of internall joy; for the word ſignifies *Cantare*, To ſing, and that with an extended and loud voyce, for it is the word, which is oftneſt uſed for the muſique of the Church, and the ſinging of Pſalmes; which was ſuch

A such a declaration of their zealous alacrity in the primitive Church, as that, when to avoyd discovery in the times of persecution, they were forced to make their meetings in the night, they were also forced to put out their Candles, because by that light in the windowes they were discovered; After that this meeting in the darke occasioned a scandall and ill report upon those Christians, that their meetings were not upon so holy purposes, as they pretended, they discontinued their vigils, and night-meetings, yet their singing of Psalmes, when they did meet, they never discontinued, though that, many times, exposed them to dangers, and to death it selfe, as some of the Authors of the secular story of the Romans have observed and testified unto us. And some ancient Decrees and Constitutions we have, in which such are forbidden to be made Priests, as were not perfect in the Psalmes. And though S. *Hierome* tell us this, with some admiration, and note of singularity, That *Paula* could say the whole book of Psalmes without
B booke, in Hebrew; yet he presents it as a thing well known to be their ordinary practise; *In villula Christi Bethlem, extra psalmos silentium est*, In the village where I dwell, sayes he, where Christ was borne, in Bethlem, if you cannot sing Psalmes, you must be silent, here you shall heare nothing but Psalmes; for, (as he pursues it) *Arator stivam tenens*, The husbandman that follows the plough, he that sowes, that reapes, that carries home, all begin and proceed in all their labours with singing of Psalmes. Therefore he calls them there, *Cantiones amatorias*, Those that make or entertaine love, that seeke in the holy and honorable way of marriage, to make themselves acceptable and agreeable to one another, by no other good parts, nor conversation, but by singing of Psalmes. So he calls them, *Pastorum sibilum*, and *Arma culturæ*, Our shepheards, sayes S. *Hierome*, here, have no other Eclogues, no other Pastoralls; Our labourers, our children, our servants no other songs, nor Ballads, to recreate themselves withall, then the Psalmes.

C And this universall use of the Psalmes, that they served all for all, gives occasion to one Author, in the title of the Booke of Psalmes, to depart from the ordinary reading, which is, *Sepher Tehillim*, The booke of Praise, and to reade it, *Sepher Telim*, which is *Acervorum*, The booke of Heapes, where all assistances to our salvation are heaped and treasured up. And our Countryman *Bede* found another Title, in some Copies of this booke, *Liber Soliloquiorum de Christo*, The Booke of Meditations upon Christ; Because this booke is (as *Gregory Nyssen* calls it) *Clavis David*, that key of *David*, which lets us in to all the mysteries of our Religion; which gave the ground to that which S. *Basil* sayes, that if all the other Books of Scripture could be lost, he would aske no more then the Booke of Psalmes, to catechize children, to edifie Congregations, to convert Gentils, and to convince Heretiques.

But we are launched into too large a Sea, the consideration of this Booke of Psalmes.
D I meane but this, in this, That if we take that way with God, The way of prayer, prayer so elementted and constituted, as we have said, that consists rather of praise and thankesgiving, then supplication for future benefits, God shall infuse into us, a zeale of expressing our consolation in him, by outward actions, to the establishing of others; we shall not disavow, nor grow slacke in our Religion, nor in any parts thereof; God shall neither take from us, The Candle and the Candlestick, The truth of the Gospel, which is the light, And the cheerfull, and authorized, and countenanced, and rewarded Preaching of the Gospel, which is the Candlestick that exalts the light; nor take from us our zeale to this outward service of God, that we come to an indifferency, whether the service of God be private or publique, fordid or glorious, allowed and suffered, by way of connivency, or commanded and enjoyned by way of authority. God shall give us this *Ranan*, this rejoycing, this externall joy, we shall have the publique preaching of the Gospel con-
E tinued to us, and we shall shew that we rejoyce in it, by frequenting it, and by instituting our lives according unto it.

But yet this *Ranan*, this *Rejoycing*, this outward expressing of our inward zeale, may admit interruptions, receive interceptions, intermissions, and discontinuances; for, without doubt, in many places there live many persons, well affected to the truth of Religion, that dare not avow it, expresse it, declare it, especially where that fearfull Vulture, the Inquisition, hovers over them. And therefore the Holy Ghost hath added here another degree of joy, which no law, no severe execution of law, can take from us, in another word of lesse extent, *Shamach*, which is an inward joy, onely in the heart, which we translate here, to be *Glad*. How far we are bound to proceed in outward declarations of Religi-

*Delectabimur.*

on,

Dan. 6. 10.

on, requires a ſerious and various conſideration of Circumſtances. You know how far *Daniel* proceeded; The Lords had extorted a Proclamation from the King, That no man ſhould pray to any other God, then the King, for certaine dayes; *Daniel* would not onely not be bound by this Proclamation, and ſo continue his ſet and ſtationary houres of private prayer in his chamber, but he would declare it to all the world; He would ſet open his chamber windows, that he might be ſeen to pray; for, though ſome determine that act of *Daniel*, in ſetting open his windows at prayer, in this, That becauſe the Jewes were bound by their law, whereſoever they were, in war, in captivity, upon the way, or in their ſick beds, to turne towards Jeruſalem, and ſo towards the Temple, whenſoever they prayed, according to that ſtipulation, which had paſſed between God and *Solomon*, at the Dedication of the Temple, When thy ſervants pray towards this houſe, heare them in it; Therefore as *Hezekias*, in his ſicke bed, when he turned towards the wall to pray, is juſtly thought, to have done ſo, therefore that he might pray towards the Temple, which ſtood that way; ſo *Daniel* is thought to have opened his windows to that purpoſe too, that he might have the more free proſpect towards Jeruſalem from Babylon; though ſome, I ſay, determine *Daniels* act in that, yet it is by more, and more uſefully extended, to an expreſſing of ſuch a zeale, as, in ſo apparant a diſhonor to his God, could not be ſuffocated nor extinguiſhed with a Proclamation. A B

In which act of his, which was a direct and evident oppoſing and affronting of the State, though I dare not joyne with them, who abſolutely and peremptorily condemne this act of *Daniel*, becauſe Gods ſubſequent act in a miraculous deliverance of *Daniel* ſeems to imply ſome former particular revelation from God to *Daniel*, that he ſhould proceed in that confident manner, yet dare I much leſſe draw this act of *Daniels* into conſequence, and propoſe it for an Example and precedent to private men, leaſt of all, to animate ſeditious men, who upon pretence of a neceſſity, that God muſt be ſerved in this, and this, and no other manner, provoke and exaſperate the Magiſtrate with their ſchiſmaticall conventicles and ſeparations. But howſoever that may ſtand, and howſoever there may be Circumſtances which may prevaile either upon humane infirmity, or upon a rectified Conſcience, or howſoever God in his Judgements, may caſt a cloud upon his own Sunne, and darken the glory of the Goſpel, in ſome place, for ſome time, yet, though we loſe our *Ranan*, our publique Rejoycing, we ſhall never loſe our *Shamach*, our inward gladneſſe, that God is our God, and we his ſervants for all this. God will never leave his ſervants without this internall joy, which ſhall preſerve them from ſuſpicions of Gods power, that he cannot maintaine, or not reſtore his cauſe, and from jealouſies, that he hath abandoned or deſerted them in particular. God ſhall never give them over to an indifferency, nor to a ſtupidity, nor to an abſence of tenderneſſe, and holy affections, that it ſhall become all one to them, how Gods cauſe proſpers, or ſuffers. But if I continue that way, prayer, and prayer ſo qualified, if I loſe my *Ranan*, my outward declarations of Rejoycing; If I be tyed to a death-bed in a Conſumption, and cannot rejoyce in comming to theſe publique Congregations, to participate of their prayers, and to impart to them my Meditations; If I be ruined in my fortune, and cannot rejoyce in an open diſtribution to the reliefe of the poore, and a preaching to others, in that way, by example of doing good works; If at my laſt minute, I be not able to edifie my friends, nor Catechize my children, with any thing that I can doe or ſay; if I be not able ſo much, as with hand or eye to make a ſigne, though I have loſt my *Ranan*, all the Eloquence of outward declaration, yet God ſhall never take from me, my *Shamach*, my internall gladneſſe and conſolation, in his undeceivable and undeceiving Spirit, that he is mine, and I am his; And this joy, this gladneſſe, in my way, and in my end, ſhall eſtabliſh me; for that is that which is intended in the next, and laſt word, *Omnibus diebus*, we ſhall *Rejoyce and be Glad all our dayes*. C D E

*Omnibus diebus.*

Nothing but this teſtimony, *That the Spirit beares witneſſe with my ſpirit*, that upon thy prayer, ſo conditioned, of praiſe, and prayer, I ſhall ſtill prevaile with God, could imprint in me, this *joy, all my dayes*. The ſeales of his favour, in outward bleſſings, fayle me in the dayes of ſhipwracke, in the dayes of fire, in the dayes of diſplacing my potent friends, or rayſing mine adverſaries; In ſuch dayes I cannot rejoyce, and be glad. The ſeales of his favour, in inward bleſſings, and holy cheerfulneſſe, fayle me in a preſent remorſe after a ſinne newly committed. But yet in the ſtrength of a Chriſtian hope, as I can pronounce out of the grounds of Nature, in an Eclipſe of the Sunne, that the

A the Sunne ſhall returne to his ſplendor againe, I can pronounce out of the grounds of Gods Word, (and Gods Word is much better aſſurance, then the grounds of Nature, for God can and does ſhake the grounds of Nature by Miracles, but no Jod of his Word ſhall ever periſh) that I ſhall returne againe on my hearty penitence, if I delay it not, and rejoyce and be glad all my dayes, that is, what kinde of day ſoever overtake me. In the dayes of our youth, when the joyes of this world take up all the roome, there ſhall be roome for this holy Joy, that my recreations were harmeleſſe, and my converſation innocent; and certainly to be able to ſay, that in my recreations, in my converſation, I neither miniſtred occaſion of tentation to another, nor expoſed my ſelfe to tentation from another, is a faire beame of this rejoycing in the dayes of my youth. In the dayes of our Age, when we become incapable, inſenſible of the joyes of this world, yet this holy joy ſhall ſeaſon us, not with a ſinfull delight in the memory of our former ſinnes, but with
B a re-juveniſcence, a new and a freſh youth, in being come ſo neere to another, to an immortall life. In the dayes of our mirth, and of laughter, this holy joy ſhall enter; And as the Sunne may ſay to the ſtarres at Noone, How frivoulous and impertinent a thing is your light now? So this joy ſhall ſay *unto laughter, Thou art mad, and unto mirth, what doſt thou?* And in the mid-night of ſadneſſe, and dejection of ſpirit, this joy ſhall ſhine out, and chide away that ſadneſſe, with *Davids* holy charme, *My ſoule, why art thou caſt downe, why art thou diſquieted within me?* In thoſe dayes, which *Iob* ſpeaks of, *Prævenerunt me dies afflictionis meæ, Miſeries are come upon me before their time*; My intemperances have haſtned age, my riotouſneſſe hath haſtned poverty, my neglecting of due officiouſneſſe and reſpect towards great perſons hath haſtned contempt upon me, Afflictions which I ſuſpected not, thought not of, have prevented my feares; and then in thoſe dayes, which *Iob* ſpeaks of againe, *Poſſident me dies afflictionis*, Studied and pre-
C meditated plots and practiſes ſwallowe mee, poſſeſſe me intirely, In all theſe dayes, I ſhall not onely have a *Zoar* to flie to, if I can get out of *Sodom*, joy, if I can overcome my ſorrow; There ſhall not be a *Goſhen* bordering upon my *Egypt*, joy, if I can paſſe beyond, or beſides my ſorrow, but I ſhall have a *Goſhen* in my *Egypt*, nay my very *Egypt* ſhall be my *Goſhen*, I ſhall not onely have joy, though I have ſorrow, but therefore; my very ſorrow ſhall be the occaſion of joy; I ſhall not onely have a Sabbath after my ſix dayes labor, but *Omnibus diebus*, a Sabbath ſhall enlighten every day, and inanimate every minute of every day: And as my ſoule is as well in my foot, as in my hand, though all the waight and oppreſſion lie upon the foot, and all action upon the hand, ſo theſe beames of joy ſhall appeare as well in my pillar of cloud, as in theirs of fire; in my adverſity, as well as in their proſperity; And when their Sun ſhall ſet at Noone, mine ſhall riſe at mid-night; they ſhall have damps in their glory, and I joyfull exaltions in my dejections.

D And to end with the end of all, *In die mortis*, In the day of my death, and that which is beyond the end of all, and without end in it ſelfe, The day of Judgement, If I have the teſtimony of a rectified conſcience, that I have accuſtomed my ſelfe to that acceſſe to God, by prayer, and ſuch prayer, as though it have had a body of ſupplication, and deſire of future things, yet the ſoule and ſpirit of that prayer, that is, my principall intention in that prayer, hath been praiſe and thankſgiving. If I be involved in S. *Chryſoſtoms* Patent, *Orantes, non natura, ſed diſpenſatione Angeli fiunt*, That thoſe who pray ſo, that is, pray by way of praiſe, (which is the moſt proper office of Angels) as they ſhall be better then Angels in the next world, (for they ſhall be glorifying ſpirits, as the Angels are, but they ſhall alſo be glorified bodies, which the Angels ſhall never bee) ſo in this world they they ſhall be as Angels, becauſe they are employed in the office of Angels, to pray by way of praiſe, If, as S. *Baſil* reads thoſe words of that Pſalme, not *ſpiritus*
E *meus*, but *reſpiratio mea laudet Dominum*, Not onely my ſpirit, but my very breath, not my heart onely, but my tongue, and my hands bee accuſtomed to glorifie God, *In die mortis*, in the day of my death, when a miſt of ſorrow, and of ſighes ſhall fill my chamber, and a cloude exhaled and condenſed from teares, ſhall bee the curtaines of my bed, when thoſe that love me, ſhall be ſorry to ſee mee die, and the devill himſelfe that hates me, ſorry to ſee me die ſo, in the favour of God; And *In die Iudicii*, In the day of Judgement, when as all Time ſhall ceaſe, ſo all meaſures ſhall ceaſe; The joy, and the ſorrow that ſhall be then, ſhall be eternall, no end, and infinite, no meaſure, no limitation, when every circumſtance of ſinne ſhall aggravate the condemnation of the unrepentant ſinner, and the very ſubſtance of my ſinne ſhall bee waſhed away, in the blood of my Saviour,

Ecclef. 2. 2.

Iob 30. 27.

Verſe 16.

when I ſhall ſee them, who ſinned for my ſake, periſh eternally, becauſe they proceeded in that ſinne, and I my ſelfe, who occaſioned their ſin received into glory, becauſe God upon my prayer, and repentance had ſatisfied me early with his mercy, early, that is, before my tranſmigration, *In omnibus diebus*, In all theſe dayes, the dayes of youth, and the wantonneſſes of that, the dayes of age, and the taſtleſneſſe of that, the dayes of mirth, and the ſportfulneſſe of that, and of inordinate melancholy, and the diſconſolateneſſe of that, the days of ſuch miſeries, as aſtoniſh us with their ſuddenneſſe, and of ſuch as aggravate their owne waight with a heavy expectation; In the day of Death, which pieces up that circle, and in that day which enters another circle that hath no pieces, but is one equall everlaſtingneſſe, the day of Judgement, Either I ſhall rejoyce, be able to declare my faith, and zeale to the aſſiſtance of others, or at leaſt be glad in mine owne heart, in a firme hope of mine owne ſalvation. A

And therefore, beloved, as they, whom lighter affections carry to Shewes, and Masks, and Comedies; As you your ſelves, whom better diſpoſitions bring to theſe Exerciſes, conceive ſome contentment, and ſome kinde of Joy, in that you are well and commodiouſly placed, they to ſee the Shew, you to heare the Sermon, when the time comes, though your greater Joy bee reſerved to the comming of that time; So though the fulneſſe of Joy be reſerved to the laſt times in heaven, yet rejoyce and be glad that you are well and commodiouſly placed in the meane time, and that you ſit but in expectation of the fulneſſe of thoſe future Joyes: Returne to God, with a joyfull thankfulneſſe that he hath placed you in a Church, which withholds nothing from you, that is neceſſary to ſalvation, whereas in another Church they lack a great part of the Word, and halfe the Sacrament; And which obtrudes nothing to you, that is not neceſſary to ſalvation, whereas in another Church, the Additionall things exceed the Fundamentall; the Occaſionall, the Originall; the Collaterall, the Direct; And the Traditions of men, the Commandements of God. Maintaine and hold up this holy alacrity, this religious cheerfulneſſe; For inordinate ſadneſſe is a great degree and evidence of unthankfulneſſe, and the departing from Joy in this world, is a departing with one piece of our Evidence, for the Joyes of the world to come. B C

## SERM. LXXX.

### *Preached at the funerals of Sir* William Cokayne *Knight, Alderman of* London, *December* 12. 1626. D

JOH. 11. 21.

*Lord, if thou hadſt been here, my brother had not died.*

GOd made the firſt Marriage, and man made the firſt Divorce; God married the Body and Soule in the Creation, and man divorced the Body and Soule by death through ſinne, in his fall. God doth not admit, not juſtifie, not authorize ſuch Super-inductions upon ſuch Divorces, as ſome have imagined; That the ſoule departing from one body, ſhould become the ſoule of another body, in a perpetuall revolution and tranſmigration of ſoules through bodies, which hath been the giddineſſe of ſome Philoſophers to think; Or that the body of the dead ſhould become the body of an evill ſpirit, that that ſpirit might at his will, and to his purpoſes informe, and inanimate that dead body; God allowes no ſuch Super-inductions, no ſuch ſecond Marriages upon ſuch divorces by death, no ſuch diſpoſition of ſoule or body, after their diſſolution by death. But becauſe God hath made the band of Marriage indiſſoluble but by death, farther then man can die, this divorce cannot fall upon man; As farre as man is immortall, man is a married man ſtill, ſtill in poſſeſſion of a ſoule, and a body too; And man is for ever immortall in both; Immortall in his ſoule E

by

A by Preſervation, and immortall in his body by Reparation in the Reſurrection. For, though they be ſeparated *à Thoro & Menſa*, from Bed and Board, they are not divorced; Though the ſoule be at the *Table of the Lambe*, in Glory, and the body but at the table of *the Serpent*, *in duſt*; Though the ſoule be *in lecto floridо*, in that bed which is alwayes Cant. 1. 16. green, in an everlaſting ſpring, in *Abrahams Boſome*; And the body but in that green-bed, whoſe covering is but a yard and a halfe of Turfe, and a Rugge of graſſe, and the ſheet but a winding ſheet, yet they are not divorced; they ſhall returne to one another againe, in an inſeparable re-union in the Reſurrection. To eſtabliſh this aſſurance of a Reſurrection in us, God does ſometimes in this life, that which he hath promiſed for the next; that is, he gives a Reſurrection to life, after a bodily death here. God hath made two Teſtaments, two Wills; And in both, he hath declared his Power, and his Will, to give this new life after death, in this world. To the Widows ſonne of *Zarephtha*, 1 King. 17.
B he bequeaths new life; and to the Shunamites ſonne, he gives the ſame legacy, in the 2 King. 4.
Old Teſtament. In the New Teſtament, to the widow of *Naims* ſonne, he bequeaths Luk. 7. 8.
new life; And to *Iairus* daughter he gives the ſame legacy: And out of the ſurpluſage of his inexhauſtible eſtate, out of the overflowing of his Power, he enables his Executors to doe as he did; for *Peter* gives *Dorcas* this Reſurrection too. Divers examples hath he Act. 9. 40.
given us, of the Reſurrection of every particular man, in particular Reſurrections; ſuch as we have named; And one of the generall Reſurrection, in the Reſurrection of Chriſt himſelfe; for, in him, we all roſe; for, he was All in All; *Con-vivificavit*, ſayes the A- Epheſ. 2. 5.
poſtle; and *Conſidere nos fecit*, *God hath quickned us*, (all us; not onely S. *Paul*, and his Epheſians, but all) and *God hath raiſed us*, and *God hath made us to ſit together in heavenly places*, *in Chriſt Ieſus*. They that are not faln yet by any actuall ſinne, (children newly baptized) are riſen already in him; And they that are not dead yet, nay, not alive yet,
C not yet borne, have a Reſurrection in him, who was not onely the Lambe *ſlaine* from the beginning, but from before all beginnings was *riſen* too; and all that ſhall ever have part in the ſecond Reſurrection, are riſen with him from that time. Now, next to that great Propheticall action, that type of the generall Reſurrection, in the Reſurrection of Chriſt, the moſt illuſtrious Evidence, of the Reſurrection of particular men, is this Reſuſcitation of *Lazarus*; whoſe ſiſter *Martha*, directed by faith, and yet tranſported by paſſion, ſeeks to entender and mollifie, and ſupple him to impreſſions of mercy and compaſſion, who was himſelfe the Mold, in which all mercy was caſt, nay, the ſubſtance, of which all mercy does conſiſt, Chriſt Jeſus, with this imperfect piece of Devotion, which hath a tincture of Faith, but is deeper dyed in Paſſion, *Lord*, *if thou hadſt been here*, *my brother had not dyed*.

This Text which you Heare, *Martha's* ſingle words, complicated with this Text *Diviſio.*
D which you See, The dead body of this our Brother, makes up between them this body of Inſtruction for the ſoule; firſt, That there is nothing in this world perfect; And then, That ſuch as it is, there is nothing conſtant, nothing permanent. We conſider the firſt, That there is nothing perfect, in the beſt things, in ſpirituall things; Even *Martha's* devotion and faith hath imperfections in it; And we conſider the other, That nothing is permanent in temporall things; Riches proſperouſly multiplied, Children honorably beſtowed, Additions of Honor and Titles, fairly acquired, Places of Command and Government, juſtly received, and duly executed; All teſtimonies, all evidences of worldly happineſſe, have a Diſſolution, a Determination in the death of this, and of every ſuch Man: There is nothing, no ſpirituall thing, perfect in this world; Nothing, no temporall thing, permanent and durable; And theſe two Conſiderations ſhall be our two parts; And then, theſe the branches from theſe two roots; Firſt, in the firſt, we ſhall ſee in ge-
E nerall, The weakneſſe of Mans beſt actions; And ſecondly, more particularly, The weakneſſes in *Martha's* Action; And yet, in a third place, the eaſineſſe, the propenſneſſe, the largeneſſe of Gods goodneſſe towards us, in the acceptation of our imperfect Sacrifices; for, Chriſt does not refuſe, nor diſcourage *Martha*, though her action have theſe imperfections; And in this largeneſſe of his Mercy, which is the end of all, we ſhall end this part. And in our ſecond, That as in ſpirituall things nothing is perfect, ſo in temporall things nothing is permanent, we ſhall, by the ſame three ſteps, as in the former, looke firſt upon the generall conſideration, the fluidneſſe, the tranſitorineſſe of all ſuch temporall things; And then, conſider it more particularly, in Gods Maſter-piece, amongſt mortall things, the body of man, That even that flowes into putrefaction; And then laſt-

ly, returne to that, in which we determined the former part, The largeneſſe of Gods goodneſſe to us, in affording even to mans body, ſo diſſolved into putrefaction, an incorruptible and a glorious ſtate. So have you the frame ſet up, and the roomes divided; The two parts, and the three branches of each; And to the furniſhing of them, with meditations fit for this Occaſion, we paſſe now. A

1. Part. *In ſpiritualibus, nihil perfectum. Scientia.*

In entring upon the firſt branch of our firſt part, That in ſpirituall things nothing is perfect, we may well afford a kinde of ſpirituall nature to knowledge; And how imperfect is all our knowledge? What one thing doe we know perfectly? Whether wee conſider Arts, or Sciences, the ſervant knows but according to the proportion of his Maſters knowledge in that Art, and the Scholar knows but according to the proportion of his Maſters knowledge in that Science; Young men mend not their ſight by uſing old mens Spectacles; and yet we looke upon Nature, but with *Ariſtotles* Spectacles, and upon the body of man, but with *Galens*, and upon the frame of the world, but with *Ptolomies* Spectacles. Almoſt all knowledge is rather like a child that is embalmed to make Mummy, then that is nurſed to make a Man; rather conſerved in the ſtature of the firſt age, then growne to be greater; And if there be any addition to knowledge, it is rather a new knowledge, then a greater knowledge; rather a ſingularity in a deſire of propoſing ſomething that was not knowne at all before, then an emproving, an advancing, a multiplying of former inceptions; and by that meanes, no knowledge comes to be perfect. One Philoſopher thinks he is dived to the bottome, when he ſayes, he knows nothing but this, That he knows nothing; and yet another thinks, that he hath expreſſed more knowledge then he, in ſaying, That he knows not ſo much as that, That he knows nothing. S. *Paul* found that to be all knowledge, To know Chriſt; And Mahomet thinks himſelfe wiſe therefore, becauſe he knows not, acknowledges not Chriſt, as S. *Paul* does. Though a man knew not, that every ſin caſts another ſhovell of Brimſtone upon him in Hell, yet if he knew that every riotous feaſt cuts off a year, and every wanton night ſeaven years of his ſeventy in this world, it were ſome degree towards perfection in knowledge. He that purchaſes a Mannor, will thinke to have an exact Survey of the Land: But who thinks of taking ſo exact a ſurvey of his Conſcience, how that money was got, that purchaſed that Mannor? We call that a mans meanes, which he hath; But that is truly his meanes, what way he came by it. And yet how few are there, (when a ſtate comes to any great proportion) that know that; that know what they have, what they are worth? We have ſeen great Wills, dilated into glorious uſes, and into pious uſes, and then too narrow an eſtate to reach to it; And we have ſeen Wills, where the Teſtator thinks he hath bequeathed all, and he hath not knowne halfe his own worth. When thou knoweſt a wife, a ſonne, a ſervant, a friend no better, but that that wife betrayes thy bed, and that ſonne thine eſtate, and that ſervant thy credit, and that friend thy ſecret, what canſt thou ſay thou knoweſt? But we muſt not inſiſt upon this Conſideration of knowledge; for, though knowledge be of a ſpirituall nature, yet it is but as a terreſtriall Spirit, converſant upon Earth; Spirituall things, of a more rarified nature then knowledge, even faith it ſelfe, and all that grows from that in us, falls within this Rule, which we have in hand, That even in ſpirituall things, nothing is perfect. B C D

*Fides.*

We conſider this therefore *in Credendis*, In things that we are bound to Beleeve, there works our faith; And then, *in Petendis*, In things that we are bound to pray for, there works our hope; And laſtly, *in Agendis*, In things that we are bound to doe, and there works our charity; And there is nothing in any of theſe three perfect. When you remember who they were, that made that prayer, *Domine adauge*, That the Apoſtles themſelves prayed, that their faith might receive an encreaſe, *Lord increaſe our faith*, you muſt neceſſarily ſecond that conſideration with a confeſſion, That no mans faith is perfect. When you heare Chriſt ſo often upbraid, ſometimes whole Congregations, with that, *Modicæ fidei, O yee of little faith*; And ſometimes his Diſciples alone, with the ſame reproach, *Modicæ fidei, O yee of little faith*; when you may be perplexed with the variety of opinions amongſt the ancient Interpreters, whether Chriſt ſpoke but to the incredulous Jewes, or to his own Diſciples, when he ſaid, *O faithleſſe and perverſe generation, how long ſhall I be with you? how long ſhall I ſuffer you?* (for many Interpreters goe one way, and many the other) And when you may be cleared without any colour of perplexity, that to whom ſoever Chriſt ſpoke in that place, he ſpoke plainly to his owne Diſciples, when he ſaid, *Becauſe of your unbelieſe you cannot doe this*; In which Diſciples of E

Luk. 17. 5.

Mat. 6. 30.

Mat. 8. 26.

Mat. 17. 17.

Verſ. 20.

A of his, he denies alſo, that there is ſuch a proportion of faith, as a graine of Muſtard-ſeed, can ye place a perfectneſſe of faith in any? When the Apoſtle takes knowledge of the good eſtate and condition of the Theſſalonians, and gave God thanks for their *Workes of faith*, for *their labours of love*, for their *patience of hope*, *in our Lord Ieſus Chriſt*: does he conclude them to be perfect? No; for after this he ſayes, *Night and day we pray exceedingly, that we may perfect that which is lacking in your faith.* And after this, he ſees the fruit of thoſe prayers, *We are bound to thanke God always, becauſe your faith groweth exceedingly*; ſtill, at the beſt, it is but a growing faith, and it may be better. There are men that are ſaid to be *Rich in faith*; men that are come from the *weake and beggarly elements of Nature, or of the Law*, to the knowledge of the precious and glorious *Goſpell*, and ſo are *Rich in faith*, enriched, emproved by faith. There are men that *Abound in faith*; that is, in compariſon of the emptineſſe of other men, or of their owne emptineſſe
B before they embraced the Goſpell, they abound now; But ſtill it is, *As God hath given the meaſure of faith to every man*; Not as of his Manna, a certaine meaſure, and an equall meaſure, and a full meaſure to every man; no man hath ſuch a meaſure of faith, as that he needs no more, or that he may not loſe at leaſt ſome of that. When Chriſt ſpeakes ſo doubtfully, *When the Son of man commeth, ſhall he finde faith upon earth?* Any faith in any man? If the Holy Ghoſt be come into this preſence, into this Congregation, does he find faith in any? A perfect faith he does not.

1 Theſ. 1.2. 3.10. 2 Theſ. 1.3. Iames 2.5. Galat. 4.9. 2 Cor. 8.7. Rom. 12.3. Luke 18.8.

Deceive not your ſelves then, with that new charme and flattery of the ſoule, That if once you can ſay to your ſelves you have faith, you need no more, or that you ſhall alwaies keepe that alive; The Apoſtle ſayes, *All boaſting*, that is, all confidence, *is excluded*; *By what Law?* ſayes he, *by the Law of faith*, Not by faith, but by the Law of faith; There is a Law of faith; a rule that ordinates, and regulates our faith; by which law and
C rule, the Apoſtle cals upon us, To examine our ſelves whether we be in the faith, or no; not onely by the internall motions, and private inſpirations of his bleſſed Spirit, but by the Law and the Rule, which he hath delivered to us in the Goſpell. The Kings pardon flowes from his meere grace, and from his breſt; but we muſt have the writing and the Seale, that we may plead it: So does faith from God; But we muſt ſee it our ſelves, and ſhew it to others, or elſe we doe not obſerve the Law of faith. *Abraham received the Seale of the righteouſneſſe of faith*, ſayes the Apoſtle; Hee had an outward teſtimony to proceed by; And then, *Abraham* became an outward teſtimony and Rule to the faithfull, *Walke in the ſteps of the faith of Abraham*, ſayes that Apoſtle in that place; Not a faith conceived onely, but a faith which you ſaw, The faith of *Abraham*; for, ſo the Apoſtle propoſing to us the example of other men ſayes, *Their faith follow you*, Not faith in generall, but their faith. So that it is not enough to ſay, I feele the inſpiration of the
D Spirit of God, He infuſes faith, and faith infuſed cannot be withdrawne; but, as there is a Law of faith, and a practiſe of faith, a Rule of faith, and an example of faith, apply thy ſelfe to both, Regulate thy faith by the Rule, that is, the Word, and by Example, that is, Beleeve thoſe things which the Saints of God have conſtantly and unanimely beleeved to be neceſſary to ſalvation: The Word is the Law, and the Rule, The Church is the Practiſe, and the Precedent that regulates thy faith; And if thou make imaginary revelations, and inſpirations thy Law, or the practiſe of Sectaries thy Precedent, thou doeſt but call Fancie and Imagination, by the name of Reaſon and Underſtanding, and Opinion by the name of Faith, and Singularity, and Schiſme, by the name of Communion of Saints. The Law of thy faith is, That that that thou beleeveſt, be Univerſall, Catholique, beleeved by all; And then, that the Application be particular, To beleeve, that as Chriſt dyed ſufficiently for all, ſo he dyed effectually for thee. And of this effectuall
E dying for thee, there ariſes an evidence from thy ſelfe, in thy conformity to him; Thy conformity conſiſts in this, That thou art willing to live according to his Goſpell, and ready to dye for him, that dyed for thee. For, till a man have reſiſted unto blood, he cannot know experimentally what degrees towards perfection his faith hath: And though he may conceive in himſelfe a holy purpoſe to dye for Chriſt, yet till he have dyed for Chriſt, or dyed in Chriſt, that is, as long as we are in this valley of tentations, there is nothing, no not in ſpirituall things, not in faith it ſelfe, perfect.

Rom. 4.11. Ver. 12. Heb. 13.7.

It is not *In credendis*, in our embracing the object of faith; we doe not that perfectly; It is not *In petendis*, in our directing our prayers faithfully neither; we doe not that; our faith is not perfect, nor our hope is not perfect; for, ſo argues the Apoſtle, *Ye aske, and* Iames 4.3.

*Spes.*

*receive not, becauſe ye aske amiſſe*; you cannot hope conſtantly, becauſe you doe not pray aright: And to make a Prayer a right Prayer, there go ſo many eſſentiall circumſtances, as that the beſt man may juſtly ſuſpect his beſt Prayer: for, ſince Prayer muſt bee of faith, Prayer can be but ſo perfect, as the faith is perfect; and the imperfections of the beſt faith we have ſeene. Chriſt hath given us but a ſhort Prayer; and yet we are weary of that. Some of the old Heretiques of the Primitive Church abridged that Prayer, and ſome of our later Schiſmatiques have annihilated, evacuated that Prayer: The Cathari then, left out that one Petition, *Dimitte nobis*, *Forgive us our treſpaſſes*, for they thought themſelves ſo pure, as that they needed no forgiveneſſe, and our new men leave out the whole Prayer, becauſe the ſame Spirit that ſpake in Chriſt, ſpeakes in their extemporall prayers, and they can pray, as well as Chriſt could teach them. And (to leave thoſe, whom we are bound to leave, thoſe old Heretiques, thoſe new Schiſmatiques) which of us ever, ever ſayes over that ſhort Prayer, with a deliberate underſtanding of every Petition as we paſſe, or without deviations, and extravagancies of our thoughts, in that halfe-minute of our Devotion? We have not leaſure to ſpeake of the abuſe of prayer in the Roman Church; where they wil antidate and poſtdate their prayers; Say to morrows prayers to day, and to dayes prayers to morrow, if they have other uſes and employments of the due time betweene; where they will trade, and make merchandiſe of prayers by way of exchange, My man ſhall faſt for me, and I will pray for my man; or my Atturney, and Proxy ſhall pray for us both, at my charge; nay, where they will play for prayers, and the loſer muſt pray for both; To this there belongs but a holy ſcorne, and I would faine paſſe it over quickly. But when we conſider with a religious ſeriouſneſſe the manifold weakneſſes of the ſtrongeſt devotions in time of Prayer, it is a ſad conſideration. I throw my ſelfe downe in my Chamber, and I call in, and invite God, and his Angels thither, and when they are there, I neglect God and his Angels, for the noiſe of a Flie, for the ratling of a Coach, for the whining of a doore; I talke on, in the ſame poſture of praying; Eyes lifted up; knees bowed downe; as though I prayed to God; and, if God, or his Angels ſhould aske me, when I thought laſt of God in that prayer, I cannot tell: Sometimes I finde that I had forgot what I was about, but when I began to forget it, I cannot tell. A memory of yeſterdays pleaſures, a feare of to morrows dangers, a ſtraw under my knee, a noiſe in mine eare, a light in mine eye, an any thing, a nothing, a fancy, a Chimera in my braine, troubles me in my prayer. So certainely is there nothing, nothing in ſpirituall things, perfect in this world.

*Charitas.* Not *In credendis*, In things that belong to Faith; not *In petendis*, In things that belong to Hope; nor *In agendis*, In things that belong to Action, to Workes, to Charity, there is nothing perfect there neither. I would be loath to ſay, That every good work is a ſin; That were to ſay, That every deformed, or diſordered man were a beaſt, or that every corrupt meat were poyſon; It is not utterly ſo; not ſo altogether; But it is ſo much towards it, as that there is no worke of ours ſo good, as that wee can looke for thanks at Gods hand for that worke; no worke, that hath not ſo much ill mingled with it, as that wee need not cry God mercy for that worke. There was ſo much corruption in the getting, or ſo much vaine glory in the beſtowing, as that no man builds an Hoſpitall, but his ſoule lies, though not dead, yet lame in that Hoſpitall; no man mends a high-way, but he is, though not drowned, yet mired in that way; no man relieves the poore, but he needs reliefe for that reliefe. In all thoſe workes of Charity, the world that hath benefit by them, is bound to confeſſe and acknowledge a goodneſſe, and to call them good workes; but the man that does them, and knows the weakneſſes of them, knows they are not good works. It is poſſible to Art, to purge a peccant humour out of a ſick bodie; but not poſſible to raiſe a dead bodie to life. God, out of my Confeſſion of the impuritie of my beſt actions, ſhall vouchſafe to take off his eyes from that impurity, as though there were none; but no ſpirituall thing in us, not Faith, not Hope, not Charitie, have any puritie, any perfection in themſelves; which is the generall Doctrine wee propoſed at firſt; And our next Conſideration is, how this weakeneſſe appeares in the Action, and in the Words of *Martha* in our Text, *Lord, if thou hadſt beene here, my brother had not dyed.*

*Martha fides* Now leſt we ſhould attribute this weakeneſſe, onely to weake perſons, upon whom we had a prejudice, to *Martha* alone, we note to you firſt, that her ſiſter *Mary*, to whom in the whole Story very much is aſcribed, when ſhe comes to Chriſt, comes alſo in the ſame voice of infirmity, *Lord, if thou hadſt beene here, my brother had not died.* No perſon

Ver. 32.

ſo

A so perfect, that hath not of these imperfections; Both these holy Sisters, howsoever there might be differences of degrees in their holinesse, have imperfections in all three, in the consideration of their Faith, and their Hope, and their Charity; though in all three they had also, and had both, good degrees towards perfection. Looke first upon their Faith; they both say, *Lord, if thou hadst beene here, our brother had not died.* We cannot say so to any Consultation, to any Colledge of Physitians; not to a *Chiron*, to an *Esculapius*, to a God of Physicke, could any man say, If you had beene here, my friend had not died? though surely there be much assistance to be received from them, whom God hath endowed with knowledge to that purpose. And yet there was a weakenesse in these Sisters, in that they said but so, and no more to Christ. They thought Christ to be the best amongst good men; but yet they were not come to the knowledge that he was God. *Martha* saies, *I know, that even now, whatsoever thou askest of God, God will give it* Verse 22.
B *thee*; but she does not know him to be God himselfe. I doe not here institute a confutation, but here, and every where I lament the growth, and insinuation of that pestilent Heresie of Socinianisme; That Christ was a holy, a thrice-holy man, an unreproachable, an irreprehensible, an admirable, an incomparable man; A man, to whom, he that should equall any other man, were worse then a Devill; A man worthy to bee called God, in a farre higher sense then any Magistrate, any King, any Prophet; But yet hee was no God, say they, no Son of God; A Redeemer, by way of good example; but no Redeemer, by way of equivalent satisfaction, say those Heretiques. S. *Paul* sayes, *He is* Ephes. 2. 12.
*an Atheist, that is without Christ*; And he is as much an Atheist still, that pretends to receive Christ, and not as God; For if the receiving of Christ must redeeme him from being an Atheist, there can no other way be imagined, but by receiving him as God, for that onely, and no other good opinion of Christ, overcomes, and removes his Atheisme.
C After the last day, whatsoever is not Heaven, is Hell; Hee that then shall be where the Sunne is now, (if he be not then in heaven) shall be as farre from heaven, as if hee were where the Center of the earth is now; Hee that confesses not all Christ, confesses no Christ. *Horribile dictu, dicam tamen*, sayes S. *Augustine* in another case; There belongs a holy trembing to the saying of it, yet I must say it, *If Christ were not God, hee was a devill that durst say he was God.* This then was one weakenesse in these Sisters faith, that it carried them not up to the consideration of Christ as God; And then another rose out of that, That they insisted so much, relied so much, upon his corporall, and personall presence, and promised themselves more from that, then hee had ever given them ground for; which was that which Christ diverted *Mary* from, when after his Resurrection manifesting himselfe to her, and shee flying unto him with that impatient zeale, and that impetuous devotion, *Rabboni, Master, My Master*, Christ said to her, *Touch mee* Ioh. 20. 16.
D *not, for I am not ascended to my Father*; that is, Dwell not upon this passionate consideration of my bodily, and personall presence, but send thy thoughts, and thy reverence, and thy devotion, and thy holy amorousnesse up, whither I am going, to the right hand of my Father, and consider me, contemplate mee there. S. *Peter* had another holy distemper of another kinde, upon the personall presence of Christ; He was so astonished at his presence in the power of a Miracle, that he fell downe at his feet, and said, *Depart* Luke 5. 8.
*from me, for I am a sinfull man, O Lord.* These Sisters longed for him, and S. *Peter* longed as much to be delivered of him; both out of weakenesse and error. So is it an error, and a weakenesse to attribute too much, or too little to Christs presence in his Sacraments, or other Ordinances. To imprison Christ in *Opere operato*, to conclude him so, as that where that action is done, Christ must necessarily bee, and necessarily work, this is to say weakly with these Sisters, *Lord, if thou hadst beene here, our brother had not died.* As long
E as we are present at thine Ordinance, thou art present with us. But to banish Christ from those holy actions, and to say, That he is no otherwise present, or works no otherwise in those actions, then in other times, and places, this is to say with *Peter*, in his astonishment, *Exi à me Domine, O Lord depart from me*; It is enough that thy Sacrament be a signe; I do not look that it should be a Seal, or a Conduit of Grace; This is the danger, this is the distemper, to ascribe too much, or too little to Gods visible Ordinances, and Institutions, either to say with those holy Sisters, *Lord, if thou hadst been here, our brother had not died*, If we have a Sacrament, if we have a Sermon all is well, we have enough; or else with *Peter*, *Exi à me*, Leave me to my selfe, to my private motions, to my bosome inspirations, and I need no Church-work, no Sermons, no Sacraments, no such assistances.

So

*Martha ſpes.*

Joh. 3. 1.
Mat. 8. 5.
Mark 5. 25, 33.

So there was weakneſſe in their Faith, there was ſo too in their Hope, in their confidence in Chriſt, and in their manner of expreſſing it. For, they did not goe to him, when their brother was ſick, but ſent. *Nicodemus* came in perſon for his ſick ſoule; And the *Centurion* in perſon, for his ſick ſervant; And *Iairus* in perſon, for his ſick daughter; And the woman with the bloody Iſſue in perſon, for her ſick-ſelfe. Theſe ſiſters did but ſend, but piouſly, and reverendly; Their Meſſenger was to ſay to Chriſt, not *Lazarus*, not *Our Brother*, but *He whom thou loveſt, is ſick*; And they left this intimation to work upon Chriſt; But that was not enough, we muſt bring Chriſt and our neceſſities neerer together then ſo. There is good inſtruction in the ſeverall expreſſings of Chriſts curings of

Mark 1. 29.

*Peters* mother in the Euangeliſts. S. *Marke* ſayes, *They told him of her*; And S. *Luke* ſayes, *They brought him up to her*; And S. *Matthew* ſayes, *He ſaw her, and tooke her by the hand.* I muſt not wrap up all my neceſſities in generall termes in my prayers, but deſcend to particulars; For this places my devotion upon particular conſiderations of God, to conſider him in every Attribute, what God hath done for me in Power, what in Wiſedome, what in Mercy; which is a great aſſiſtance, and eſtabliſhing, and propagation of devotion. As it is a degree of unthankfulneſſe, to thank God too generally, and not to delight to inſiſt upon the waight, and meaſure, and proportion, and the goodneſſe of every particular mercy: ſo is it an irreverent, and inconſiderate thing, not to take my particular wants into my thoughts, and into my prayers, that ſo I may take a holy knowledge, that I have nothing, nothing but from God, and by prayer. And as God is an acceſſible God, as he is his owne *Maſter of Requeſts*, and is ever open to receive thy Petions, in how ſmall a matter ſoever: ſo is he an inexhauſtible God, he can give infinitely, and an indefatigable God, he cannot be preſſed too much. Therefore hath Chriſt given

Luke 11. 5.
18. 7.

us a Parable of getting *Bread at midnight* by *Importunity*, and not otherwiſe; And another of a *Iudge* that heard the widows cauſe by *Importunity*, and not otherwiſe; And, not

Matt. 15. 21.

a Parable, but a Hiſtory, and a Hiſtory of his own, of a woman of *Canaan*, that overcame him in the behalfe of her daughter, by *Importunity*; when, but by importunity, ſhe could not get ſo much as an anſwer, as a deniall at his hands. Pray perſonally, rely not upon dead nor living Saints; Thy Mother the Church prayes for thee, but pray for thy ſelfe too; Shee can open her boſome, and put the breaſt to thy mouth, but thou muſt draw, and ſuck for thy ſelfe. Pray perſonally, and pray frequently; *David* had may ſtationary times of the day, and night too, to pray in. Pray frequently, and pray fervently; God took it not ill, at *Davids* hands, to be *awaked*, and to be called up, as though hee were aſleepe at our prayers, and to be called upon, *to pull his hand out of his boſome*, as though he were ſlack in relieving our neceſſities. This was a weakneſſe in thoſe Siſters, that they ſolicited not Chriſt in perſon; ſtill get as neare God as you can; And that they declared not their caſe particularly; It is not enough to pray, nor to confeſſe in generall termes; And, that they purſued not their prayer earneſtly, thorowly; It is not enough to have prayed once; Chriſt does not onely excuſe, but enjoine Importunity.

*Martha charitas.*

And then a weakneſſe there was in their Charity too, even towards their dead brother. To lament a dead friend is naturall, and civill; and he is the deader of the two, the verier carcaſſe, that does not ſo. But inordinate lamentation implies a ſuſpition of a worſe ſtate in him that is gone; And if I doe beleeve him to be in heaven, deliberately, adviſedly to wiſh him here, that is in heaven, is an uncharitable deſire. For, for me to ſay, He is preferred by being where he is, but I were better, if he were againe where I am, were ſuch an indiſpoſition, as if the Princes ſervant ſhould be loath to ſee his Maſter King, becauſe he ſhould not hold the ſame place with him, being King, as he did when he was Prince. Not to hope well of him that is gone, is uncharitableneſſe; and at the ſame time, when I beleeve him to be better, to wiſh him worſe, is uncharitableneſſe too. And ſuch weakneſſes were in thoſe holy and devout Siſters of *Lazarus*; which eſtabliſhes our Concluſion, There is nothing in this world, no not in ſpirituall things, not in knowledge, not in faith, not in hope, not in charity perfect. But yet, for all theſe imperfections, Chriſt doth not refuſe, nor chide, but cheriſh their piety, which is alſo another circumſtance in that Part.

*Non reijcit Chriſtus.*

There is no forme of Building ſtronger then an Arch, and yet an Arch hath declinations, which even a flat-roofe hath not; The flat-roofe lies equall in all parts; the Arch declines downwards in all parts, and yet the Arch is a firme ſupporter. Our Devotions doe not the leſſe beare us upright, in the ſight of God, becauſe they have ſome declinations

A tions towards natural affections: God doth eaſilier pardon ſome neglectings of his grace, when it proceeds out of a tenderneſſe, or may be excuſed out of good nature, then any preſuming upon his grace. If a man doe depart in ſome actions, from an exact obedience of Gods will, upon infirmity, or humane affections, and not a contempt, God paſſes it over often times. For, when our Saviour Chriſt ſayes, *Be pure as your Father in heaven is pure*, that is a rule for our purity, but not a meaſure of our purity; It is that we ſhould be pure ſo, not that we ſhould be ſo pure as our Father in heaven. When we conſider that weakneſſe, that went through the Apoſtles, even to Chriſts Aſcenſion, that they looked for a temporall Kingdome, and for preferment in that; when we conſider that weakneſſe in the chiefe of them, S. *Peter*, at the *Transfiguration*, when, as the Text ſayes, *He knew not what to ſay*; when we conſider the weakneſſe of his action, that for feare of death, he renounced the Lord of Life, and denied his Maſter; when in this very B ſtory, when Chriſt ſaid that *Lazarus* was *aſleepe*, and that *he would goe to awake him*, they could underſtand it ſo impertinently, as that Chriſt ſhould goe ſuch a journey, to come to the waking of a man, aſleep at that time when he ſpoke; All theſe infirmities of theirs, multiply this conſolation upon us, That though God look upon the Inſcription, he looks upon the metall too, Though he look that his Image ſhould be preſerved in us, he looks in what earthen veſſels this Image is put, and put by his own hand; and though he hate us in our rebellions, yet he pities us in our grievances; though he would have us better, he forſakes us not for every degree of illneſſe. There are three great dangers in this conſideration of perfectneſſe, and purity; Firſt to diſtruſt of Gods mercy, if thou finde not this purity in thy ſelfe, and this perfectneſſe; And then to preſume upon God, nay upon thine own right, in an overvaluing of thine own purity, and perfectneſſe; And againe, to condemne others, whom thou wilt needs thinke leſſe pure, or perfect then thy ſelfe. C Againſt this diffidence in God, to thinke our ſelves ſo deſperately impure, as that God will not look upon us; And this preſumption in God, to thinke our ſelves ſo pure, as that God is bound to look upon us; And this uncharitableneſſe towards others, to think none pure at all, that are not pure our way; Chriſt armes us by his Example, He receives theſe ſiſters of *Lazarus*, and accompliſhes as much as they deſired, though there were weakneſſes in their Faith, in their Hope, in their Charity, expreſſed in that unperfect ſpeech, *Lord, if thou hadſt been here, my brother had not dyed*: for, there is nothing, not in ſpirituall things perfect. This we have ſeen out of the Text we have Heard; And now out of the Text, which we See, we ſhall ſee the reſt, That as in ſpirituall things, there is nothing Perfect, ſo in temporall, there is nothing Permanent.

Mat. 9. 6.

I need not call in new Philoſophy, that denies a ſettledneſſe, an acquieſcence in the very body of the Earth, but makes the Earth to move in that place, where we thought D the Sunne had moved; I need not that helpe, that the Earth it ſelfe is in Motion, to prove this, That nothing upon Earth is permanent; The Aſſertion will ſtand of it ſelfe, till ſome man aſſigne me ſome inſtance, ſomething that a man may relie upon, and find permanent. Conſider the greateſt Bodies upon Earth, The Monarchies; Objects, which one would thinke, Deſtiny might ſtand and ſtare at, but not ſhake; Conſider the ſmalleſt bodies upon Earth, The haires of our head, Objects, which one would thinke, Deſtiny would not obſerve, or could not diſcerne; And yet, Deſtiny, (to ſpeak to a naturall man) And God, (to ſpeake to a Chriſtian) is no more troubled to make a Monarchy ruinous, then to make a haire gray. Nay, nothing needs be done to either, by God, or Deſtiny; A Monarchy will ruine, as a haire will grow gray, of it ſelfe. In the Elements themſelves, of which all ſub-elementary things are compoſed, there is no acquieſcence, but a viciſſitudinary tranſmutation into one another; Ayre condenſed becomes water, a more E ſolid body, And Ayre rarified becomes fire, a body more diſputable, and in-apparant. It is ſo in the Conditions of men too; A Merchant condenſed, kneaded and packed up in a great eſtate, becomes a Lord; And a Merchant rarified, blown up by a perfidious Factor, or by a riotous Sonne, evaporates into ayre, into nothing, and is not ſeen. And if there were any thing permanent and durable in this world, yet we got nothing by it, becauſe howſoever that might laſt in it ſelfe, yet we could not laſt to enjoy it; If our goods were not amongſt Moveables, yet we our ſelves are; if they could ſtay with us, yet we cannot ſtay with them; which is another Conſideration in this part.

2. Part.

The world is a great Volume, and man the Index of that Booke; Even in the body of man, you may turne to the whole world; This body is an Illuſtration of all Nature; Gods

*Corpus hominis.*

Gods recapitulation of all that he had ſaid before, in his *Fiat lux*, and *Fiat firmamentum*, and in all the reſt, ſaid or done, in all the ſix dayes. Propoſe this body to thy conſideration in the higheſt exaltation thereof; as it is the *Temple of the Holy Ghoſt*: Nay, not in a Metaphor, or compariſon of a Temple, or any other ſimilitudinary thing, but as it was really and truly the very body of God, in the perſon of Chriſt, and yet this body muſt wither, muſt decay, muſt languiſh, muſt periſh. When *Goliah* had armed and fortified this body, And *Iezabel* had painted and perfumed this body, And *Dives* had pampered and larded this body, As God ſaid to *Ezekiel*, when he brought him to the *dry bones*, *Fili hominis*, *Sonne of Man*, *doeſt thou thinke theſe bones can live?* They ſaid in their hearts to all the world, Can theſe bodies die? And they are dead. *Iezabels* duſt is not Ambar, nor *Goliahs* duſt *Terra ſigillata*, Medicinall; nor does the Serpent, whoſe meat they are both, finde any better relliſh in *Dives* duſt, then in *Lazarus*. But as in our former part, where our foundation was, That in nothing, no ſpirituall thing, there was any perfectneſſe, which we illuſtrated in the weakneſſes of Knowledge, and Faith, and Hope, and Charity, yet we concluded, that for all thoſe defects, God accepted thoſe their religious ſervices; So in this part, where our foundation is, That nothing in temporall things is permanent, as we have illuſtrated that, by the decay of that which is Gods nobleſt piece in Nature, The body of man; ſo we ſhall alſo conclude that, with this goodneſſe of God, that for all this diſſolution, and putrefaction, he affords this Body a Reſurrection.

*Reſurrectio.* The Gentils, and their Poets, deſcribe the ſad ſtate of Death ſo, *Nox una obeunda*, That it is one everlaſting Night; To them, a Night; But to a Chriſtian, it is *Dies Mortis*, and *Dies Reſurrectionis*, The day of Death, and The day of Reſurrection; We die in the light, in the ſight of Gods preſence, and we riſe in the light, in the ſight of his very Eſſence. Nay, Gods corrections, and judgements upon us in this life, are ſtill expreſſed ſo, *Dies viſitationis*, ſtill it is a Day, though a *Day of viſitation*; and ſtill we may diſcerne

Gen. 2. God to be in the action. The *Lord of Life* was the firſt that named *Death*; *Morte morieris*, ſayes God, Thou ſhalt die the Death. I doe the leſſe feare, or abhorre Death, becauſe I finde it in his mouth; Even a malediction hath a ſweetneſſe in his mouth; for there is a bleſſing wrapped up in it; a mercy in every correction, a Reſurrection upon every Death. When *Iezabels* beauty, exalted to that height which it had by art, or higher then that, to that height which it had in her own opinion, ſhall be infinitely multiplied upon every Body; And as God ſhall know no man from his own Sonne, ſo as not to ſee the very righteouſneſſe of his own Sonne upon that man; So the Angels ſhall know no man from Chriſt, ſo as not to deſire to looke upon that mans face, becauſe the moſt deformed wretch that is there, ſhall have the very beauty of Chriſt himſelfe; So ſhall *Goliahs* armour, and *Dives* fulneſſe, be doubled, and redoubled upon us, And every thing that we can call good, ſhall firſt be infinitely exalted in the goodneſſe, and then infinitely multiplied in the proportion, and againe infinitely extended in the duration. And ſince we are in an action of preparing this dead Brother of ours to that ſtate, (for the Funerall is the Eaſter-eve, The Buriall is the depoſiting of that man for the Reſurrection) As we have held you, with Doctrine of Mortification, by extending the Text, from *Martha* to this occaſion; ſo ſhall we diſmiſſe you with Conſolation, by a like occaſionall inverting the Text, from paſſion in *Martha's* mouth, *Lord, if thou hadſt been here, my Brother had not dyed*, to joy in ours, *Lord, becauſe thou waſt here, our Brother is not dead.*

*In vita.* The Lord was with him in all theſe ſteps; with him in his life; with him in his death; He is with him in his funerals, and he ſhall be with him in his Reſurrection; and therefore, becauſe the Lord was with him, our Brother is not dead. He was with him in the beginning of his life, in this manifeſtation, That though he were of Parents of a good, of a great Eſtate, yet his poſſibility and his expectation from them, did not ſlacken his own induſtry; which is a Canker that eats into, nay that hath eat up many a family in this City, that relying wholly upon what the Father hath done, the Sonne does nothing for himſelfe. And truly, it falls out too often, that he that labours not for more, does not keepe his own. God imprinted in him an induſtrious diſpoſition, though ſuch hopes from ſuch parents might have excuſed ſome ſlackneſſe, and God proſpered his induſtry ſo, as that when his Fathers eſtate came to a diſtribution by death, he needed it not. God

Pſal. 81. 11. was with him, as with *David* in a Dilatation, and then in a Repletion; God enlarged him, and then he filled him; He gave him a large and a comprehenſive underſtanding, and with it, A publique heart; And ſuch as perchance in his way of education, and in our narrow

A narrow and contracted-times, in which every man determines himſelfe in himſelfe, and ſcarce looks farther, it would be hard to finde many Examples of ſuch largeneſſe. You have, I thinke, a phraſe of Driving a Trade; And you have, I know, a practiſe of Driving away Trade, by other uſe of money; And you have loſt a man, that drove a great Trade, the right way in making the beſt uſe of our home-commodity. To fetch in Wine, and Spice, and Silke, is but a drawing of Trade; The right driving of trade, is, to vent our owne outward; And yet, for the drawing in of that, which might juſtly ſeeme moſt behoofefull, that is, of Arts, and Manufactures, to be imployed upon our owne Commodity within the Kingdome, he did his part, diligently, at leaſt, if not vehemently, if not paſſionately. This City is a great Theater, and he Acted great and various parts in it; And all well; And when he went higher, (as he was often heard in Parliaments, at Councell tables, and in more private acceſſes to the late King of ever bleſſed memory) as, for
B that comprehenſion of thoſe buſineſſes, which he pretended to underſtand, no man doubts, for no man lacks arguments and evidences of his ability therein, So for his manner of expreſſing his intentions, and digeſting and uttering his purpoſes, I have ſometimes heard the greateſt Maſter of Language and Judgement, which theſe times, or any other did, or doe, or ſhall give, (that good and great King of ours) ſay of him, That he never heard any man of his breeding, handle buſineſſes more rationally, more pertinently, more elegantly, more perſwaſively; And when his purpoſe was, to do a grace to a Preacher, of very good abilities, and good note in his owne Chappell, I have heard him ſay, that his language, and accent, and manner of delivering himſelfe, was like this man. This man hath God accompanied all his life; and by performance thereof ſeemes to have made that Covenant with him, which he made to *Abraham*, *Multiplicabote vehementer, I will multiply thee exceedingly*. Gen. 17. 2.
C He multiplied his eſtate ſo, as was fit to endow many and great Children; and he multiplied his Children ſo, both in their number, and in their quality, as they were fit to receive a great Eſtate. God was with him all the way, In *a Pillar of Fire*, in the brightneſſe of proſperity, and in the *Pillar of Clouds* too, in many darke, and ſad, and heavy croſſes: So great a Ship, required a great Ballaſt, So many bleſſings, many croſſes; And he had them, and ſailed on his courſe the ſteadier for them; The *Cloud* as well as the *Fire*, was a *Pillar* to him; His croſſes, as well as his bleſſings eſtabliſhed his aſſurance in God; And ſo, in all the courſe of his life, *The Lord was here*, and therefore *our Brother is not dead*; not dead in the evidences and teſtimonies of life; for he, whom the world hath juſt cauſe to celebrate, for things done, when he was alive, is alive ſtill in their celebration.

*In morte.* The Lord was here, that is, with him at his death too. He was ſerved with the Proceſſe here in the City, but his cauſe was heard in the Country; Here he ſickned, There he
D languiſhed, and dyed there. In his ſickneſſe there, thoſe that aſſiſted him, are witneſſes, of his many expreſſings, of a religious & a conſtant heart towards God, and of his pious joyning with them, even in the holy declaration of kneeling, then, when they, in favour of his weakeneſſe, would diſſwade him from kneeling. I muſt not defraud him of this teſtimony frō my ſelfe, that into this place where we are now met, I have obſerved him to enter with much reverence, & compoſe himſelfe in this place with much declaration of devotion. And truly it is that reverence, which thoſe perſons who are of the ſame ranke that he was in the City, that reverence that they uſe in this place, when they come hither, is that that makes us, who have now the adminiſtration of this Quire, glad, that our Predeceſſors, but a very few yeares before our time, (and not before all our times neither) admitted theſe Honourable and worſhipfull Perſons of this City, to ſit in this Quire, ſo, as they do upon Sundayes: The Church receives an honour in it; But the honour is more in their
E reverence, then in their preſence; though in that too: And they receive an honour, and an eaſe in it; and therefore they do piouſly towards God, and prudently for themſelves, and gratefully towards us, in giving us, by their reverent comportment here, ſo juſt occaſion of continuing that honour, and that eaſe to them here, which to leſſe reverend, and unreſpective perſons, we ſhould be leſſe willing to doe. To returne to him in his ſickneſſe; He had but one dayes labour, and all the reſt were Sabbaths, one day in his ſickneſſe he converted to buſineſſe; Thus; He called his family, and friends together; Thankfully he acknowledged Gods manifold bleſſings, and his owne ſins as penitently: And then, to thoſe who were to have the diſpoſing of his eſtate, joyntly with his Children, he recommended his ſervants, and the poore, and the Hoſpitals, and the Priſons, which, according

cording to his purpoſe, have beene all taken into conſideration; And after this (which was his Valediction to the world) he ſeemed alwaies loath to returne to any worldly buſineſſe, His laſt Commandement to Wife and Children was Chriſts laſt commandement to his Spouſe the Church, in the Apoſtles, *To love one another.* He bleſt them, and the Eſtate devolved upon them, unto them: And by Gods grace ſhall prove as true a Prophet to them in that bleſſing, as he was to himſelfe, when in entring his laſt bed, two dayes before his Death, he ſaid, *Help me off with my earthly habit, & let me go to my laſt bed.* Where, in the ſecond night after, he ſaid, *Little know ye what paine I feele this night, yet I know, I ſhall have joy in the morning*; And in that morning he dyed. The forme in which he implored his Saviour, was evermore, towards his end, this, *Chriſt Ieſus, which dyed on the Croſſe, forgive me my ſins; He have mercy upon me:* And his laſt and dying words were the repetition of the name of Jeſus; And when he had not ſtrength to utter that name diſtinctly and perfectly, they might heare it from within him, as from a man a far off; even then, when his hollow and remote naming of Jeſus, was rather a certifying of them, that he was with his Jeſus, then a prayer that he might come to him. And ſo *The Lord was here,* here with him in his Death; and becauſe *the Lord was here, our Brother is not dead;* not dead in the eyes and eares of God; for as the blood of *Abel* ſpeaks yet, ſo doth the zeale of Gods Saints; and their laſt prayers (though we heare them not) God continues ſtill; and they pray in Heaven, as the Martyrs under the Altar, even till the Reſurrection.

*In funere.* He is with him now too; Here in his Funerals. Buriall, and Chriſtian Buriall, and Solemne Buriall are all evidences, and teſtimonies of Gods preſence. God forbid we ſhould conclude, or argue an abſence of God, from the want of Solemne Buriall, or Chriſtian Buriall, or any Buriall; But neither muſt we deny it, to be an evidence of his favour and preſence, where he is pleaſed to afford theſe. So God makes that the ſeale of all his bleſſings to *Abraham, That he ſhould be buried in a good age*; God eſtabliſhed *Iacob* with that promiſe, *That his Son Ioſeph ſhould have care of his Funerals*: And *Ioſeph* does cauſe his ſervants, *The Phyſitians, to embalme him, when he was dead.* Of Chriſt it was Prophecied; *That he ſhould have a glorious Buriall*; And therefore Chriſt interprets well that profuſe, and prodigall piety of the Woman that poured out the Oyntment upon him, *That ſhe did it to Bury him*; And ſo ſhall *Ioſeph* of Arimathea be ever celebrated, for his care in celebrating Chriſts Funerals. If we were to ſend a Son, or a friend, to take poſſeſſion of any place in Court, or forraine parts, we would ſend him out in the beſt equipage: Let us not grudge to ſet downe our friends, in the Anti-chamber of Heaven, the Grave, in as good manner, as without vaine-glorioufneſſe, and waſtfulneſſe we may; And, in inclining them, to whom that care belongs, to expreſſe that care as they doe this day, *The Lord is with him,* even in this Funerall; And becauſe *The Lord is here, our brother is not dead*; Not dead in the memories and eſtimation of men.

Gen.15. Gen.46. Gen.50. Eſay 11.10. Matt.26.

*In reſurrectione.* And laſtly, that we may have God preſent in all his Manifeſtations, *He that was, and is, and is to come,* was with him, in his life and death, and is with him in this holy Solemnity, and ſhall bee with him againe in the Reſurrection. God ſayes to *Iacob, I will goe downe with thee into Egypt, and I will alſo ſurely bring thee up againe.* God goes downe with a good man into the Grave, and will ſurely bring him up againe. When? The Angel promiſed to returne to *Abraham* and *Sarah*, for the aſſurance of the birth of *Iſaac, according to the time of life*; that is, in ſuch time, as by nature a woman may have a childe. God will returne to us in the Grave, *according to the time of life*; that is, in ſuch time, as he, by his gracious Decree, hath fixed for the Reſurrection. And in the meane time, no more then the God-head departed from the dead body of our Saviour, in the grave, doth his power, and his preſence depart from our dead bodies in that darkneſſe; But that which *Moſes* ſaid to the whole Congregation, I ſay to you all, both to you that heare me, and to him that does not, *All ye that did cleave unto the Lord your God, are alive, every one of you, this day*; Even hee, whom wee call dead, is alive this day. In the preſence of God, we lay him downe; In the power of God, he ſhall riſe; In the perſon of Chriſt, he is riſen already. And ſo into the ſame hands that have received his ſoule, we commend his body; beſeeching his bleſſed Spirit, that as our charity enclines us to hope confidently of his good eſtate, our faith may aſſure us of the ſame happineſſe, in our owne behalfe; And that for all our ſakes, but eſpecially for his own glory, he will be pleaſed to haſten the conſummation of all, in that kingdome which that Son of God hath purchaſed for us, with the ineſtimable price of his incorruptible blood. *Amen.*

Gen.46.4. Gen.18.10. Deut.4.4.

*FINIS.*

# The Table of ſuch places of SCRIPTURE, as are illuſtrated and expounded in this BOOKE.


GENESIS.

1. 16. *Wo great lights, &c.* 81.A.
2. 7. *Man was a living ſoul* 71.A.
18. 10. *According to the time of life* 826.D.
26. 18. *Iſaac digged the wells of water, which* 118.B.
29. 12. *Iacob kiſſed Rachel* 407.C.
41. 45. *Pharaoh called Ioſephs name* 529.A.
51. 20. *You thought evill againſt me,* 171.B.

EXODUS.

4. 22. *Iſrael is his ſonne* 56.E.
14. 14. *The Lord ſhall fight for you* 577.D.
23. 3. *Thou ſhalt not countenance* 782.C.
33. 13. *Shew me now thy way* 66.E.

DEUTERONOMY.

21. 23. *He that is hanged is accurſed of God* 8.A.
30. 15. *See, I have ſet before thee life and death* 70.A.
30. 19. *I have ſet before you life and death* 148.D.

IOSHUAH.

10. 12. *Sunne, ſtand thou ſtill* 700.A.

JUDGES.

2. 5. *They wept,* 539.B.

RUTH.

1. 19. *Call me not Naomi* 479.B.

2 SAMUEL.

14. 14. *We muſt needs die, and are* 311.A.
26. 12. *The ſleepe of the Lord was upon him* 257.D.

2 KINGS.

9. 3. *None ſhall ſay, This is Iezebel* 148.B.
11. 12. *They put the crowne* 336.D.
20. 7. *Take a lump of figs* 514.E.

JOB.

4. 18. *His Angels he charged with folly* 9.C.
5. 7. *Man is borne unto travaile, as* 538.B.
7. 1. *Mans life is a warfare* 142.A. & 603 E.
8. 16. *Woe unto me poor ruſh, for &c.* 141.B.
10. 20. *Lord ſpare me a while* 162.C.
19. 25. *I know my Redeemer liveth, &c.* 150.A.
19. 26. *In my fleſh &c.* 122.A.
20. 11. *My bones are full of the ſins* 519.B.

PSALMES.

2. 2. *They imagine a vaine thing* 433.D.
2. 8. *Aske of me and I will give thee &c.* 26.E. & 462.E.
2. ult. *Kiſſe the Son leſt he be angry* 541.D.
3. 7. *Thou haſt broken the teeth* 516.D.
6. 5. *In death there is no remembrance of thee* 533.E.
15. 2. *Lord, who ſhall aſcend to thy Tabernacle* 117.E.
19. 9. *The judgements of the Lord juſtifie themſelves* 366.D.
22. 6. *I am a worme* 18.A. 45.C. 65.A.
25. 15. *Mine eyes are ever towards the Lord* 618.A.
37. 5. *Cõmit thy wayes unto the Lord* 686.B.
37. 26. *The righteous is merciſull* 83.E.
45. 7. *God hath anointed thee with the oyle of gladneſſe* 396.C.
50. 12. *If I were hungry* 101.B
55. 19. *Becauſe they have no changes, therefore they feare not God.* 57.D.
65. 1. *Praiſe waiteth for thee* 64.A. 66.3.

66. 3. *Through the greatneſſe of thy power, ſhall thine enemies ſubmit.* 585.A.
72. 18. *Bleſſed be the Lord God of Iſrael, which* 394.D.
78. 63. *Their maidens were not given in marriage.* 679.C.
82. 1. *God ſtandeth in the* 72.D.
90. 10. *The dayes of our yeares &c.* 83.B.
101. 1. *I will ſing of thy mercy and* 12.A.
101. 5. *Him that hath a high looke* 729.B.
102. 5. *My bones cleave to my fleſh* 519.B.
104. 29. *They die, and they returne* 255.D.
105. 15. *Touch not mine anointed* 55.B.
106. 20. *They changed their glory* 85.A.
111. 10. *A good underſtanding have* 612.C.
113. 5. *He dwels in heaven* 134.C.
119. 57. *The Lord is my portion* 14.B.
119. 136. *Rivers of waters ran* 161.E.
135. 7. *He cauſeth the vapours* 264.B.
136. 4. *Facit mirabilia magna* 215.C.
139. 21. *Doe not I hate them* 99.C.
145. 15. *The eyes of all wait* 684.D.
146. 3. *Put not your truſt in Princes* 483.A.

PROVERBS.

11. 13. *The fruit of the righteous* 84.A.
12. 23. *A wiſe man concealeth* 565.C.
13. 22. *The wealth of the ſinner &c.* 83.C.
14. 23. *He ſhall have hope* 83.D.
17. 6. *The glory of children* 84.A.
25. 16. *Fill not thy ſelfe with honey* 63.E.

ECCLES.

10. 10. *If the iron be blunt, we muſt* 356.C.
10. 20. *Thoſe that have wings* 92.D.
38. 9. *My ſon, in thy ſickneſſe &c.* 110.C.

CANTICLES.

1. 8. *O thou faireſt among women* 119.E.
2. 15. *Take us the little Foxes, for they devoure the Vine* 117.A. 782.B.
4. 12. *My Siſter, my Spouſe is a garden enclоſed* 515.C.
8. 6. *Set me as a ſeal on thy heart,* 456.D.

ESAY.

7. 13. *Is it a ſmall thing to weary men,* 15.A.
9. 6. *A childe is given to us, a Son is borne to us* 86.C.
9. 6. *Counſellor, The mighty God.* 6.B.
14. 12. *How art thou faln from heaven* 187.B.
18. 1. *Wo to the land ſhadowing with wings* 671.B.
27. 7. *Hath he ſmitten him as he ſmote thoſe that ſmote him?* 505.D.
36. 21. *They held their peace, and* 410.B.
38. 2. *Hezekiah turned his face toward the wall, and prayed* 251.D.
40. 15. *As a drop upon the Bucket* 64.D.
40. 31. *They that waite upon the Lord, ſhall renew their ſtrength.* 637.C.
53. 10. *It pleaſed the Lord to bruiſe him, but* 181.A.
55. 8. *My thoughts are not your* 25.B.
58. 11. *Thou ſhalt be a ſpring of water* 660.D.
60. 1. *Ariſe, ſhine, for thy light is come* 188.E.

JEREMIAH.

1. 10. *Behold, I have this day* 734.B.
5. 1. *Run to and fro through the ſtreets of* 422.A.
18. 2. *Ariſe and goe downe* 147.B.

LAMENTATIONS.

1. 2. *She weepeth continually in the night.* 540.A.
2. 19. *Poure out thy heart like water* 591.D.
2. 10. *Women eat their children of a ſpan long* 146.D.& 215.D.
4. 8. *My skin cleaves to my bones* 519.B.

EZECHIEL.

9. 4. *Set a mark upon the foreheads* 537.E.
16. 29. *Thou haſt multiplied thy fornications, &c.* 24.C.
44. 2. *This gate ſhall be ſhut &c.* 22.E.

HOSEA.

14. 2. *Take unto you words, and turn* 578.C.

MICAH.

2. 13. *The breaker is gone up before,* 181.B.

HABAKKUK.

2. 4. *The juſt ſhall live &c.* 79.C.
2. 18. *What good can an Idol, or &c.* 117.D.

HAGGAI.

2. 9. *The glory of the later houſe &c.* 30.D.

ECCLUS.

7. 36. *Remember the end, and* 371.B.
38. 1. *Honour a Phyſitian with* 187.B.
38. 15. *He that ſinneth before his* 187.B.

MAT-

MATTHEVV.

1. 25. *Till she brought forth her Son* 22.E.
5. 48. *Be yee perfect as your Father in heaven is* 823.A.
5. 23. *If thou bring thy gift to the Altar, and* 33.C.
7. 19. *He taught them as one* 690.E.
9. 2. *My sonne be of good cheare,* 343.C.
10. 39. *He that finds his life* 150.C.
16. 24. *He that will follow me, let* 732.C.
16. 28. *There be some standing here,* 259.A.
19. 28. *In the regeneration* 181.A.
20. 23. *It is not mine to give* 761.E.
21. 44. *He that falls upon this stone* 665.B.
24. 20. *Pray that your flight be not in the Winter,* 580.B.
28. 19. *Goe and teach all Nations* 47.B.

MARKE.

9. 24. *Lord, I beleeve* 669.C.

LUKE.

1. 28. *Blessed art thou amongst women* 18.C.
4. 23. *Physitian, heale thy selfe* 420.B.
4. 32. *They were astonished at his* 691.A.
7. 29. *The Pharisees and Lawyers rejected.* 366.D.
12. 32. *Feare not little flock, for &c.* 45.C. & 228.B.

JOHN.

1. 3, 4. *All things were made by him* 667.E.
1. 15. *Grace for grace* 310.E.
1. 9. *He was that light &c.* 78.B. & 345.C.
1. 16. *Of his fulnesse have all we received and grace for grace* 4.C.
2. 4. *Woman, what have I to doe with thee* 23.D.
5. 25. *Verily, verily, I say unto you, the houre* 150.E.
5. 17. *My Father worketh* 240.A.
5. 39. *Search the Scriptures* 339.B.
8. 11. *Sin no more* 110.A.
9. 10. *I am the doore* 752.D.
10. 3. *His sheep heare his voice* 66.D.
10. 11. *The good shepheard giveth his life for the sheepe* 63.A.
19. 29. *They put it upon Hyssop.* 646.A.
20. 16. *Touch me not, for* 821.D.

ACTS.

1. 22. *There was a necessity of one* 180.C.
17. 11. *The Bereans searched the &c.* 472.E.
20. 22. *I goe bound in the Spirit* 473.C.

ROMANS.

6. 21. *What fruit had yee then* 65.D
8. 15. *Whereby we cry Abba, Father* 27.D.
8. 21. *The creature it selfe also shall be delivered from the bondage &c.* 9.D.
8. 23. *Our selves have the first fruits* 293.B.

1 CORINTHIANS.

1. 20. *God hath made the wisedome of this world, foolishnesse* 180.B.
6. 3. *We shall judge the Angels* 235.A.
6. 20. *Tee are bought with a price* 26.D.
10. 13. *No tentation shall befall us, but* 789.B.
15. 8. *As of one borne out of due* 460.D.
15. 3. *Christ dyed for our sins* 397.B.
15. 28. *God shall be all in all* 231.B.
15. 29. *For the dead* 56.D.

2 CORINTHIANS.

7. 1. *Let us cleanse our selves* 118.A.
12. 7. *A thorne in the flesh, the messenger of Satan* 526.E. 527.A.
12. 9. *My grace is sufficient for thee* 527.D.

EPHESIANS.

1. 10. *That God might gather in one* 9.D.
2. 12. *Without Christ, without God* 71.C.
3. 19. *That they are filled with all the* 4.C.
5. 14. *Awake thou that sleepest* 188.E.
11. 6. *Without faith it is impossible* 105.A.

PHILIPPIANS.

4. 8. *If there be any vertue.* 681.A.

COLOSSIANS.

3. 5. *Mortifie your members* 151.B.

1 THESSALONIANS.

4. 7. *God hath not called us to &c.* 117.E.
5. 25. *I pray God your spirit* 335.E.

1 Tim.

2. 1. *I exhort you that ſupplications and prayers &c.* 510.D.

Titus.

2. 14. *Chriſt gave himſelfe for us* 77. C.

Hebrevves.

4. 12. *The Word of God pierces &c.* 335.D. & 517.B.
4. 12. *A two edged ſword* 139. B.
11. 35. *Others were tortured &c.* 150.C.
13. 22. *I beſeech you brethren, ſuffer* 610.D.

James.

1. 17. *The Father of lights* 385.B.
5. 3. *Your gold and your ſilver &c.* 81.B.
5. 11. *You have ſeene the end &c.* 399.A.

1 Peter.

2. 5. *Built of lively ſtones* 35.A.

2 Peter.

1. 19. *We have alſo a more ſure word of prophecie,* 59.E.

1 John.

3. 2. *Now we are the ſonnes of God* 120.C.
5. 16. *There is a ſin unto death* 348.E.

Revelation.

3. 14. *Thus ſaith Amen* 53.A.
12. 4. *The Dragons taile drew the* 240.E.
12. 7. *Michael and his Angels fought againſt the Dragon* 146.E.
17. 2. *The great Whore ſitteth upon* 310.B.
22. 11. *He that is holy* 594.D.


The

# The Table of ſuch Authors, as are either cited, illuſtrated, or refelled in this BOOKE.


A

Abulenſis. 7. A. B. 50. A. 314. D. 763. C.
Aerius. 781. B.
Alcazar. 184. B.
Alvarez. 693. C.
Alexander Alenſis. 379. D. 603. C.
Alcoranum. 379. C. 744. C.
Ambroſius. 18. A. 24. A. 38. A. 88. A. 105. D. 106. A. 110. E. 262. D. 306. B. 322. A. 390. B. 392. B. 407. A. 410. B. 546. B. 586. D. 603. E. 617. B. 784. C. 785. A.
Andradius. 314. D. 763. C.
Anſelmus. 171. A.
Apologia Confeſſion: Auguſtan: 786. B.
Aquinas. 17. A. 51. E. 111. B. 156. A. 205. D. 216. B. C. 306. C. 344. A. 369. A. 527. A. 541. E. 795. D.
Ariſtoteles. 388. A. 562. D. 744. B. 818. A.
Arriba. 741. D.
Athanaſius. 180. D. 221. B. 235. E. 244. D. 251. E.
Athenagoras. 204. D.
Auguſtinus. 4. E. 9. B. E. 15. C. 16. C. 17. D. 23. B. 27. D. 31. A. 33. E. 37. B. 48. D. E. 51. E. 59. E. 61. C. 65. B. 66. E. 67. B. 68. A. E. 69. A. 70. A. E. 79. B. 81. A. E. 89. C. 97. B. 98. B. 100. A. 102. A. 105. E. 120. E. 121. C. 122. B. C. 133. B. 148. C. D. 153. B. 154. E. 161. C. 167. A. E. 169. D. 171. B. 180. C. 183. A. 188. A. D. 194. E. 197. B. 200. D. 229. E. 232. E. 295. E. 299. E. 304. C. D. 309. B. 313. E. 323. A. D. 330. D. 369. A. B. E. 386. D. 527. A. 546. B. De libro Enoch. 560. B. 563. D. 756. B. 785. B. 786. E. 802. C.
Auguſtin. Eugubinus. 50. A.
Auguſtinus de Roma. 171. C.
Aulus Gellius. 6. A. 17. A. 407. A.
Ayguanus. 506. B.
Azorius. 490. D.

B

Baldus. 168. E.
Baronius. 142. D. 236. E. 489. E. refellitur. 492. A.
Baſilius. 16. D. E. 17. E. 42. B. 160. D. 168. C. 269. C. 284. C. 306. B. 309. D. 318. E. 352. E. 455. A. 511. B. 514. B. 515. B. 553. A. 712. E. 815 E.
Bellarminus. 790. D. 545. E. notatus. 542. E. 578. E. 699. B. 740. D. 791. B. 803. B.
Berengarius. 37. C.
Bernardus. 5. E. 6. B. 7. A. 11. B. 23. A. 51. C. 75. A. 90. A. 91. C. 93. A. B. C. 94. A. B. C. &c. 118. E. 152. C. 153. B. 155. A. 162. B. 200. C. 204. C. 319. E. 340. A. 383. A. C. 389. C. 405. E. 426. A. 456. B. 510. D. 513. B. 550. B. 570. E. 680. B. 787. B. 806. F.
Beda. 813. C.
Beza. 220. D. 737. E. 799. A.
Benius. 740. A.
Biblia { Complutenſ. 712. D. / Vatican. 712. D.
Biel. 380. C.
Bodinus. 243. E.
Bolduccus. 131. E. 133. A. 234. A.
Boethius. 171. A.
Bonaventura. 687. D.
Brigittæ Revelationes. 43. A.
Bradwardinus. 171. A.
Brondus. 603. C.

C

Calvinus. 9. C. 14. E. 18. B. 32. D. 45. D. 49. E. 80. D. 217. E. 218. A. 220. D. 246. D. 271. C. 298. B. 347. B. 477. D. 800. D.
Cajetanus. 131. C. 221. A. 271. B. 490. C. 527. B. 586. D. 793. C.
Carbo. 741. B.
Catharinus. 4. E. 237. D. 271. B. 339. B.
Canones Pœnitentiales. 282. B. 402. A. 545. C. 691. D.
Cæſarius. 758. D.
Clemens Alexandrinus. 170. D. 187. D. 314. C. 710. D. 763. C. 772. B. 784. B.
Chryſologus. 161. D. 228. B. 246. D. 249. C. 490. D.
Chryſoſtomus. 24. A. 48. D. E. 58. B 93. A. 106. D. 152. C. 162. A. 210. E. 217. D. 263. C. 299. D. 314. C. 321. B. 322. C. 326. A. 362. C. 389. C. 401. E.

409.E. notatus. 426.B. 546.D. 712.E. 763. C. 785. C. 789. C. 795. C. 815. D.
Cantepratenſis. 81. D.
Chemnitius. 32. D. 786. B.
Chiffletius. 246. C.
Choppinus. 771. C.
Chryſippus. 484. B.
Clavius. 765. A.
Clemens Romanus. 758. C.
Collius. 262. E.
Concilium Nicenum. 216. D. 300. D. 415. A.
Concilium Trident. 234. C. D. 404. D. 471. E. 773. A.
Concilium Lateranenſe ſub Innocent. tertio. 252. B. 773. A.
Concilium Conſtantienſe. 773. A.
Concilium Senonenſe. 231. E.
Concilium Lateranenſe ſub Leone decimo. 237. B.
Concilium Neocæſarienſe. 216. D.
Concilium Carthaginenſe tertium. 775. A.
Concilium Eleberitanum. 80. C.
Concilium Antiochenum primum, 426. C.
Conſtitutiones Apoſtolicæ. 663. C.
Cornelius à Lapide. 50. A. 688. A.
Cornelius Mus. 489. D.
Corpus Juris Civilis. 711. C.
Cramerus. 18. B.
Cyprianus. 17. C. 36. B. 99. D. 269. E. Explicatus. 329. C. 330. D. 355. E. 414. E. 480 B. 800. C.
Cyrillus Alexandrinus. 20. E. 66. B. 67. A. 170. E. 188. C. 190. D. 194. A. 236. C. 302. B.
Cyrillus Hieroſolymitanus. 262. C.

*D*

Damaſcenus. 16. C. 27. C. 48. C. 49. A. 167. E. 168. B. 189. D. 236. C. 262. B. 309. D. 396. D. 425. E. 689. A. 802. B.
Demoſthenes. 387. E.
Didymus Alexandrinus. 333. C. 533. D.
Dionyſius Areopagita. 121. A. 168. A. 261. E. 382. E. 480. B. 620. A. 785. E.
Durandus. 802. A.

*E*

Epictetus. 315. A. 387. E. 667. E.
Epiphanius. 23. C. 159. B. 164. E. 176. C. 394. D. 781. B.
Ephrem Syrus. 538. D.
Epiſtola Lentuli. 153. D.
Eraſmus. 32. E.
Eſtius. 792. D. 800. D.
Euangelium Spiritus Sancti. 291. C.
Euangelium Syriacum, 525. A.
Euſebius. 42. D. 45. E. 493. C. 540. B. 562. D. 784. A.

*F*

Fauſtus Manichæus. 318. C.
Ferus. 50. C.
Feſtus. 713. D.
Feuardentius. 793. E.

*G*

Galenus. 818. B.
Galelinus. 31. D. 502. D.
Genebrardus. 17. A.
Gerhardus. 743. B.
Gerſon. 202. E. 251. C.
Gregorius Neocæſarienſis. 758. D.
Gregorius Magnus. 9. E. 35. A. 99. D. 100. A. 107. D. 128. C. 141. B. 161. C. 181. A. 186. E. 247. E. 248. B. 266. C. 274. A. 316. B. 339. E. 342. C. 343. A. 406. A. 408. B. 461. A. 547. B. 552. E. 569. E. 580. E. 724. B. C. 785. D. 789. C.
Gretſerus, 698. D.
Greg: Nazianzen. 71. C. 121. A. 171. C. 235. E. 385. B. 394. A. 396. C. 417. A. 480. D. 522. B. 539. B. 547. A. 552. C. 699. E. 761. A. 764. D.
Greg: Nyſſen. 16. C. 160. E. 249. A. 251. E. 517. C. 542. A. 555. D. 811. A. 813. C.
Guavantus. 485. E.

*H*

Harmon. Synod. Belg. 115. E.
Herodotus. 198. D.
Hermes, ſive Paſtor. 784. B.
Heſhuſius. 759. A.
Hieronymus. 15. C. 24. A. 26. D. 55. A. 72. E. 79. D. 99. B. 111. A. 121. B. 147. E. 164. E. 178. A. 182. D. 190. E. 200. C. 207. B. 217. A. 231. D. 236. C. 244. D. 248. A. 252. D. 272. C. 306. B. 309. D. 363. D. 368. E. 378. E. 405. C. hallucinatus. 430. E. 462. A. de prologo ejus Galeato. 670. C. 699. B. 789. C. 794. C. 806. E.
Hilarius. 16. C. 248. D. 378. E. 416. A. 539. A. 699. B. 784. D.

Holkot. 311. A. 412. A.
Horatius. 577. E.
Hugo de Sancto Victore, 157. A. 542. A.

*I*

Ignatius. 758. C.
Johannes Huſſ. 480. E.
Joſephus. 32. D. 397. E. 491. E. 687. E.
Irenæus. 16. C. 57. C. 151. D. 152. B. 415. E. 739. E.
Iſiodorus Hiſpalenſis. 410. E. 411. A. 656. D.
Iſiodorus Peluſiota. 596. E. 758. C.
Julianus Apoſt. 719. B.
Julianus Pelagianus. 490. B.
Juſtinianus. 793. A.
Juſtinus Martyr. 72. E. 156. A. 236. C. 269. B. 314. C. 401. E. 408. A. 425. E. 763. C.

*L*

Lactantius. 80. A. 306. C. 354. C. 396. A. 408. C. 739. E. 751. E. 784. A.
Lapide. 50. A.
Leo Magnus. 42. B. 48. C. D. 63. B. 221. E. 321. B. 431. B. 535. D. 604. A.
Leo Caſtrius. 695. D.
Lex XII. Tabularum. 445. D.
Lombardus. 237. B. notatus. 334. E.
Lorinus. 426. C. 574. C. 687. E. 695. D.
Lutherus. 18. D. 130. B. 205. A. 231. C. 232. D. 271. D. 301. D. 404. C. Apophthegma ejus. 405. C. 417. B. 426. A. 479. E. 501. A. 687. B. 786. B. 798. E.
Lyra. 50. B. 555. D.

*M*

Magdeburgenſes. 489. C. 799. C.
Maldonatus. 197. D. 356. E. 489. D. 739. D. 771. B. 798. A.
Mariana. 687. E.
Martialis. 550. B.
S. Martialis. 758. C.
P. Martyr. 271. B. 347. C.
Maſoritæ. 153. C.
Maximus. 63. A. 535. E.
Matchiavel. 744. B.
Melanchon. 92. C. 744. C. 798. E.
Melchior Canus. 42. A. 740. B.
Menander. 220. A.
Mendoza. 162. B. D.
Munſterus. 747. C.
Muſculus. 775. A.

*N*

Nicephorus. 31. D. dictum ejus de Chryſoſtomo. 490. C. 699. B.

*O*

Oecumenius. 66. A. 232. C. 527. A.
Oleaſter. 391. D.
Origenes. 99. D. 102. A. 118. C. 128. E. 170. E. 201. C. 262. D. 263. C. 299. B. 333. B. 362. C. 363. D. 386. B. 411. C. 546. C. 700. C. 710. E. primus concionator. 758. D. 770. D. 784. C.
Oſiander. 221. C. 298. B.

*P*

Palladius. 473. C.
Pamelius. 329. C.
Panigorolla. 166. A.
Papias. 739. E.
Paracelſus. 64. E.
Paraphraſtes Chaldæus. 134. A. 269. D. 404. B.
Pellicanus. 221. C. 404. C.
Peltanus. 97. E.
Peterius. 50. A. 740. A.
Philo Judæus. 170. B. 417. D. 420. C. 550. B. 561. C. 680. D. 812. C.
Picus. 531. D.
Pindarus. 442. D.
Piſcator. 46. C. 49. E. 131. E. 737. E. 799. A.
Plato. 46. D. 68. E. 168. D. 318. D. 442. D. 752. E. 783. E. 812. C.
Plinius. 17. A. 222. A. 385. C. 537. D. 617. B. 665. B. 713. A. 788. B.
Plotinus. 812. C.
Plutarchus. 665. C.
Polycarpus. 758. C.
Polybius. 482. D. 551. A.
Porphyrius. 207. B. 289. B.
Proſper. 240. D.
Prudentius. 262. E.
Pſalmi Arabicè. 582. A.
Ptolomæus. 818. B.

*Q*

Quintilianus. 289. B.

Rabbi

R

Rabbi Aben Ezra. 131. C.
Rabbi Moyſes. 63. E. 66. B. 608. B.
Rabbi Solomon. 50. B. 404. B.
Reuchlinus. 541. C.
Rhemigius. 4. B. 340. A.
Ribera. 184. C.
Roffenſis. 789. A.
Ruffinus. 270. E.
Rupertus. 51. B.

S

Salmeron. 489. D.
Sanctius. 151. E. 405. E.
Sandæus. 495. A. 690. D.
Scotus. 111. B.
Scribanius. 142. C.
Schonfeldius. 743. B.
Seneca. 147. E. 168. E. 362. B. 387. E. 388. A. 713. E. 789. B. 812. D.
Serarius. 406. B.
Septuaginta Interpretes. 404. B. 416. A. 528. B. 585. A.
Severianus. 249. C.
Sextus Senenſis. 786. E.
Sidonius Apollinaris. 33. B.
Sophronius. 490. C.
Stenartius. 605. E.
Strabo. 198. D.
Stunnica. 133. A.
Synodus Dordrecthana. 742. C.

T

Tacitus. 481. E.
Talmud. 379. C. 492. A.
Tannerus. 605. D.
Tertullianus. 17. C. 18. A. 33. E. 80. A. memoria lapſus. 101. B. 152. A. 168. C. 181. E. 207. E. 289. B. 290. D. 309. D. 312. B. 334. B. 337. B. C. 369. E. 370. E. 379. B. 388. A. 395. B. E. 397. E. 400. A. B. 408. A. 414. E. 504. B. 739. E. 783. E. 794. C. 800. E.
Teſtamentum Syriacum. 636. C. 737. E.
Theocritus. 478. A.
Theodoretus. 91. B. 232. A. 305. D. 462. A. 578. D. 795. A.
Theophylactus. 91. B. 181. B. 246. B. 527. A. 609. C. 795. C.
Tremellius. 131. E. 133. E. 510. A. 560. C. 585. A. 690. B. 737. E. 809. C.
Triſmegiſtus. 287. B. 295. B. 347. C. 379. C. 501. C.
Turrecremata. 603. C.

V

G. Valentia. 356. D. 605. D.
Vincentius Lyrinenſis. 47. A. 699. B. 722. D.
Virgilius. 744. C. 784. A.
Vita P. Nerei. 116. E.
Vega. 339. D.
Ulpianus. 194. E.
Voſſius. 740. A.
Uſpergenſis. 208. A.
Vulgata Editio. 146. D. 157. D. 162. C. 260. A. 288. D. 311. A. 505. C. 610. E. 711. D. 717. C. 743. C. 761. B.

W

Waldo. 291. D.

# AN ALPHABETICALL TABLE OF THE PRINCIPALL CONTENTS IN THIS BOOK.

*The number of the Figures referreth to the Page; the Letter to the like Letter in the Margin.*

## A


*Absolute Decree*; how dangerously man may be abused by it 693. E
There is no such in God, of punishing man, but as a sinner 675. C. D. E
*Absolution of sinnes*; the power of it 143. A. B
The cheerefulnesse of their spirits that have newly received it 264. A 596. B
The necessity of it 370. A. B
*Active life*, and Contemplative, both good 30. D
One, not to despise the other ibid.
*Admiration* and Wonder, how it stands between Knowledge and Faith 194. A
*Adoption*, in civill use; the Lawes and Customes of it 27. B
Applyed to our spirituall *Adoption* ibid.
*Adversity*, not the best time to seeke the Lord in 139. C. D. 245. D. E
Whether *Adversity* or *Prosperity* be the cause of most sinnes 658. D
*Adultery*; God expresseth all carnall and spirituall sinne by the name of *Adultery* 632. E
*Advice*, to bee mixed with Love and Charitie 93. C
How many doe miscarry in it ibid. D
*Afflictions*, wherefore inflicted upon Men 109. C
Wherefore on godly men, 129. B. 480. A. B. C 664. E
They are not evill 170. D
Common as well to the good, as bad, 420. E
*Age*, the center of Reverence 31. D
*Allelujah* Psalmes, which they are, and how many 654. A
*Almes* to be done 94. B. 106. C
Cheerfully, and without delay 107. D
Against those that neglect them 414. B
Wee, not to consider the person too severely that is to receive them 764. A
Against being *Alone* 51. E. 761. E. 762. A
*Alphonso*, King of Castell, his blasphemy 640. E
*Amen*, ever doubled by Saint John, and why 658. B
*Anabaptists*; their wicked opinions 23. C. 91. C 344. D
*Anathema*; the severall acceptations of it 401. E
Saint *Andrew*, the first Saint in the Calendar, and why 718. C. D
*Angels*, how reconciled by the death of Christ 9. B
Whether they understand thoughts 111. B
Or, see the Essence of God 120. E. 121. D. E
They pray for us 130. A
Whether they shall give account of their Stewardship over us, at the day of Judgement 234. E. 235. A
Thought in the Greeke Church to be created before the World 235. E
Nothing in Scripture about their creation 235. D
Not in themselves Immortall 237. B. C.
Some men called by the ministry of *Angels*, even from the beginning of the world 261. E
They that fell, might have repented, according to the Schooles 262. B
They that fell, shall never be forgiven 346. B
Of tutelar *Angels* 422. B
*Angels* created with the Light 729. C
*Anger* in God; two errours about it, noted by *Lactantius* 408. D
*Anointing* in Scripture, not alwayes taken for reall Unction 44. E. 45. A &c
*Anointing*, proper to Kings, as well as Priests 396. A
*Ant* and the Bee; the difference betweene their labour; and yet we are commanded to learne of both 712. E

*Apatheia*, against indolencie, and emptinesse of all Affections 156.A
*Apochrypha* Bookes; the good use that is made of them 220.D
Of their esteeme with the Ancient Fathers 221. A. B. C
*Applause* after Sermon, given to the Primitive Fathers 48.D
*Applause* of the people, or popularity, a dangerous and uncertaine thing, not to be affected by any men; especially, not by the Clergie, whom it usually deceiveth most. ib.
*Approaches* to Sinne, how soone and easily they become Sinne 557.E
*Apostles*; why chosen out of simple fisher-men 719.C
What things were called *Apostles*, before Christs *Apostles* were so called 758 C
*Apostolicall* Authority vainely claimed by the Pope 733.E
*Apostolicall* Tradition, what it is 781.E
*Articles* of Faith, how they are proved by Reason 178. A 611.D
*Atheist*, nothing so unnaturall as the *Atheist*, 486. B
Of the universall, particular, and practicall *Atheist* *ibid.* & 487. A. B. & *vide* 756. B
*Authority* of the Fathers, not baulked by the Reformed Churches 557.A
Though at the beginning of the Reformation our men were a little startled at it B. C

## B

*Balsame*; of the naturall *Balsame* in the body and in the soule. 514.A
*Baptism* of children, how necessary 309.E.425.B
The Remembrance of our *Baptisme*, a stop against sinne 310.A
Christ, why *Baptised* 425.A
The *Anabaptists* argument against *Baptisme* of Children, answered ibid.D
The *Baptisme* of John, whether the same with that of Christ 425.E
The custome of late *Baptising*, why tolerated in the Church 800.A
*Bees*; the manner of their working *sub tecto* 712.E
Commended for their sedulity, community, secrecy, and purity 713. A.B
*Beggers*; against *ordinary Street-Beggers*, and relieving them.
*Benedictines*, of their encrease and riches 602.E
*Benefactours* and Founders, their honorable commemoration and mention pleases God 85.D
The Straights, to which, some of the Reformed Churches have been put about it ibid.
The *Benefits* of this world seldom free 550.B
*Bishops* not necessarily resident at their Sea 470.D
Six thousand *Bishops* at one time in the Christian Church 471.A
The passage between *Athanasius* and *Dracontius* who refused to be made a *Bishop* 471.D
*Bishop* of Rome, against his tyranny, cruelty &c. 284.B
Against his Infallibility 698.C, 722.D
His Imprisoning of the Holy Ghost 292.A
His Universality 317.D
Against his usurping Apostolicall Authority, and not contenting himselfe with Episcopall 733.E
*Blasphemy*, not restrained to God alone; other persons and things may be *blasphemed* 343.E
No *Blessing* in this world without permanency and continuance 754.E
*Blessings* of this world, only *Blessings* in use 84.C
How God *blesseth* man, and man *blesseth* God 376.D
*Blessednesse*, what it is; and what the Philosophers have thought of it 119.C.D.752.A
Whom *Plato* commanded the Poets and writers in his State, to call *Blessed* 562.D.E
That temporall *Blessings* doe not conduce at All to true *Blessednesse* 750.B
The danger of *Temporall Blessings*, without Spirituall 752.B
What *Plato* thought *Blessednesse* 752.E
Spirituall *Blessednesse*, how it is superinduced upon Temporall, as the reasonable soule upon that of sense 755.C.D
*Blood*; no Remission without it, and why 6.D
Christ shed it seven times 7.B
The will, the *Blood* of the Soule 7.A
*Blood* taken for sin, oftentimes in Holy Writ 132.A
*Bodies*; the Kingdome of heaven imperfect without them 145.A
The little power we have over our own *Bodies* ibid.D
*Bodies glorified* and their *Dotes* or Endowments 189.A.B
Gods love to our *Bodies* 194.B.C
Of sinning against our own *Bodies* by lust and licentiousnesse 195.D.E
*Bones*; what is meant by *Bones* in Scripture 516.C
*Bribery*; against it, or receiving of Rewards 389.E
*Brothers*; the first enmity began in them 108.A
*Brownists*; their opinion, that no particular Church may consist of more persons than may alwayes heare that man, to whose charge that Church is given, censured 471.C.D
*Building*; the Holy Ghost delights to use the name of *Building* and House 684.C
Against *Busy-bodies* with other folks matters 721.E.722.A
*Burthen*; how every thing, even the least, the Fly; even the best, as riches, beauty, comlinesse, is a *Burthen* to us 664.C.D

## C

CArd. *Cajetans* reasons for not following the Judgement of the fathers in expounding Scripture 796.E. 79 A.

*Calamities*, not to be jested at 478.E
Not alwayes evidences of Gods displeasure *ib.*
*Calling*; the ordinary duties of our *Calling* not to be disputed, but executed 41. A
Such as are extraordinary, may 42.A
Against such as will take upon them no *Calling* 45. D. 411. B. 606. B
How acceptable to God that labour is, which is taken in an honest *Calling* 721. C
Against Intruders, and meddlers with other mens *Callings* *ibid.* E
*Calvin*, an approver of Ceremonies 80. D
*Candles*; the use of them in divine Service, ancient 80. B
*Canonicall* Houres; no inconvenience in observing them, so wee place no merit in them 596. D
*Catechizing*; the excellent use and benefit of it 250. A. 561. B. C. D. &c.
*Cathedrall* Churches; why so called 115. C
*Censuring* of Preachers, and comparing one with another, condemned 692. E
*Ceremonies*; of their antiquity and use 80. C
They should differ from Mysteries *ibid.*
Not hastily to be condemned *ibid.* E
They are *vehicula Religionis* 300. B
Against the Opposers of them *ibid.*
How we are to love them 512. A
Not to be disputed of by private men 575. C
*Changes* of this world, how many 481. D
Of inconstancy, and changing of minde 483. C
*Changes* of sinne, how dangerous 543. A
*Children*; of their love and duty to Parents 387 E
CHRIST; he came of women noted in Scripture for their incontinency 24. A
He came to save All 26. C. 70. C. 66. B
Learning at the height, when hee was borne 72. C
Whether hee was Man, whilst in the Grave 157. A
CHRIST; his Death and Passion, how necessary, and how voluntary 7. D. 792. C
Three remarkable Conjunctions at his Birth 11 B
The world how full with expectation of it 21. D
CHRIST shed blood seven times here on earth 7. B
How effectually hee is present in the Sacrament 10. C
His Incarnation; no way so proper to deliver us, as it 16. C
His Humane Nature adunited to the Divine, whether Impeccable 169. B
The infinitnesse of his merits rather placed in *Pacto*, than in *Persona*, by the Schoole 179. B
The difference betweene his *Dying*, and other mens 272. E
The severall Heresies concerning CHRIST 316. D
CHRIST dyed for all men 741. E. 742. A. B
*Church*; the power of it, in applying Christ to every particular soule 60. A
The true *Church*, which 61 A
How soone multiplied and enriched 72. A. B
The ten Persecutions of it 184 B. C
The *Church*, the ordinary place for knowledge and illumination of a Christian 228. A
The Primitive *Church*; how the whole world was bent against it 602. C
The *Church*, a Pillar; and how 615. C
What a losse it is to bee kept from Gods *Church* 664. A
The care which God hath ever had of his *Church* 779. E
*Circle*; the proper Hieroglyphick of God; and why 13. E
*Citation* of Scripture; the words, much more the Chapter and verse, not alwayes observed in it 250. C. 325. D
*Complements*; of their abuse and use 176. A. B. C. 412. D
*Comforts*; how easily we mistake false *Comforts* for true 279. E. 382. D. 383. A. B 501. A
Of the true *Comfort* of the Holy Ghost, 353. D
Of that *Comfort* and consolation, which the Minister of the Gospell is to preach to all people 746. A. B C
*Confession* to the Priest, in some cases, usefull and necessary 558. A 568. A. 589. B. C
How necessary to *Confesse* 569. D. 586. E
*Confidence*; true *Confidence* proceeds onely from true goodnesse 171. E
*Confirmation*; whether a Sacrament 329. C
The use and benefit of it *ibid.* D. E
*Continency*; that trial not made as should be, whether young people can *Containe* from marriage 217. B C
*Contrition*, *Confession*, and *Satisfaction*, three parts of true Repentance 568. A
*Conventicles*: against their private opinions 228. C
A[illegible] them 455. A
Th[illegible]re no Bodies 756. D
*Consideration* of our selves and our insufficiencies, how necessary 44. D. 45. A. &c.
*Constitutions*: No sins to be layd and fathered upon them 90. A
*Corporations*: how they have no soules 99. A
*Covering* of sinnes, what good, and what bad 569. E
It is good to *cover* them from giving other men examples 570. A
*Counsell* not to be given, unlesse we love those to whom we give it 93. C
How many miscarry in that poynt *ibid.* D
*Craft*: and that cunning and *Craft* which men affect in their severall Callings 411. D
*Creatures*: how farre we may love the *Creatures*, and how farre not 398. E
*Curiosity*: against the excesse of it in matter of Knowledge 63. E. 64. A. 411. E. 563. B. 701. A
*Conscience*, obdurate, and over-tender; the effects of either 587. B. C. D
*Curses* and Imprecations; whether we may use them 401. C. D. 555. E

## D


*Damned*: the consummation of their torment, wherein it consisteth in the opinion of the Schoole 344.B
More shall be saved than *damned* 765.C
Of the torments of the *damned* 776.B.C
The absence of God, the greatest torment of the *damned* *ibid.*D
*Day* of Judgement: the manner of proceeding in it 140.B
Fearefull, even to the best 200.B.C
The certainty and uncertainty of it 271.D
To be had ever in remembrance, and why 371.B.389.C.392.A
*Death*: how it may be desired of us, and how not 38.A.B.C.D.148.B.C.531.D.E
Against the ambition of it in the pseudomartyrs 142.C
The word *Fortasse* hath place in all things but *Death* 147.C.D
It is a law, a tribute, and a duty, and how 147.E.148.A
We not to grudge if we dy soon, or others live longer *ibid.* B
*Death*; how an enemy to mankinde, and how not *ibid* E
God made it not, but maketh use of it 188.B
Of undergoing *Death* for Christ 400.A,B
Not a banishment to good men, but a visitation of their friends 463.C
*Death*; why so terrible to the good men of former times 532.D
The often contemplation of *Death* takes much from the feare of it 473.E
*Debts*: of our *Debts* to God 87.C
To our neighbours 93.E
To our superiors 91.C
To our selves 94.D
*Deceit* and *Deceiving*: the mischiefe of it 742.B
The law will not suppose it either in a father or a master *ibid.*42.
*Decrees* of God, to be considered only by the Execution 330.C
None absolute, considering man, before a Sinner 675.C.D.E
*Departing* from sinne; to be generall 552.A
We are not to retaine any one 568.D
*Deprecating* of afflictions, whether or no lawfull 504.B.C.D.E
*Desperation*: the sin of it greater and worse than that of presumption 398.C
Severall sects there have been; but never any of *Despayring* men 346.A
Against it 360.D E
God brings his servants to humiliation, often, but never to *Desperation* 464.
*Destroying*; whether man may lawfully *destroy* any one hurtfull species in the world 527.B 620.C
*De viâ*, the name of such as were Christians in the former times; that is, *men of that way*, according to S. *Chrysostome* 426.B
*Devils*; capable of mercy, according to many of the Fathers 66.A
The *Devils* quoting of Scripture 238.C
*Devotion*; a serious, sedulous, and impatient thing 244.E
It is good to accompany our selves to a generall *Devotion* 522.D
It must be constant 586.B
And not taken up by chance *ibid.* C
*Disciplining* and mortifying Acts, after God hath forgiven us our sinnes, commended 546.E
They inferre neither Purgatory, nor Indulgences, nor Satisfaction 547.A
They are sharp arrows from a sweet hand *ib.*
The necessity of them, to make our Repentance entire 568.B
*Discretion*, the mother and nurse of all vertues 577.B
What *Discretion* is to be used in telling people of their sinnes *ibid.*
*Division*, the fore-runner of destruction 138.D.E
Not alwayes unlawfull to sow *Division* amongst men, when they agree too well to ill purposes 493.D
*Doubting*; the way to know the truth 322.D
*Duels*; the inhumanity and sinne of them 5.E
*Duties* of our calling not to be disputed, but executed 41.A
Of our generall weakenesse and impotency in spirituall *Duties* 513.C


## E


*Early* seeking of God, what it is 245.C.D
God is an *Early* God 809.A.B
And we to seeke him *Early* *ibid.* D.E
*Eloquence* required in the delivery of Gods Word 47.D
*Enemies*; profit to be made of them 98.A
We come too soone to the name, and then carry it too farre 98.C
God and Religion, both, have *Enemies* 275.D 703.C
How we may, and how we may not hate our *Enemies* *ibid.* D.E
Our *Enemies* are Gods *Enemies* 704.A
*Errours* in the way, almost as dangerous as *Errours* in the end 639.A.D
Of the *Errours* of the Fathers of the Church 490.A
About administring the Sacrament to children; about the state of the soule after death, &c. 739.E
Not good for the Church to play with small *Errours*, and tolerate them, when shee may as easily redresse them 782.B
*Esay*, rather an Evangelist, than a Prophet 54.B
*Evill*; none from God 168.C.D
Nothing is naturally *Evill* 171.A
*Example*; in all our actions and purposes, wee to propose unto our selves some patterne or *Example* 667.D.
*Examples*; what power they have in matter of instruction 572.D.593.A


What

What care is to be taken in making the inordinate acts of some Holy men in Scripture our *Examples* 155.C.D.488.D.E.489.A.526.E
How farre *Example* works above precept or command 165.B
Of giving good *Examples* to others 420.C
God follows his own *Examples* 522.E
Of giving bad *Examples* unto other men 570.A.573.E
*Excommunication*; the use of it amongst the Druides and the Jewes 402.A
Much tendernesse to be used in *excommunicating* any from the Church 667.A
How many men *excommunicate* themselves without any Church-censure *ib.*B.C.418.B.C
*Expostulation* with God, how without sin 44.B.
We may not excuse the inordinatenesse of all *Expostulations* of good men in the Scripture 132.C
Nor come neere that excesse which we finde in some of them 155.C
Of that in the widdow of Zareptha 218.A
Against *Extortion* 94.A
Against *Extremities* in matters of opinion 42.A.B.&c.
In Religion 326.D

F

*Faith*; against implicite *Faith* 178.C.411.C
*Faith* and Reason, how contiguous they are 178.B
*Faith*, how it is assisted by Reason 429.A.612.A
Of the imperfection that is in our *Faith* 818.D
*Faith* and Works 78.E.368.A.567.D.E
Our Workes more ours than our *Faith* 79.C.D.E.&c.
The *Faith* of others, how profitable to us 105.D
And how not 106.E
Men, not to deceive themselves with thinking, that if they have *Faith* once, they shall have it ever: or have enough 819.B.C
*Fall*; sinne is a *fall*; and how 186.D.187.B.C.462.D
Against impossibility, of *falling* from grace received 240.B.C
Of *Fame* and getting a good name; the necessity of it 680.A
*Fathers*; of the power of life and death which they had over their owne children 388.A
How Jesuites slight the authority of the *Fathers* of the Church 489.C
How they are to be followed 490.C
*Feare*; of the *Feare* of God 386.B
The difference between fearefullnesse and *Feare* 387.B
Servile and Filial *Feare*, both good 386.D
The *Feare* of God a blessed disease 466.B
It constitutes the best assurance 694.C
Not only a *Feare*, but even a terror of God may fall upon the best men 70.A
*Festivalls*: the reason of their Institution in the Church 298.B
Of applying particular Scriptures, to particular *Festivalls* 423.D
*Filiation*; the markes of our spirituall *Filiation*, lesse subject to errour, than of our Temporall 338.E
*Fasting*; but thrice mentioned by *David*; and he thrice derided for it 535.C
The commendation, and use of it *ibid.*D.E
*Finding* of God; the severall times of it 597.A
Of *Finding* that which was lost 711.E
The passage of the Usher in S. *Augustine*, that *found* a bag of money, and would not take so much as the tithe of it 712.A
*Fishers* of men; the Apostles why so called 734.E
*Flatterers*; how men may *flatter* the best men, the very Angels, yea, and God himselfe 332.B
*Foliantes*, an Order in the Roman Church, who only feed on roots and leaves 731.C
*Following* Christ; how we are to *Follow*, in beleeving, and in doing 731.E
Against *Forespeaking* the Counsels or Actions of the State 535.E
*Foretelling* of death; the passage of the Monks of S. *Isidorus* Monastery, about it 473.C
*Forme* of publike Prayer, used amongst the very Gentiles 89.A
And they had a particular Officer, who made Prayers and Collects for them, upon emergent occasions *ibid.*
Which were received every five years *ibid.*
*Fortune* and God; how they consist together 711.C
*Freewill*; the obliquities of it from whence 283.D
The power of it in our conversion 309.A.B
*Funerals*; of the duties belonging to them 196.A.198.B
Of the severall manner of them, among severall nations 198.D
Christian *Funerals*, an evidence of Gods presence 826.B
*Fulnesse*; how in Christ, and how in others of the Saints 3.C
Three *Fulnesses* in Christ, above others 4.A
How *Full* all of us are of originall sin 2.E
How *Full* God is of mercy 12.C
Of *Fulnesse* without satisfaction; and of satisfaction without *Fulnesse* 807.A
*Abraham* why *Full* of yeares, and yet not so old as *Methusalem* *ibid.*D
Severall *Fulnesses* *ibid.*E

G

*Gentiles*, and their salvation; how prone the Fathers were in beleeving of it 261.D.763.C
Of the power of naturall reason in them; and what many of the Fathers thought of it 314.C
Of their multiplicity of *Gods* 378.B.484.D.502.E

They durſt not call their Tutelar Gods by their names 608. A
*Gentleneſſe*, meekneſſe and mildeneſſe; the power of it, both upon man and God 409.E. 410.A.B
*Glad*; God, whether he be *Glad*, that he is God 812.B
*Glorified* bodies; their Endowments applyed to the ſoule after her firſt reſurrection 189.A.B.C
*Gloria Patri*, after every Pſalme, how ancient 88.C
*Glory*; againſt our feare of giving God too much *Glory* 58.E
No *Glory* to God in deſtroying man only for his pleaſure 85.B
*Glory*, what it is 88.A
The light of *Glory* in heaven, what 231.A
All things we doe, muſt be to the *Glory* of God 636.E
Of the diſparity and degrees of *Glory* in the Kingdome of heaven 742.D.743.A.B.C
*Gluttony*: the effects and miſeries of it 579.D
*God*; not to be loved in conſideration of the Temporall Bleſſings he beſtoweth upon us, but for himſelfe 750.C.D
Foure wayes of knowing him 229.B
*God*, how preſent even in hell 226.D.E
Seeing of *God* before us, in our actions, how neceſſary 169.E
How we ſee him in a glaſſe 226.B
How we are enemies to *God* 65.B
All his wayes are goodneſſe 66.E
Severall poſitions, motions, and tranſitions aſcribed to him 67.C
How omnipreſent, with the Ubiquetary and the Stancariſt 67.E
Why he makes ſome poor, & others rich 84.E
Glories not in deſtroying man, till he finde cauſe 85.B
Propoſeth his glory to himſelfe, as the end of all his works 87. .D.E
All our wealth and honour to be aſcribed to him 95.B
Whether his Eſſence ſhall be ſeene in heaven 120.D.230.D
No evill from him 168.C
Not the Author of ſinne 368.E
To be reverenced as a Father 388.C
Of the reaſon of many *Gods* amongſt the Gentiles 484.D
*God* hates not any man, but as a ſinner 628.C.D
His mercy to all men 679.A.B
The numberleſſe number of *Gods* Benefits unto man 765.A
Our *Goods*; what care to be taken they be well gotten 83.A. 95.E
They are abuſively called *Goods* 168.D
*Goodneſſe* ſpeciall in God 167.E.168.A.B
*Golden* Crowns of the Saints, how forged in the Roman Church 743.D
*Goſpell*; whether yet preached over all the world 363.D
Why it is called in Scripture the *Kingdome of God* 472.A
How compared to a net 736.C
*Grace*; againſt irreſiſtible *Grace* 456.B
*Grace* and Nature how they cooperate 649.D
No conſummative *Grace* in this life 735.B
*Graduall* Pſalmes; which, and why they are ſo called 652.E
*Great men* not alwayes good; and why 166.A
But when good, the more acceptable; and their ill the more pardonable *ibid.*B.C
The true end of *Greatneſſe* 321.B.C.D
*Great men*; how dangerouſly obnoxious to their own ſervants 551.A
*Gretzer* the Jeſuite, how injurious to the power of Kings, in matters of Religion 698.D

## H

AGainſt making too much *Haſte*, either in Temporall or Spirituall Riches 520.D
*Hatred*; how it may conſiſt with Charity 100.A
*Health*: Spirituall *Health* to be preferred before that of the Body 110.C.755.A
What a Bleſſing the Bodily *Health* is 754.A.B.
*Hearing* the Word; againſt the neglect of it 331.A.B
Againſt *Hearing* only 455.C
*Heart*: no inward part of man aſcribed unto God, beſide the *Heart* 64.B
*Heaven*: the joyes of it 73.C.D.223.A.B.C 266.A
The Glory 682.A
The *Dotes* or Endowments of the Saints of *Heaven* 266.B.189.A.B.&c. 824.C
*Hereſie*: of the ſeverall *Hereſies* againſt the perſon of Chriſt 316.D
Of that of the *Photinians*, and *Nativitarians* 344.C
*Heretiques*: of ſeverall wayes of dealing with them 355.C.D.356.B.C.D
Of *Hiſtory*, and returning the memory of man to things that are paſt and gone 290.B
The *Holy Ghoſt*; not ſo eaſily apprehended by the light of Reaſon, as the other perſons of the Trinity 318.C.D
In the *Proceſſion* eſpecially; *ibid.*E.327.A.B.C 335.B
The manner how he works upon man 322.C.D
Three branches of ſins againſt the *Holy Ghoſt* in the Schoole 349.E
Refuſing of lawfull Authority, is ſin againſt the *Holy Ghoſt*, in St. *Bernards* judgement 350.B
The power of the *Holy Ghoſt*, in blowing where he liſts 364.B.C
His operations in meere morall men 365.A
St. Paul beleeved of many to be the *H. Ghoſt* 461.E
*Holy Ghoſt* only Dogmaticall; the beſt men but Problematicall 658.A
*Hope*: how imperfect a Chriſtian mans *Hope* is 820.A

*How*; a hatefull and a damnable Monosyllable 301.D
*Honour* and Reputation, which so many stand upon, what it is 410. A
*Honey*; what is meant by it in Scripture 712. C
*Hospitalite*; the commendation and benefit of it 414. D. E. 415. A. B
*Houses* of Progresse, and standing *Houses* for God; Heaven and the Church 747. B
*Humane* learning; how necessary to the making of a good Divine 562. A
*Hypocrisie*; the good use and benefit that may be made by it 297. E. 636. B
Against the wicked practise of it 585. D

## I

OF those *Ideas* which are in God 667. E
Against *Idlenesse* and lazinesse, and taking of no Calling 45. D. 411. B
*Jehovah*; the right pronouncing of that Name; the meanes whereby Christ did Miracles, according to the calumniating Jewes 502. C
Not pronounced till of late *ibid.* D
*Jesuites*; their uncharitablenesse, even to their owne Authors, in defaming and disgracing of them, though their betters 50. A
The pride of their Denomination from *Jesus* 687. D
How boldly they depart from the Fathers and their Authority 740. B. C. 796. C D
Their pride in taking upon them the name of Fathers 798. A
*Jesus*; of the name of *Jesus* 503. C
How S. *Paul* delights himselfe in that Name 503. D. 688. A
*Jewes*; not one of them in all the world a Souldier 5. D
Their opinion of Christs comming. 21. C
Their impious custome of anointing such as die, with the blood of a Christian Infant *ibid.*
*Ignorance*; the severall Divisions and subdivisions of it in the Schoole 287. B.
How full the most knowing men are of it *ibid.* C. D
A learned *Ignorance*, what 295. E
Of the severall *Imperfections* in our *Faith*, in our *Hope*, and in our *Charity* 819. 820. A. B. C. D
*Imprecations*, in Scripture, are often only Prophecies 401. C
Not allowed us D. but in some cases 555. E
Against *Impossibility* of Falling 240. B
*Incarnation*; the mystery of it 16. C. D. 395. E. 396. A. D E
*Inconsideration*: the miseries of it. 246. D. E. 247. A 296. E. 297. B. C. D
In case of Zeale, the more pardonable. *ib.* B
*Indignation* for sinne, how great it ought to be. 542. C
Of that *Individuality* wherein man is to bee considered. 710. D
Of that *Infallibility* with which the Holy Ghost proposeth his Dictates in the scripture, and how farre it is from that possibility, probability, and verisimilitude of the Church of Rome 657. C
*Infidels*: of their right unto the things of this world. 214. D
*Indulgencies*: the vanity the Church of Rome was growne to, in preaching and extolling of them 773. B. C
The multiplicity of them 788. A
The Reformation arose from them *ibid.* D
*Indulgencies*; what they were in the Primitive Church 788. E.
Against *Ingratitude* for mercies and Diliverances past 88. B. 577. E
Why so seldome condemned in the scripture. 550. A
*Injuries*: of patience in suffering them 410. A. B
*Innovations*: the difference between *Innovations*, and Renovations 735. A
*Inquisition*: of torturing men in the Romish Inquisition: and the uncertainty of such kinde of Tryalls 194. 195. C. D
*Intentions*: the best mens best *intentions*, usually misconstrued 344. E
*Instinct*: the difference between the Reason of Man, and the *instinct* of Beast: what it is; and wherein it consisteth 227. B. C
*Inward* speculations, *inward* zeale, *inward* prayer, are not full performances of a Christian mans duty 700. B
*Jordan*: the River Jordan, why so called 718. E
*Joyes* of Heaven: of their eternity 73. C. D 223. A. B. C. 266. A. 340. D. 747. E
Heaven represented in *Joy* and Glory 672. A
*Joy* of the wicked, which they have in this world, counterfeit 635. C
Of the *Joy* of the godly, which they have in this world 671. E. 672. &c. 673. A. B
Cheerefulnesse and *Joy* commended 816. B
*Judging* of other men condemned 128. D. 479. A
In doubtfull cases we are ever to encline towards Charity 164. E
There may be sinne in a charitable *Judging* of some holy mens Actions 488. D
*Judgement*; of the day of *Judgement*, and the uncertainty thereof 271. D
Gods *Judgements* have not exactly the name of Punishments. 544. C
How unwilling God is to speak of, or to come to *Judgement* 676. C
*Justificare*, to *Justifie*; taken three severall wayes 366. C
Neither Works nor Faith the cause of our *Justification* 367. E

## K

KIngs; the best forme of Government by Kings 51. B
Our duty and debt unto them 91. C
The Releiving of them, more necessary than giving of Almes 92. A
What Humility and Reverence in Subjects is due unto them *ibid.* D
And afforded in the very Scripture *ibid.*

Not only their substantiall, but their circumstantiall and ceremoniall wants, to be prevented by the Subjects Giving 100. E
Their Crowne of Thornes 137. B
*Kings*; a particular ordinance of God, and nothing resulting out of the tacite consent of the people 391. C
The *King* to institute and order matters in the publique service of God 698. A
He is Keeper of both the Tables D
Against those disloyall jealousies and suspicions, which the people have of the *King*, and of his affection to Religion 699. D
In matters of favour, the *King* is one of the people, saith the Law 754. C.D
*Kisses*; of their treacherous, carnall, and sacred uses 405. 406. A. B. C
Used of Kinsfolkes 407. C
As a Recognition of Power D
In comming and going E
In religious reverence E
In signe of concord 408. A
*Kneeling*; the necessitie of it, in the time of prayer 72. E. 73. A
Of the *Kneeling* at the Sacrament 115. D. 116. A. B.
*Knowledge* of Fundamentals, every man is bound to have; but not of the superstructure and superedification 807. B
How Imperfect all our *Knowledge* is, in Arts and Sciences 818. A
*Knowledge*; against over-much curiosity, in attaining to it 63. E. 308. C. 319. A. B
Whether wee shall *Know* one another in the next world 157. C
Of sobriety in *Knowledge* 270. C. 701. A
*Knowing* of our selves, how hard a thing it is 563. C
*Knowing* of God; foure ordinary wayes of it in the Schooles 229. B


## L


*Labour*; three-fold *Labour* in the Scripture 538. B
*Law* and the *Gospell*; of the severall state of either 284. E. 285. A
Of the *Law* of Nature, under which every man is 362. C
How the *Law* is said to shew what is sinne 687. B
*Lawes* of Temporall Princes; whether or no they binde the conscience of the Subject; wherefore never stated by the Pope, or by any Councell 741. B
*Liberality* and Bounty; Civill and Spirituall, what 759. E
*Liberality*, a vertue that begets a vertue *ibid.*
The true body and true soule of *Liberalitie*, what it is 760. C
*Life*, the excellencie of it 69. D. E. 70. A
All that is good, included in it. 70. A
*Light*, the first creature 759. D
*Literæ Formatæ*, in the Primitive Church, their Institution and use 415. A
*Lord*; whether God could be called the *Lord* before there were any creatures, a disputable thing 757. A
The Judgement of *Tertullian* and S. *Augustine*, either way *ibid.* B
*Love*, the first Act of the Will 225. D
How we may *love* the creatures 398. E 598. B
Against the *Love* of the things of this world 187. C. 399. C
Against loving of God, for the Temporall blessings he bestowes upon us 750. C
*Loving* our enemies; six degrees observed in it 97. B
*Lust* and Licentiousnesse; the burdens that it makes men undergoe 623. D
*Lying*; whether it be lawfull before one that is no competent Judge 491. B


## M


*Maccabees*; their torture and patience 221. E. 222. A. B. C. &c.
*Man*; what *Man* is 64. D. E. 65. A. &c.
The dignitie and honour of *Man* 655. C. D
Hee cannot deliberately wish himselfe an Angel; for, he should lose thereby *ibid.* E
Of those helps and assistances which *Man* affords to *Man* 656. D. E. &c.
*Man* is called *every creature* in Scripture, and why 770. C. D
*Mary*; the Crownes of England, Scotland, Denmark, and Hungary, much about one time, fell upon women, whose name was *Mary* 243. E
It is a noble and a comprehensive name, and why 244 A
*Marriage*; of second *Marriages* 216. D. E. &c.
*Masters*; of that esteeme and regard is to bee had to such as have taught us, or have beene our *Masters* 288. E. 289. A
why called *Patres-familias* 388. B
*Mediocrity* of Estate; the commendation of it 661. A. B. &c. 685. D
Orders in the Church of Rome from both extremes; but not one from the *Meane* 661. B.
What is a *Mediocrity* to one, is not, nor ought to be to another 714. C
*Memory*; the Holy Ghosts pulpit oftner than the *Understanding* 290. B. C
Of the sinfull *Memory* of past sins, how dangerous it is 542. D
*Mercie* of God, how much above his judgements 12. B. 67. A. 71. A
How full God is of it. C
Occasionall *Mercies*, what, and how many D
The Devils capable of *Mercy*, in the judgement of many Fathers. 66. A. 262. D
The proper difference betweene *Mercy* and *Truth* 530. D
Against those that abridge the great volume of Gods *Mercies* 568. E


Of

Of severall *Mercies* and refreshments, which are none of Gods 810.E.811.A
God can doe nothing but in *Mercy* 811.C
*Merits* foreseene; no cause of Graces in us 5.A
*Millenarii*; their errour, what, and how generall: almost all the Fathers tainted with it 261.C
*Miracles*; against multiplying of them in the Roman Chuch 36.D
*Mirabilis*, or, the man that workes *Miracles*; the first of those great names given to Christ, by the Prophet Esay 58.C
Nothing dearer to God, than a *Miracle* 215.A
They are his owne Prerogative *ibid.*B
It is more to change Nature by *Miracles*, than to make Nature 394.E
No man to ground his Faith upon a *Miracle*, as it seemes to him. 429.A
How to judge of *Miracles*, whether they bee true or false 429.B
Dangerous putting of God to a *Miracle* in saving us 456.B
What is properly a *Miracle* 683.D
The Creation it selfe, none *ibid.*
*Monuments*; not in Churches, in the Primitive times 730 D
*Mortification*; outward *Mortification* and austerity, a specious thing 492.E
*Mortification*, to be generall, of all the parts, and not of one onely 541.B
*Mosselim*; a kind of Doctors amongst the Jewes, that taught the people by parables and obscure sayings 690.E
The *Multitude*; of their levity, judgement, and changing of opinions 482.B.D
Against *Murmuring* at Gods blessings, if they be not as great as we desire 576.C
*Mute*; against standing *Mute*, at examinations 491.C
*Mysteries*; of two kinds in the Schooles 203.D
Every Religion under heaven, hath had her *Mysteries*, and some things in-intelligible of all sorts of men 690.D


## N


*Names* and Titles; nothing puffeth men up more 734.D
The Heathen never called their Tutelar Gods by their *Names*, and why 608.A
Of getting a good *Name* amongst men, and against those that neglect it 680.A.E
Of mens retaining those *Names* that are most acceptable 285.B
Of the *Name* of Christian, and when it was given, and how 426.B
Adam *named* all creatures but himselfe, and why 563.B
*Natalitia Martyrum*; their dayes of suffering so called, and why 268.C.461.C
*Nativities*; three *Nativities* to every Christian, and which they are 424.E
*Nature*; of that sight, which wee have of God, even by the light of *Nature* 227.B.686.E
Of that power which some of the Fathers attribute to *Nature*, without Grace 314.C
Men doe not halfe so much against sin, as even by the power of *Nature* they are able to doe 315.B.C
Of the testimony which a *Naturall* soule gives unto it selfe of it selfe 337.B
*Nature* not equivalent to Grace 649A
*Nature* not our owne. *ibid.*
*Nature* and Grace how they co-operate *ibid.*D
*Neighbour-hood*, and evill *Neighbour-hood*, and communicating with evill men 420. C
*Noctambulones*; men that walk in their sleep, wake if they be called by their *Names* 467.A
*Nothing*; there is nothing more contrary to God, than to be, to doe, or to thinke *Nothing* 265.B
The Devill himselfe, cannot wish himselfe deliberately to be nothing C
An Order of Friars in the Roman Church; that, in humilitie, called themselves Nullanos or Nothings 731.C
Of the *Numberlesse number* of Gods benefits to Man. 765.A


## O


*Occasionall* instruments of Gods glory; what cold affections they meet with in the world amongst men disaffected to Gods cause 154.E
*Occasionall*, mercies offered; what, and how many 12.D
*Occasionall* Convertites; who 461.C
God, no *Occasionall* God, and why 586.B
Devotion no *Occasionall* thing, and why 244.E
A great disease both in Church and State, that *Occasionall* things have diverted the principall, and hindered them from being done 797.C
*Often contemplation* of death takes much from the feare of it 473.E
*Old*; against growing *old* in sinne 543.C
*Opinion*; in a middle station between ignorance and knowledge 354.C
Foolish and fantasticall *Opinions* should not so much as be disputed against *ibid.*D
Of gayning a good *Opinion* amongst men 481.E
*Oppression*; against *Oppression* and Extortion 94.A
*Originall sin*; how full we are of it 2.E
It is a Naturall poyson in us; and how it workes 313.D
The Gentiles, how purged of *Originall sin*; in the judgement of some Romanists 314.D
How *Originall sin* is voluntarie in us 363.A
*Ostracisme* amongst the Athenians what 479.C


## P


*Painting* and adorning of themselves; how used, how abused of men and women 196.B.C.541.C.714.A


The

The limits of it, not so narrow as some conceive them 643.C
*Parents*, the honour due unto them 217.D
*Patience*; in suffering of injuries; the power and benefit of it 410.B
*Peace*; the consideration and the benefit of it 145.E.146.A.B
The lovelinesse and amiableness of it considered 753.B.C
Of *Peace* and plenty *ibid.*
*Penance*; different *Penances* upon different sinnes; yet practised in our Church 402.B
Publick *Penances* in the Primitive Church, and why 545.D
No satisfaction to Gods justice in them 544 B.C.D
How to understand the Fathers, enclining that way 545.E
*Perplexities*; of the severall kinds of them 606.C
*Persecution* of the Primitive Church described 185.B.C
*Perfect*; there is nothing in the world *perfect*; no, not in spirituall things 817.D.818.A
Of *Persevering*; and not trusting to our former goodnes 165.C.D. 303.A.B. 331.A. 547.D.E
*Petalisme* amongst the Syracusians, what it was 479.C
S. *Peters* being at Rome; how believed, and how not 404.E. 733.E. 744.D
S. *Peter* and S. *Paul*, how magnified by S. *Chrysostome*. 462.B.C
*Philosophers*; what knowledge many of them had of Christ 68.E
*Pilgrimages*; how they begun, and grew on in the Church of Rome 252.B
The abuses of them, taxed by the Romanists themselves *ibid.*C
And by sundry Fathers *ibid.*D
*Places Consecrated*; of their honour & use 251.D
Against being over-homely, and over-fellowly with God and them 691.C
*Place* and *Precedency*; the fond contentions about it 730.E
Especially amongst the severall Orders of Friars, who all pretend to the most humble Names that can be 731.D
Against the sinne of *night-Pollutions*; 129.C.D
*Popularity*; the sinne and danger of it 482.C
The vanitie of it 660.A
*Poverty* and *Riches*; which occasioneth most sinnes 658.D.659.D
What kind of *Poverty* is a blessing 728.D.E
*Power*; of that *Power* that is in us to discerne our owne Actions and assist our selves in our own Salvation 118.B.C.D
*Prayer* for the dead; no precept, no example of it in the Law, or Gospel 780.A
First used of the Gentiles: and of them taken up by the Jewes *ibid.*B.C
Then of the Christians; and how *ibid.*D.E
Why the Fathers did not oppose the practise of it. 780.D.E. 781.B
*Tertullian* the first that tooke knowledge of it. 781.A
*Aerius* did oppose it: but not harkened to, and why 781.C
How farre allowed by *Epiphanius*. *ibid.*D.
What the Fathers meant by *Praying* for the dead, out of *Dennis* the Arcopagite 735.E
which is allowed by the Apologie for the Confession of Auspourg 786.B
*Prayer*: A set forme of *Prayer* used of the Gentiles 689.A
The Office of *Conditor precum*, what it was *ib.*
Their *Prayers* received every five yeares *ibid.* A. 772.E
*Prayer*; how wee may *Pray* earnestly, and yet wait the Lords leisure 34.D
Of *Prayer* at home, and at Church 35.C.&c. 90.B. 264.E. 330.B. 688.E
Unseasonable *Prayers* not accepted of God 50.E. 521.B
*Prayers* to be said kneeling 72.E
*Prayer* and Preaching 89.E
Against *ex tempore Prayers* 90.C. 130.C. 668.B.C.
And *Praying* to severall Saints, for severall things 90.D
What *Prayer* is properly called *Ours*, 130.A
The condition of pure *Prayer* 131.A
Not alwayes heard of God, and why 133. B.C. 553.C.
Against fashionall and customary *Prayer*. 512.E
Of the importunity, impudency, and violence of *Prayer* 522.B
Against incogitancy in *Prayer* 555.B
Against irreverence in Gods House, in the time of *Prayer* 692.A
Of the severall errours that are easily committed, and doe all frustrate our *Prayers* 692.D
The duties and dignities of *Prayer* 804.B
Repeating the same *Prayer* often, no idle thing 812.B
Of those distractions which the best of us have in *Prayer* 820.B.C.
Of the abuses of *Prayer* in the Church of Rome *ibid.*
We are to descend to particulars in our *Prayers* 822.A
Of that fervency and importunity which is required in our *Prayers* *ibid.*B.C
*Praise* and thanksgiving; all our Religion is nothing else 88.C
The necessity and benefit of it *ibid.*D
Of such *Praise* as is due to the good actions of men 167.A.B.C.&c.
*Praise*, what it is 679.D
That it may be sought of good men *ibid.*
*Praise* to be directed upon three Objects 680.C
We may *Praise*, and yet not flatter D.E
Of *Praying* and *Praising* 804.C. 805.B
*Preaching* and *Praying*; the benefit and use of either 689.B.C.D
*Preaching*, more frequent in the Primitive Times than now; and good reason why 324.C
*Preaching* often *ex tempore*; and *Preaching* of other mens *Sermons*, ordinary *ibid.*D
Against the sodaine extemporall *Preaching* of this time 325.A


Some

Some points of Divinity not fit to bee *Preached* 561. D. E
In what sense it is good for a man to *Preach* himselfe 574. B. C. D
Against popular *Preaching* 660. B
Of Abuses offered to *Preaching* 693. A
The severall Names of *Preaching* 758. D
No resemblance of *Preaching* amongst the Gentiles 771. E
*Preisthood*; the honour and dignitie of it 32. D 391. D. E
That, the particular way of ennobling men amongst the Jewes *ibid.* 32. E
The *Priest* to be sent for before the Physitian 110. C
In extraordinary cases, above the King; but not otherwise 396. B
The Egyptian Kings killed themselves, when the *Priest* bid them 485. C
Of the *Pretences* and coverings, and excuses which we find out for our sinnes 570. B
Against *Pride* 65. A
*Pride* the first sin of the Angels 622. C
All *Pride* is not forbidden Man *ibid.* D
What is not *Pride* 623. B. 727. D
How early a sin *Pride* is 726. D
Nothing so contrary to God as *Pride* is 727. E. 728. A
Against *Prodigalitie* 94. C
Of that *Progresse* which a man is to make, be he never so learned or religious 427. B. C. D. 616. D
*Promises*; the difference betweene the *Promises* of the Messias, and the Performance of them, by Christs comming in the Flesh 68. B. 406. E
*Prophet*; no visible calling to the Office of a *Prophet* 54. D.
The promises of God in the *Prophets*, how different from those in the Gospel 40. E. A
This a seditious inference; the *Prophets* did thus and thus in the Law: therefore the Ministers of the Gospel should doe so likewise; and why 734. A
*Psalmes*; The Booke of *Psalmes*; the dignity and vertue of it 653. D. E
They are the Manna of the Church 663. B
Such forbid to bee made *Priests*, that were not perfect in the *Psalmes* 813. B
Singing of the *Psalmes*; how generall and commendable in S. *Hieromes* times *ibid.* B. C
*Purgatorie*; none in the old Testament, and why, 783. E
How derived from Poets and Philosophers, to Fathers 784. A. B. C
How suspitiously and doubtfully the Fathers speak of it *ibid.*
specially, S *Augustine* 786. E
*Bellarmine* refuted about it 792. 793

## Q

*Questions* arising, taken away by Silencing of both parties 42. D
Against curiosity in seeking after them 57. D
There is alwaies Divinity enough to save a soule that was never called into *Question* 745. A
How peevish some Romish Authors doe detort the Scripture, when they fall upon any *Question*, or Controversie; though otherwise they content themselves with the true meaning and sense of the same words 790. E. 791. A
*Quomodo*; to *Question how* God doth this or that, dangerous 301. E. 367. C

## R

*Reason*, not to be enquired after, in all points of Faith 23. B
*Reasons* not convincing, never to be proffered for to prove Articles of Faith 205. D
God useth to accompany those Duties which hee commands, with *Reasons* to enduce us to the performance of them 593. A
*Reconciliation*, how little amongst the Papists 10. D
All Nations under heaven, have acknowledged some meanes of *Reconciliation* to their offended gods, in the remission of their sinnes 564. C
*Religion*: against such as damnifie *Religion* by their outward profession, more, than if they did forsake it 757. D
Every *Religion* had her mysteries, her Reservations and in-intelligibleness, which were not easily understood of all men 690. D
And therefore *Religion* not to be made too homely and course a thing *ibid.* C
Christian *Religion*, an easie yoke; a short and contracted burden 71. D
All points of *Religion* not to bee divulged to the people 87. D
Defects in *Religion*, safer than superfluities 291. A
Of peaceable conversation with men of divers *Religions* 310. C
Wee, charged to have but a negative *Religion* 636. A
*Religion*; how farre we may proceed in the outward declaration of our *Religion* 814. A
*Resurrection*; of three sorts 149. E
Of that from persecution 185. B. C. D
Of that from Sinne 186. D. E. &c
Of that from Death 189. D
How, a *Resurrection* of the soule; being the soule cannot die 189. D
Christ; how the First *Resurrection* 191. B
Our *Resurrection*, a mystery 204. C
*Resurrection*; All Religions amongst the Heathens, had some Impressions of it 800. E
*Retrospection* or looking upon time past, the best rule to judge of the future 668. D
*Reverence*; how much due to men of old Age 31. D
What *Required* in Gods House 43. D
*Revelations*; wee are not to hearken after them 238 E
Nor yet, to binde God from them 239. A
*Rewards*; against bribery, or receiving of *Rewards* 389. E
God first proposes to himselfe persons to be *Rewarded* or condemned, before he thinks of their condemnation or their *Reward* 674. B. 675. B. C
*Riches*; the cause of lesse sinne than poverty 658. D

Especially, considered in the highest degree, and in the lowest; that is, abundant *Riches*, and extreme beggerly poverty 659.D
Against the perverse desire of *Riches*. 728.C
*Riches*, S. *Chrysostome* calls the parents of absurdities; and why 729.A
The *Romane* Church, a true Church; as the Pest house, is a house 606.A.621.C
*Rome*; the Church of *Rome*, the better for reformation 621.B.
They doe charge us that we have but a negative Religion 636.A
Why they so much under-value the Scripture; and yet endevour to bring bookes of other Authors into that ranke, as the Macchabees and such like 738.E
*Rome* it selfe, how it hath beene handled ever by Catholikes in their bloody warres 779.A
Almost all the Controversies between *Rome* and the Christian world, are matters of profit 791.A
*Rule* and *Example*; the two onely wayes of Teaching 571.E.668.B
The onely *Rule* of doctrine, the Scripture and Word of God 738.E


## S


THe *Sabbath*; a Ceremoniall Law 92.C
*Sacrament*; how effectually Christ is present in it 19.C
Of preparing our selves to the worthy receiving of it 32.A.&c.33.A.&c.
Against Superstition and Prophanesse too, in the comming to it 34.A
Of Christs reall presence in it 36.D.37.B.C
That which we receive in the *Sacrament*, to bee Adored 693.B
Against unworthy receiving of it 693.D.E
Of both extremes about Christs presence in the *Sacrament* 821.E
*Saints*; against praying to them 90.D.378.D. 595.A.744.A.757.B
The *Saints* in heaven pray for us 106.B
Why they must not pray to *Saints* in the Church of *Rome*, upon good Friday, Easter, and Whitsunday 485.D
Whether they enjoy degrees of Glory in heaven 742.E
*Salvation*; of the generall possibility of *Salvation* for all men 66.B.330.A.B.742.B.C.D.
Not to be ascribed to our Workes 107.D
Nor to our Faith *ibid.*E
More that are *Saved*, than that are damned 241.A.259.C
The impossibility of *Salvation* to any man before hee was a man, a discomfortable doctrine 278.B
Of that certaintie of *Salvation*, which is taught of some in the Roman Church; and how farre we are from it 339.D.E.340.A.608.C
*Salvation* offered to all men, and in earnest 742.A.B
*Saviour*; the name of *Saviour* attributed to others beside Christ 528.D
*Scriptures*; the most eloquent Books that are 47.E 556.E.557.C
foure Elements of the right exposition and sense of *Scripture* 505.B
Moderation in reading of them 323.C
*Scripures* the only rule of Doctrine 738.E
*Secrecy* in Confession, commended; but in case of disloyaltie 92.E.575.E
*Seeing* of God in our Actions, how necessary 169.E
Against *Selfe-Subsistence*, or standing of our selves 240.A.B
Against *Selfe-Love* 156.A
*Sermons*; how loth the Fathers were to lacke company at them 48.C
Of preaching the same *Sermons* twice 114.C 250.C
The danger of hearing *Sermons* without practising 455.C.D
*Sighing* for sinne; the benefit of it 537.D
*Sight*; the noblest of the sences; and all the sences 225.B
*Signe* of the Crosse; wherefore used in the Primative times 538.A
And why by us, in baptisme *ibid.*
*Signes*, how they may be sought after, and how not 15.B.C.D
*Shame* for sinne; a good signe 557.D
To be voice-proote, not afraid nor *Ashamed* of what the World sayes of a Man, an ill signe of a Spirituall obduration in sinne 589.A
*Silence*; the severall sorts of it; *Silence* of Reverence 575.C
*Silence* of subjection *ibid.*D
*Silence* which is good 576.B.C
*Silence* which is bad 577.D
Good to be *Silent* sometimes, even in good things; and when 576.E
*Simple-men* of this world; why chosen for Christs Apostles 719.C
*Singular*; Gods speakes of things of grace in the *Singular*: but of heavie things in the plurall number, ever 711.A
*Single* instances; no safe concluding from them 460.E
Neither in the case of the Thiefe on the Crosse, nor S. *Paul* 461.B
*Singularity*; not ground enough to condemne every opinion 234.C
Against *Singularity* 51.D.177.C.573.D.722.B
Of a *Single* testimony 234.B
*Sinne*; the cause of all sicknesses 109.C
Little light and customarie *Sinnes*, how dangerous 117.B.164.C.D.585.E
All *Sin* is from our selves: not from any thing in God 118.A.330.D
The *Sin* of the Heart, the greatest of all Sin, and why 140.D
How well some Men husband their *Sin* 147.A
That it is good for men to fall into some *Sinnes* 171.B.C
*Sinne* is a fall, and how 186.D.187.C
Whether it have *rationem demeriti*, and may properly offend God 342.C
*Sinne*, not meerly nothing 342.E


Not

Not so much of any thing as of *Sinne* 347.C
How soone *Sinne* is followed of Repentance 542.C
How *Sinne* rises by little and little, in us 585.C
Against *sitting* in the time of Divine Service 72.D
*Socinians*; their monstrous opinions 317.C
And nicknaming of *Athanasius Sathanasius* 654.D
Against the growth of that pestilent Heresie of *Socinianisme* 821.B
*Sorrow* for the dead; how lawfull 157.C.D.E. 822.D
Of the endlesse *Sorrow* of the wicked 632.B
No communication of their *Sorrow* 634.D
The *Soule*; of the miseries of it in the body 190.A
Of the lazinesse of the *Soule* in the disquisition of any Divine Truths 190.B.C
Of her excellency of knowledge in the next world *ibid.*C.D
Of bending the *Soule* up to her proper height, and putting of her home 483.D
*Soule* and *Spirit*; what the Fathers understand by them in Scripture 517.C
*Subjects*, how to looke upon the faults and errors of their Governors 13.C
How reverent to be towards their Princes 92.D
*Supererogation*; against Workes of *Supererogation*: and of the fondnesse of them 390.C 494.E.495.A.547.C.732.E
*Superstition* better than Prophanesse, and why 69.A
The danger of it to be prevented, but how 485.E
*Supplications*; how they differ from *Petitions* or *Prayers* 553.E
*Synedrion*; the Originall and power of the *Synedrion*, or *Sanhedrim*, amongst the Jewes 491.E
Herod called before it; but not when hee was King 492.A


## T


*Teares*; against their inordinatenesse 155.A
Never ascribed to God 156.D
Well employed for the dead, though they be at rest 157.A
Of those whose constitution will afford no *Teares* 160.D
Foure considerations that will enforce *Teares* 160.E.161.A
Of *Teares* shed for worldly losses *ib.*C.D.162.A
For sinne 539.B
Of the effect of *Teares* 162.B
How God is said in Scripture to heare *Teares* that make no sound 552.E
*Teares* the humidum-radicale of the Soule 577.E
*Temporall* blessings; how seldome prayed for in Antiquitie 750.D.E
They are blessings; but blessings of the left hand 751.D
Nothing permanent in them 823.D
*Tentations*; all men not alike enabled against them 310.E
Whether it be lawfull to pray against all kind of *Tentations* 527.C
One of the Divels greatest *Tentations* it is to make us think our selves above *Tentations*, or *Tentation-proofe*, that they cannot hurt us 603.E
The use and necessity of them 789.C
*Thanksgiving*; the duty of *thanksgiving*, better than that of Prayer 549.D
How small it is, if proportioned to the love of God unto us 552.B
*Thoughts*; of the greatnesse of sinnes of *thought* 140.D.543.D
*Titles* and bare empty Names; how men are puffed up with them 734.D
*Torturing*; whether or no to be admitted, in case of Religion 194.D
*Tongue*; how many it hath damned 344.B
*Tradition*; against the making of *Traditions* articles of Faith 779.D
*Transubstantiation*; the riddles, and contradictions of it. 26.E
What true *Transubstantiation* in the Sacrament may be admitted. 693.C
*Tribulations*; the benefit of them 562.B 604.A.B
Spirituall *Tribulations* and afflictions, heavier than Temporall 665.B.D.E
*Tribulation* and affliction, part of our daily bread which wee ought to pray for, and how 787.B
*Tribute*; God never wrought miracle in the matter of money, but onely for *Tribute* to Cæsar 91.E
*Trinitie*; the knowledge of it not by naturall reason attained 301.B
Not one of a thousand knows what himselfe meanes, when he speakes of the *Trinity*. 307.E
Some obumbrations of the *Trinity*, even in nature 379
What, are illustrations of it, to us Christians, are no Arguments unto the Jewes 417.B
Foure severall *trinities* 417.E.418.A
It is the onely rule of our Faith, the *Trinitie* 426.E
To be believed first of all, but not last of all to be understood 423.C.D
The opinions of severall Hereticks, concerning it 429.D
The severall wayes of expressing it by figures and letters 429.E
*Troubles*; five severall sorts of *Troubles* 518.D
The universality and inevitablenesse of them 664.B
*Truth*; not alwaies to be spoken 575.E
*Turning*; of Gods *Turning* to us, and of our *Turning* to God 524.B.C.D.525.A.B.526.A.B


## V


*Vagabonds* and incorrigible rogues; against receiving or harbouring of them 415.B.C
*Vaine* things in themselves, may be brought to a religious use 226.E
*Ubiquetaries*; 67.E
Confuted by the Angels Argument 248.C


Of

Of that *Viciſsitude* which is in all temporall things; 823.D

*Vigils*; why diſcontinued in the Primitive Church 813.A

*Virginitie*; The dignity and prayſe of it 17.C.D

Three Hereſies impeaching the *Virginity* of the bleſſed Lady 17.D

Againſt vowed *Virginitie* 30.D

*Virgin Mary*; The errour of *Tertullian* about her 18.A

Of the Manichees and Anabaptiſts 23.D

Againſt appeales to her in heaven 46.A

Borne in Originall ſinne 314.A

Called of the Fathers *Deipara*, but not *Chriſtipara*; and why 400.D

Threatned at a ſiege of Conſtantinople to bee drowned, if ſhee did not drowne the enemy 418.E

The Church onely in the *Virgin Mary*, according to the Schoole 603.C

Againſt *Vncharitable* objecting of repented ſinnes 499.D

*Vnitie*; the Devils way to breake it 138.D

The *Vnſatiableneſſe* of ſinne 709 C

*Vprightneſſe*; what *Vprightneſſe* is required of man in this world 677 B.C

What it is to bee *Vpright* in heart *ibid.* 678. A.B.C

Againſt *Vſury* 753.E.754.A.

*Vulgate* Edition; of the Antiquity and Authority of it 542.E

Not to be preferred before the originall *ibid.*


## W


*Warre*; the miſeries and incommodities of it 146.C.D

*Waters*; thoſe of Baptiſme, ſinne, tribulation, and death 309.C.&c.

What is meant by *Waters* in Scripture 598.D

*Waiting* upon Gods time; how it conſiſts with fervent Prayer 34.D

*Wings*; the ſeverall acceptations of the Word in Scripture 671.B

*Winning* upon God by prayer, how well God likes it 513.E

*Wiſdome*; of ſinnes againſt it, eſpecially ignorance, and curioſity 411.B

*Witneſſe*; the credit of the Teſtimony, dependeth much upon his credit that is the *Witneſſe* 238.B

*Women*; our Saviour came from ſuch as were dangerouſly ſuſpected and noted in Scripture, for their incontinence. 24.A

Never any good Angell appeared in the likeneſſe of a *Woman* 242.D

Whether *Women* were created after Gods Image; a queſtion in S. *Ambroſe* his Commentaries upon the Epiſtles; that hath called thoſe Commentaries in doubt 242.E

Of *Womens* able in State affaires and matters of Government *ibid.*

Powerfull in matters of Religion, both on the right hand, and on the left 243.A

*Wonder*; the difference between the Philoſophers and the Fathers about *wondering* 194.A

*Word* of God; the very Angels of heaven referre themſelves unto it 249.E

Stronger than any reaſon to a Chriſtian 394.B 815.A

The onely rule of Doctrine 738.E

The *World* is a ſea, and in how many reſpects, 735.C

*Workes*; wee no enemies to *good workes*, as the Adverſarie doth traduce us 82.A.&c.

No Faith without them 136.A

We are to continue in them 554.B

*Workes*, good, when to a good end 82.E

To be done, of what 83.A

How they may be ſeene of men 141.B

Sometimes there is good uſe in concealing our *Workes* of mortification 538.E

Of thoſe imperfections which are in the beſt of our *Good Works* 820 D.E

*Wounds* of love; how God doth ſo *wound* us, that we kiſſe that hand that ſtrikes us 463.A


## Z


*Zeale* to be reconciled to diſcretion 10.A

How the devill makes it his Inſtrument 42.B

Of the *Zeale* we ought to have to Gods ſervice 72.D

*Zeale* diſtempered, what it will doe 237.A

*Zeale* and uncharitableneſſe, are two incompatible things 480.E

Of *Daniels Zeale* in praying againſt the expreſſe Proclamation of the King 814.A.B.C

*Zoroaſtes*, he only laughed when he was born 21.A


# FINIS.

*Errata.*

| *Pag.* | *line* | *reade* |
|---|---|---|
| 22 | 39, 40, 50 | waives |
| 110 | 52 | when he |
| 116 | 40 | may come |
| 142 | 31 | the Cato's |
| 164 | 39 | Manours |
| 196 | 15 | in indignifying |
| 410 | 32 | man |
| 426 | 45 | blown |
| 534 | 35 | Topicks |
| 710 | 46 | exorciſed |
| 751 | 43 | or any people |
| 782 | 63 | Interimiſts |

*In the life.*

Pag. 15 line 12 for merit, *reade* mercy

Pag. 16. line 40. for friends, *reade* friend

C 7038 Fol.51
19791

REPRODUCED FROM THE COPY IN THE

HENRY E. HUNTINGTON LIBRARY

FOR REFERENCE ONLY. NOT FOR REPRODUCTION